

THE
NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

IN THE ORIGINAL GREEK :

WITH NOTES,

BY

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PART I.—THE FOUR GOSPELS.



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PREFACE.

THE present Edition of the Greek Testament is the result of a design formed many years ago, and suggested by the following considerations:—

The history of the Criticism and Interpretation of the Sacred Text of the Evangelical Scriptures during the present century is distinguished by certain remarkable characteristics.

By the blessing of Divine Providence singular benefits have been bestowed upon the present generation, for the elucidation of the inspired Volume.

The Manuscripts of the New Testament have been collated with greater labour and accuracy than formerly; the various readings thence derived have been recorded with more minute exactness and precision; and if all has not yet been achieved in this respect that may be requisite—and doubtless much still remains to be done—yet new aids and instruments have thus been supplied to the biblical student, which were not accessible in former times. Transcripts, some of them in facsimile, of the most ancient Manuscripts have been published; early Versions have been recovered and printed. The researches of Travellers, Historians, and Chronologers, have shed new light on the sacred page. Indeed it must be confessed, with thankfulness to the Divine Author of Scripture, that the present age enjoys, in certain respects, greater privileges for the due understanding of Holy Writ than were ever conferred by Almighty God on any preceding generation since the revival of Letters.

On the other hand, some features of a different kind present themselves to our notice.

In one remarkable respect the history of the Criticism and Interpretation of the *New* Testament in our own times bears a striking resemblance to that of the *Old* Testament among the Jews.

What could be more praiseworthy than the diligence of the Masoretic Critics in collating the Manuscripts and revising the Text of the Old Testament? With unwearied patience and scrupulous fidelity they registered every letter, and the frequency of its occurrence, in the pages of the ancient Scriptures.

Yet, it is well known, with all their indefatigable labours for the guardianship

of the *letter* of the Sacred Volume, they were not able to preserve its *spirit*. Side by side with the fruits of the minute diligence of the Masora, grew up, like weeds in a fair garden, the aberrations of the Cabbala.

We may recognize a parallel here, in the history of the New Testament, in Christian times and in our own day.

It cannot be denied that Christendom is indebted to one Nation of Europe more than to any other, for critical contributions to the sacred Text of the New Testament.

Without undervaluing the labours of Biblical Critics in other countries; without disparaging what has been done in America; without forgetting what has been effected in our own country, particularly by the publication of the Alexandrine Manuscript and the Codex Bezae, and by the learned labours of English Scholars who have published Critical Editions of the Greek Testament; we must freely confess that the palm for industry in this ~~sacred~~ field is specially due to another nation. The Masorites of the New Testament are from Germany.

But having made this acknowledgment, we are constrained to add, that if Christendom has had her Masora from Germany, she has had also her Cabbala.

The fact is too clear to admit a doubt. It is recognized and deplored by some of the most pious minds in that country¹. Contemporaneously with great benefits contributed to the elucidation of the sacred text by collation of Manuscripts, by discovery or re-examination of ancient Versions, by rich stores of illustration from History, Chronology, and Topography, we have to lament, with feelings of disappointment and with forebodings of alarm, that the cause of Biblical Criticism, as a high and holy Science, qualifying men for the discharge of the duties of life, and for the enjoyment of the bliss of eternity, has not made progress,—but has

¹ e. g. *Tholuck*, die Glaubwürdigkeit der Evangelischen Geschichte, pp. 8—13. A graphic picture of the ever-varying and fantastic forms of modern exegesis has been drawn by a recent writer, *Arnoldi*, in his remarks on the Commentaries upon the Gospel-narrative of the Miraculous Feeding, Matt. xiv. 21, as follows. “Ein Eingehen auf die wunderlichen Wegdeutungen des Wunders, wie sie in der protestantischen Exegese gäng und gäbe sind, halte ich für überflüssig. Der Evangelist gibt das Factum, wie die ganze Haltung der Erzählung zeigt, für ein Wunder aus. Leugnet man dessen Inspiration und lässt man ihn fallen, so ist nicht abzusehen, wo das Ende der möglichen Hypothesen ist. Ehe die letzte widerlegt ist, haben zehn neue das Tageslicht erblickt, und wer sie widerlegen will, hat mit einem phantastischen Heerhaufen zu thun, der nirgends Stand hält. Darum gehen wir in der Regel auf dergleichen nur da aus, wo irgend ein besonderes Interesse an der Sache ist. Für unsere Stelle wird es genügen, mitzutheilen, was *De Wette* über dieselbe sagt; ‘Als Geschichte, im Sinne des *Referenten*’ (er meint den *Evangelisten*) ‘genommen, widerstrebt das Wunder selbst derjenigen Ansicht von Jesu Person, welche höhere Kräfte in ihm voraussetzt’ (womit uns also gestaltet wird, dieselben auch nicht vorauszusetzen, und doch evangelische Christen zu sein!), ‘weil h. eine schöpferisch vermehrende Wirkung auf todte Stoffe, ja auf Kunstproducte (Brod) angenommen werden müsste’ (was dem Herrn natürlich zu viel zugetraut wäre!), ‘und weil man die Vermehrung der Speisestücke, sei sie unter den Händen Jesu oder der Jünger geschehen, sich gar nicht zur Anschauung bringen kann’ (dieselbe daher auch nicht stattgefunden hat, q. e. d.)” See also *Kahn*, Internal History of German Protestantism, p. 174, Edinb. 1856.

greatly degenerated, and appears to be tending still further downwards in a more unhappy declension.

In evidence of this fact, let any one read with attention, by way of specimen, the critical comments, which have been recently published in that country, on one of the most solemn, beautiful, and affecting histories,—such as, it might have been supposed, would have disarmed all cavil in Christian readers, and have melted doubt into adoration,—the evangelical narrative by St. John of that stupendous miracle of Christ, the prelude of the transactions of the Great Day,—the raising of Lazarus from the dead.

These various criticisms on that narrative are inserted in the present volume by way of example and warning¹; and they clearly demonstrate the fact, that there is scarcely any error, however puerile or preposterous, which may not find its advocates among persons enjoying high literary and scientific advantages for the interpretation of the New Testament, and be gravely propounded by them with an air of superior intelligence, as a true exposition, to be received by the world in the place of ancient interpretations of Holy Writ.

We have also to deplore, that the field of sacred Hermeneutics has lately too often been made an arena of fierce fightings and uncharitable disputations. It seems to be no longer the province of Editors of the New Testament to hand down the sacred deposit of ancient, uniform interpretation, illustrated by clearer light, and confirmed by the solid support of a sound and sober criticism. Rather it would appear, that their function now must be, to bite and devour one another. In those recent expositions, to which we refer, there is no unity of teaching. One Expositor combats another; one Edition would supersede another, by outbidding it with novelties and paradoxes. The Text of Scripture has been made an occasion of personal disparagements and disdainful sarcasms. It seems to have been thrown among its interpreters as an apple of discord; Zion is changed into Babel, and the City of Peace is distracted with the strife of tongues.

Can there be any real *progress*, can there be any maintenance of truth, when they who profess to expound it are not animated by a spirit of charity, and have no consistency of exposition²?

¹ See below, pp. 250, 251.

² We much need the counsel of *St. Augustine*, for right exposition of Scripture, who says (*De Doctr. Christ.* iii. 1), “Homo timens Deum, voluntatem ejus in Scripturis sanctis diligenter inquirat. Et ne amet certamina pietate mansuetus; præmunitus etiam scientiâ linguarum, ne in verbis locutionibusque ignotis hæreat; præmunitus etiam cognitione quarundam rerum necessariorum, ne vim naturamve earum quæ propter similitudinem adhibentur, ignoret; adjuvante etiam Codicum veritate, quam solers emendationis diligentia procuravit; veniat ita instructus ad ambigua Scripturarum discutienda atque solvenda.”

Ibid. ii. 62:—“Sed hoc modo instructus divinarum Scripturarum studiosus, cum ad eas perscrutandas accedere cœperit, illud apostolicum cogitare non cesset, *Scientia inflat, charitas ædificat* (1 Cor. viii. 1). Ita enim sentiet, quamvis de Ægypto dives exeat, tamen nisi Pascha egerit, salvum se esse non posse. Pascha autem nostrum immolatus est Christus (1 Cor. v. 7), nihilque magis immolatio Christi nos docet, quàm illud quod Ipse clamat, tanquam ad eos quos in Ægypto sub Pharaone videt laborare, *Venite ad me qui laboratis et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite à me, quia mitis sum et humilis corde, et invenietis*

These evils are not confined to the range of *exposition*; they menace Scripture itself. There is scarcely any portion of the New Testament whose Inspiration, Genuineness, and Veracity, has not been impugned by some one or more of these Biblical Critics. Some would expunge this portion of the sacred canon, some would cancel that, till at last, if they are to be indulged in their arbitrary caprices, Christendom would hardly be permitted to possess a fragment of the documents of Christianity.

We may observe a gradual decline in the Science of Sacred Interpretation ever since the middle of the last century. We find its origin in a sceptical unbelief of what is mysterious and supernatural, and in a cold and heartless attempt to account for the miraculous phenomena of the New Testament by natural causes. And when Rationalism had done its work, and had revolted the minds of reasonable men by its own irrational hypotheses, then the Evil Spirit, who is ever on the alert to assail the foundations of Holy Writ, changed his mode of attack, and drew off his forces in a different direction; and having formerly endeavoured to subvert men's faith by rationalizing what is spiritual in Scripture, would next endeavour to destroy them by spiritualizing what is rational, and by dissolving the facts of sacred History in a haze and mist of Mythology.

This mode of warfare has effected its purpose. It has numbered its victims by thousands. And now we are threatened and attacked by a form of evil still more subtle and dangerous. It is more subtle and dangerous, because it professes a love for the Gospel and a zeal for Christianity; it presents itself as an Angel of Light; it pretends to abhor Rationalism, and to detest the mythical theories which have sapped the foundations of Scripture. It speaks fair words of Christ; and yet it loves to invent discrepancies, and imagine contradictions, in the narratives which His Apostles and Evangelists have delivered of His Birth, His Temptation, His Miracles, His Agony, His Sufferings, His Resurrection and Ascension. It accepts the doctrines of the Gospel, and yet arraigns its documents; it professes reverence for Christianity, and contravenes the Inspiration and Veracity of the records on which Christianity rests.

Thus, in fact, it has come to pass, that a great part of the rising generation of Christendom is now reduced to a condition little better than that of the Prodigal Son in the Gospel; it longs for the food of the soul; it yearns for sound and wholesome expositions of Holy Scripture; it hungers for the bread of its heavenly Father's House; but it is too often constrained to satisfy the cravings of its appetite with husks.

These results inspire serious apprehensions for the future.

In politics, the abuse of liberty entails its forfeiture. Licentiousness engenders despotism. And so, in spiritual things, the abuse of Scripture has strengthened the cause of those who would forbid its use. Rationalism has been the best ally of

requiem animabus vestrīs. Jugum enim meum leno est, et sarcina mea levis est (Matt. xi. 28—30): quibus, nisi mitibus et humilibus corde, quos non inflat scientia, sed charitas ædificat? "

Rome. And now Christendom lies almost a captive at the feet of two of her worst enemies, whose end is one and the same, although the means by which they would attain it are different. They who treat Scripture as a common book; they who deny Scripture to be true; they who pervert its sense, and supplant that sense by a meaning of their own, virtually destroy Scripture, and make common cause with those who would withhold Scripture from the people. They imitate the great City, the mystical Babylon, which kills the two Witnesses, namely, the Two Testaments, and casts their dead bodies in the street¹:

“Hinc movet Euphrates, illinc Germania bellum.”

Hence we now see, that, even in an age when Bibles are most plentiful, we are in danger of losing the Bible *as the Bible*; that is, as a Divine, and not a human composition;—as the Rule of Faith and Practice,—as the inspired Word of God, by which we shall be judged at the Great Day.

What are the sources of these evils, and whence may the remedy be derived?

If the New Testament is the work of the Holy Ghost, the causes are not hard to find. If Scripture is to be believed, we are sure, upon its authority, that no one can rightly interpret Scripture without the aid of the Holy Spirit, by Whom it was written. The Holy Spirit is a Spirit of gentleness, concord, and love. He will not dwell amid the strife of tongues. He will not reveal Himself to those who do not approach His own Book in a reverent and loving spirit. “Mysteries are revealed to the meek².” “The secret of the Lord is among them that fear Him, and He will show them His covenant³.” “Them that are meek shall He guide in judgment; and such as are gentle, them shall He learn His way⁴.” But “He resisteth the proud⁵.” He hides His mysteries from “the wise and prudent⁶,” that is, from those who esteem themselves such, and “lean on their own understandings⁷.” “Quærenti derisori Scientia se abscondit⁸.” “He turneth wise men backward, and maketh diviners mad⁹.” If men will not receive Him as little children, then a just retribution awaits them. If they will not be children in simplicity, they will be made children in ignorance; they will fall into childish errors, and become babes in knowledge; “professing themselves wise, they will become fools¹⁰,” and their folly will be manifest unto all men¹¹, through their arrogance in parading it before the world, and in vaunting of it as if it were wisdom¹².

¹ Rev. xi. 7, 8.

⁴ Ps. xxv. 9.

⁷ Prov. iii. 5.

¹⁰ Rom. i. 22.

² Eccles. iii. 19.

⁵ James iv. 6. 1 Pet. v. 5.

⁸ Lord Bacon.

¹¹ 2 Tim. iii. 9.

³ Ps. xxv. 13.

⁶ Matt. xi. 25.

⁹ Isa. xlv. 25.

¹² The words of *St. Augustine* concerning himself are very instructive to an Expositor of Scripture:—“Cùm primo *puer* ad divinas Scripturas antè vellem afferre acumen discutiendi quàm pietatem quærendi, ego ipse contra me perversis moribus claudebam januam Domini mei. Cùm pulsare deberem ut aperiretur, addebam ut clauderetur. *Superbus* enim audebam quærere quod *nisi humilis* non potest invenire.” (*Aug.* Sermon li. 6.)

On the necessity of holiness of life to a right understanding of Scripture, see *Athanas.* pp. 77. 361, and *Gregor. Nazian.* Orat. xx. p. 383, βούλει θεολόγος γενέσθαι; τὰς ἐντολὰς φύλασσε· πρᾶξις ἐπίβασις θεωρίας. See also *ibid.* p. 495.

Is there such a thing as the visible Church Universal, to which Christ has promised His presence and His Spirit? Are there such words as the following written in the New Testament? "Lo, I am with you alway, even unto the end of the world¹." "The Comforter shall teach you all things, and guide you into all the truth²." "The Church of the Living God, which is the pillar and ground of the truth³." In a word, has Christ done, or has He not done, two things? Has He, or has He not, given us Holy Scripture by the Inspiration of the Holy Ghost? And has He, or has He not, delivered Scripture to the keeping of the Church Universal, and appointed her to be its guardian and interpreter? If He has done these things, it is not only folly and presumption, it is a sin against Him and against the Holy Ghost, to say that any of the Books, or any portion of the Books, which have been received, as divinely-inspired Scripture, by the consentient voice of the Church Universal, is not inspired by God, but is a human composition, blemished by human infirmities. And it is vain to expect that any real progress can be made by the agency of those, who commence their work with an outrage against Christ and the Holy Spirit, by denying the inspiration and inerrancy of writings delivered by Them.

So, again, it is an illusory hope, that any advances can be made in the work of sacred interpretation, by the instrumentality of those who reject the Expositions of Scripture received by the consent of ancient Christendom, and who propound new interpretations invented by themselves, at variance with the general teaching of Scripture as received by the Catholic Church⁴. Rather, with our own Reformers⁵, if we hope to maintain the truth, and to guard "the faith once for all delivered to the saints⁶," and to advance the Redeemer's Kingdom upon earth, let us have ever before our eyes, in interpreting Scripture, the formularies of faith⁵ delivered by the Church Universal, as representing the true sense of Scripture; and let us not readily imagine, that any text of Scripture can be properly bent by us to bear a sense at variance with those standards of faith.

Is it indeed true that there is such a Divine Institution as an Apostolical Ministry, appointed by Christ for the preaching of the Word and administration of the Sacraments? Is it true, that the illuminating and sanctifying graces of the Holy Ghost are vouchsafed to those who humbly seek for them, by appointed means, at the hands of that ministry? If so, it is certain, that no appliances of Literature and Science, and no labour in collating Manuscripts and examining Versions, no skill in Languages, no familiarity with the results of researches Historical, Chronological, Geographical, Antiquarian, nor any amount of toil about the *letter* of Scripture, will avail us for the attainment of a knowledge of the *spirit*

¹ Matt. xxviii. 20.

² John xiv. 26; xvi. 13.

³ 1 Tim. iii. 15.

⁴ *Arnoldi*, in his Preface to his Edition of St. Matthew, thus deplures the loss sustained by his own country in this respect:—"Dass man, so zu sagen, die exegetische Tradition unterbrochen hat, sind die bedeutendsten Schätze des gediegensten theologischen Wissens unbenützt liegen geblieben." 1855.

⁵ See *Reformatio Legum*, i. 13:—"Summa fidei capita, è sacris Scripturis clarissimis desumpta, et in Symbolis breviter comprehensa, in exponendo sacras literas ob oculos perpetuò habeantur, ne quid contrà ea aliquando interpretemur."

⁶ Jude 3.

of Scripture, if we set at nought the means of grace which God offers us for our illumination.

All those instruments of Literature and Science are, indeed, necessary for the right interpretation of the original Scriptures ; and it would be fanatical to imagine that we can dispense with any of them. But it is no less fanatical to rely on them as sufficient. God must open our eyes, if we are to see "the wondrous things of His law¹;" in His "light we shall see light²."

The preceding paragraphs have not been dictated by any other spirit than what is congenial to the study of those Scriptures, which have been received from the Spirit of love. The Church of England owes too much to the learning of Germany to regard her with any other feelings than those of affectionate esteem ; and on the still higher grounds of religious truth and concord, she longs for union with her. In the sixteenth century, Germany and England fought the great battle of the Reformation side by side. They shed their blood as allies and martyrs in that holy cause. We have received much from her ; we owe her a debt of gratitude ; we owe her our love and our prayers. Above all, we owe her the truth. And we should not be paying the debt of love we owe her, if, instead of speaking to her the truth, we addressed her in flattering words, and beguiled her with fair speeches, and deceived her by cozening assurances, as if the fruits she is now gathering in the field of sacred Criticism were sound and healthful to the soul, and not rather bitter as wormwood ; beautiful, it may be, externally to the eye of unregenerate reason, but loathsome as poison to the healthful palate of faith ; specious, it may be, in colour to a superficial glance, but when grasped by the hand, full of dust and smoke and ashes, like apples plucked from the sterile shore of the Dead Sea.

Let us pray and labour for her recovery. At any rate, let us not "put bitter for sweet, and sweet for bitter³," and dignify with the name of progress that which ought to be wept over as decline. Let us not be guilty of the sin of singing songs of adulation and joining in a dance of triumph amid the ruins of the Christian Jerusalem. Let us rather lay our hand upon our mouth, and sit down with Jeremiah in sorrow.

By no merit of our own, but by the gracious goodness of God, we possess Colleges and Cathedrals which have been schools of the prophets ; nurseries of sacred learning. We possess a National Church, which holds in her hands the true Canon of Scripture as received by the Church Universal ; and which does not allow Holy Scripture to be rudely torn by discordant Teachers and irreverent Critics, but delivers to us the Creeds of Christendom and her own formularies of faith, as an authoritative guide to check our rash speculations, and to control our froward wills in obtruding our own caprices as dogmas of Holy Writ⁴.

¹ Ps. cxix. 18.

² Ps. xxxvi. 9.

³ Isa. v. 20.

⁴ See above, p. x, and our Ninth and Twentieth Articles, and the Canon "de Concinatoribus," A.D. 1571 :—"Inprimis videbunt Concionatores, nequid unquam doceant pro concione quod à populo religiosè teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris et Novi Testamenti, quodque ex illâ ipsâ doctrinâ catholici patres et veteres episcopi collegerint."

Let us guard these privileges ; let us not degrade the biblical criticism of England to the miserable condition of doubt and diversity, of distraction and despair, in which that holy Science now lies prostrate in Germany. Rather let us endeavour, by God's grace, meekly and humbly, wisely and charitably, to elevate the Exegesis of Germany to the standard of primitive Christianity ; and so assist her in recovering her ancient dignity, and in consecrating her learning and sanctifying her labour, and rendering it more conducive to the maintenance of the truth, and to the extension of Christ's kingdom, and to her own glory and felicity in time and eternity. Then we may have a reasonable hope, that, with her assistance, the evils which now threaten Christendom may be averted ; the torrent of unbelief and superstition, which seems ready to overwhelm us, may be stemmed and turned back ; and we may see new fields reclaimed, and gladdened with rich harvests.

Such considerations as these have prompted the design, which has now been executed in part, and which is here presented to the public.

A few words are requisite concerning the *Text* of this Edition.

It has been already observed, that the present age possesses special advantages in the collations that have been recently made of Manuscripts of the New Testament.

But it must not be forgotten, that it is one thing to possess Manuscripts and collations of them, and another thing to use them well. Indeed it may sometimes happen, that the very abundance of Manuscripts, and consequently of Various Readings, may become an occasion of error ; and so, by a misuse of our advantages in this respect, the Text of the New Testament may be depraved and corrupted, rather than emended and improved.

There is some reason to fear that this may be now the case. Certain canons of criticism, as they are called, have been propounded by Griesbach and others, as directions for the use of Manuscripts of the New Testament. These canons contain true principles ; but it may well be doubted whether great evils may not arise, and may not already have arisen, from an overstrained application of them.

For example ; "*Proclivi lectioni præstat ardua.*" This is an excellent rule, if rightly used ; for no one can doubt that an easy reading was more likely to be substituted by a transcriber for a difficult one, than a difficult reading for one that is easy. But this rule requires much caution in its application.

There are many concurrent circumstances to be considered, which may modify and neutralize it, and render it wholly inapplicable. For instance ; it must also be inquired, whether the difficult reading is supported by the testimony of ancient Versions and Fathers ; or whether it stands on the authority of only one or two Manuscripts of a particular family.

To force readings into the text merely because they are difficult, is to adulterate the divine text with human alloy ; it is to obtrude upon the reader of Scripture the solecisms of faltering copyists, in the place of the Word of God.

Again ; it is doubtless true that special deference is due, on the ground of superior Antiquity, to the Uncial Manuscripts of the New Testament. No one

can question, in the abstract, the soundness of the principle propounded by Bentley, revived by Bengel, and recently applied by Lachmann. But the very application of the principle, without adequate restraints and correctives, has proved, in the judgment of many candid and reflecting persons, how dangerous a true principle of criticism may become, when applied beyond the proper limits of its applicability.

The Uncial Manuscripts are of greater antiquity, as far as ink and parchment are concerned, than the Cursive Manuscripts of the New Testament. The consent of all the Uncial Manuscripts, or of a majority of them, is of paramount authority. But we do not know that some of the Cursive Manuscripts may not be transcripts of Uncial Manuscripts still more ancient than any we now possess; and, therefore, to adopt the readings which are found in two or three Uncial Manuscripts, to the exclusion of the testimony of the Cursive Manuscripts, may be to corrupt the Text while we profess to correct it.

Besides, the Uncial Manuscripts are comparatively few,—and only represent the witness of a few places. But the Cursive Manuscripts are very numerous, and come to us from all parts of the world; and, therefore, to *confine* ourselves to the testimony of the Uncial Manuscripts, may be to prefer the witness of a few particular Churches to that of Christendom.

Let, then, the Uncial Manuscripts have all honour due; and it can hardly be doubted, that wherever that honour is rightly paid, it will be found to be more or less authorized by a concurrent testimony of Cursive Manuscripts.

It is also true, that the Manuscripts of the Greek Testament may be classified in Families. And, eventually, when they have been carefully examined, such an arrangement, according to Recensions, may be made. But it is premature, before such an examination has been faithfully and scrupulously completed, to prefer the readings of those particular Manuscripts which belong, as it is supposed, to one favoured class, and to reject others, because they are not of the same pedigree, or because they do not seem *to us* to bear an affinity to those of that class on which we ourselves, in the exercise of our critical prerogative, may have been pleased to confer certain privileges of rank and nobility. Yet, on this principle, some of the Editions seem to have been constructed which profess to give an improved Text of the Greek Testament.

Some other illustrations of a similar kind might be added. Suffice it to say, on the whole, that though the canons of criticism which have been applied to the revision of the Text of the New Testament are of unquestionable value, yet great circumspection is necessary, lest, by a vicious application of them, we do more to mar the sacred Text than has yet been done by their means to improve it.

The Text of the present edition is not a reprint of that hitherto received in any impression of the New Testament. The Editor has endeavoured to avail himself of the collations of manuscripts which have been supplied by others, and to offer to the reader the result at which he has arrived after an examination of those collations. He has not thought it requisite or desirable to lay before the eye a

full apparatus of various readings. It would have swollen the volume to too great a bulk, and have occupied the place reserved for exposition. Besides, that important work has been done, or is now in course of being done, by others. And to their labours¹ he would refer those, who are desirous of ascertaining the process by which the text of the present Edition has been formed.

At the same time, he feels it his duty to state, that (whether rightly or wrongly, is left to the judgment of others) he has not deviated so far from the text commonly received, as has been done in some recent editions. And he cannot forbear adverting with satisfaction to important evidence which has come to light since the commencement of the printing of this Volume, and which has confirmed him in the principles he had adopted of caution in deviating from the received text. A seventh Edition of the New Testament is now in course of publication under the Editorship of a learned person, to whom the present age is deeply indebted for his labours in collating manuscripts, and publishing Transcripts of early copies of the New Testament, Constantine Tischendorf. It will be found, on examination of the prospectus of that seventh Edition², that he frankly confesses that he has been led to follow too implicitly the lead of certain favourite manuscripts in his earlier editions. And the fact is, that in his new seventh edition he abandons his former readings, and generally returns to those of the received text, in *more than a hundred places in the Gospel of St. Matthew alone*³.

With regard to the Notes which accompany the present Edition, the Editor's design has been to recover some of the expository teaching of ancient Christendom, which seems almost to have disappeared from its proper place in the critical exegesis of the New Testament. If it be asked, why he has laid so much stress on the interpretations of Christian Antiquity, and why the names of ancient Expositors occur so frequently in the following pages, he had rather answer that question in the words of others than in his own ;

And first, with regard to the Apostolical Fathers,—for example, Clemens Romanus, Ignatius, Polycarp,—he may refer to the words of Archbishop Wake⁴ ;

“1. They were contemporary with the Apostles, and instructed by them. 2. They were men of an eminent character in the Church, and therefore such as could not be ignorant of what was taught in it. 3. They were careful to preserve the doctrine of Christ in its purity, and to oppose such as went about to corrupt it. 4. They were men not only of a perfect piety, but of great courage and constancy, and therefore such as cannot be suspected to have had any design to prevaricate in this matter. 5. They were endued with a large portion of the Holy Spirit, and, as

¹ See below, p. xxxix.

² See below, p. xxxix.

³ They will be found as follows: in Matt. ii. 13; iii. 1; iv. 23; v. 11. 13. 32 bis; vi. 5. 16. 33; vii. 14; viii. 10. 13 bis, 25; ix. 1. 8, 9. 11. 17, 18; x. 7. 10. 14. 19. 23. 33; xi. 23; xii. 35. 48; xiii. 1, 2. 15. 24. 30. 57; xiv. 13. 18. 22. 25, 26; xv. 4. 14, 15; xvi. 19 bis, 22, 23; xvii. 14; xviii. 29. 35; xix. 3 bis; xx. 15. 17. 26. 31. 33 bis, 34 bis; xxi. 2. 4. 7 bis, 11. 28; xxii. 13. 30 bis, 43, 44; xxiii. 4. 18; xxiv. 1. 7. 30. 49; xxv. 1, 2 bis, 4. 6. 17. 20. 22; xxvi. 23. 36 bis, 44, 45. 59. 69; xxvii. 2. 11. 16, 17. 23. 34, 35. 47; xxviii. 3. 15. 18, 19.

⁴ *Abp. Wake's Translation of the Writings of the Apostolical Fathers*, p. 110.

such, could hardly err in what they delivered as the Gospel of Christ. 6. Their writings were approved by the Church in those days, which could not be mistaken in its approbation of them."

Dr. Waterland writes as follows on this subject¹;—

"1. The ancients who lived nearest to the Apostolical times are of some use to us, considered merely as contemporary writers, for their diction and phraseology. . . 2. A further use of the ancient Fathers is seen in the letting us into the knowledge of antiquated *rites* and *customs*, upon the knowledge of which the true interpretation of some Scripture phrases and idioms may depend. 3. They are further useful as giving us an insight into the *history of the age* in which the sacred books (of the New Testament, I mean) were written. 4. The ancientest Fathers may be exceedingly useful for fixing the sense of Scripture in *controverted texts*. Those that lived in or near the Apostolical times might retain in memory what the Apostles themselves or their immediate successors said upon such and such points.—Their nearness to the time, their known fidelity, and their admirable endowments, ordinary and extraordinary, add great weight to their testimony or doctrine, and make it a probable rule of interpretation in the prime things. 5. It deserves our notice, that the Fathers of the third and fourth centuries had the advantage of many written accounts of the doctrine of the former ages, which have since been lost; and therefore, their testimonies also are of considerable weight, and are a mark of direction to us, not to be slighted in the main things. . . . 6. There is one consideration more, tending still to strengthen the former, and which must by no means be omitted; namely, that the *charismata*, the *extraordinary gifts*, were then frequent; visibly rested in and upon the Church, and there only." He adds²: "A very particular regard is due to the Public Acts of the Ancient Church appearing in Creeds made use of in baptism, and in the censures passed upon heretics. It is not at all likely that any whole Church of those times should vary from Apostolical doctrine in things of moment; but it is, morally speaking, absurd to imagine, that all the Churches should combine *in the same error*, and *conspire together to corrupt the doctrine of Christ*." And Bp. Bull says³: "Religio mihi est eritque contra torrentem omnium Patrum S. Scripturas interpretari, nisi quandò me argumenta cogunt evidentissima—quod nunquam eventurum credo."

To this it may be added, that, while it is freely allowed that Modern Expositors enjoy some advantages which were not possessed by the Ancient, and that the works of the Ancient Writers cannot be read profitably without sobriety of judgment, yet it is also certain that the Ancient Interpreters are never chargeable with some errors which impair the value, and mar the use, of some Modern Expositions. They are never flippant and familiar. They are not self-conceited and vain-glorious. They are never scornful and profane. They handle Scripture with reverence. Their tone is high and holy; produced by careful study of Scripture, with humble prayer for light to the Divine Author of Scripture. They reflect some of that light, and spiritualize the thoughts of the reader, and raise them

¹ On the Use and Value of Ecclesiastical Antiquity, Works, v. pp. 253—333; p. 260.

² P. 265.

³ Def. Fid. Nic. i. 1. 9.

to a serener atmosphere, and do not depress them into the lower and more obscure regions of clouds, which hang over the minds of those who approach Scripture with presumption and irreverence, and which disable them from seeing its light, and, much more, from unfolding it to others.

In reciting the interpretations of ancient writers, he begs it to be understood that he does not profess to give in every case their very words, or a literal version of them. He has frequently abridged and condensed them,—but in no case, he trusts, has he misrepresented their sense. Where their names occur without any mention of the particular treatise from which their words are quoted, it may generally be inferred that they are from a commentary on the passage in question. In other cases the treatise has been specified from which the citation is taken.

There is another source from which the present Commentary is partly derived—the Theological Literature of the Church of England. In some respects the Divines of England have enjoyed advantages for the doctrinal exposition of truth, which were not possessed even by the Fathers themselves. As St. Augustine often observes, the cause of Truth is cleared by means of Error. Orthodoxy gains by the oppositions of Heresy; and the heresies which have arisen in Christendom since the times of the Fathers have stimulated and constrained the faithful student of Scripture to examine more closely the truths which the Scriptures teach. Thus from time to time disseminations of false doctrine have afforded occasions and means for the clearer elucidation and stronger confirmation of the Truth. They have shown the inexhaustible riches of Scripture, in the never-failing supply of antidotes against ever-varying forms of error.

It was observed long since by Lord Bacon¹, that one of the best Commentaries

¹ “That form of writing in divinity, which in my judgment is of all others most rich and precious, is positive divinity, collected upon particular texts of Scripture in brief observations, not dilated into common-places, not chasing after controversies, not reduced into method of art; a thing abounding in sermons, which will vanish, but defective in books, which will remain, and a thing wherein this age excelleth. For I am persuaded, and I may speak it with an *absit invidia verbo*, and no ways in derogation of antiquity, but as in a good emulation between the Vine and the Olive, that if the choice and best of those observations upon texts of Scripture, which have been made dispersedly in sermons within this your Majesty’s island of Britain by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in divinity which had been written since the Apostles’ time.” (*Bacon*, *Adv. of Learning*, p. 268.)

The following admirable remarks from the same source may find a proper place here. Lord Bacon thus speaks (*Adv. of Learning*, p. 267, ed. 1828):—“The two latter points, known to God and unknown to man, touching the secrets of the heart and the successions of time, do make a just and sound difference between the manner of the exposition of the Scriptures and all other books. For it is an excellent observation which hath been made upon the answers of our Saviour Christ to many of the questions which were propounded to Him, how that they are impertinent to the state of the question demanded; the reason whereof is, because, not being like man, which knows man’s thoughts by his words, but knowing man’s thoughts immediately, He never answered their words, but their thoughts. Much in the like manner it is with the Scriptures, which, being written to the thoughts of men and to the succession of all ages, with a foresight of all heresies, contradictions, differing estates of the Church, yea, and particularly of the elect, are not to be interpreted only

on Scripture might be extracted from the writings of English Divines. Especially is this true of those who were imbued with a spirit of reverence for the works of Christian antiquity, and who applied the teaching of the Fathers to the exposition of Holy Writ, and to the refutation of the errors of their own times. Who can excel Hooker and Bishop Andrewes in expounding the words of St. John? Who more able than Bishop Sanderson to apply to cases of conscience the reasonings of St. Paul?

An explanation perhaps may be necessary of the reasons for which some of the materials in the following Commentary have been adopted.

The best instrument of Education is Holy Scripture in its original language. It alone of all books in the world addresses itself to the whole man. It exercises his memory, strengthens his reason, controls his passions, informs his judgment, regulates his conscience, sanctifies his will, enlivens his fancy, warms his imagination, cherishes his affections, stimulates his practice, quickens his hope, and animates his faith.

But those purposes are impaired and frustrated, if an Expositor of Scripture confines himself to verbal criticism, and material facts of history, chronology, and antiquities. These are necessary, and have not been neglected in the following pages. But something more is requisite. And in an Edition designed for the use of Students in Grammar-schools and Colleges, and Candidates for Holy Orders, the Expositor would seem to be robbing them of the most precious part of their Christian inheritance, and despoiling them of that discipline which is most conducive to exercise and spiritualize the highest faculties of their moral and intellectual being, if he limited himself to critical and archæological disquisitions, and did not supply them with some food derived from Scripture and ancient Authors, for the hallowing of their affections, and for elevating their imaginations, and for nourishing their piety and animating their devotion; and for enabling them to see and recognize with joy, that Holy Scripture supplies the best discipline for the mind, as well as satisfies all the aspirations of the soul.

In the illustration of the phraseology of the New Testament, special use has been made of the Version of the Septuagint, which has been happily called by Professor Blunt "the viaduct between the two Testaments¹." Here the Editor is

according to the latitude of the proper sense of the place, and respectively towards that present occasion whereupon the words were uttered, or in precise congruity or contexture with the words before or after, or in contemplation of the principal scope of the place; but have in themselves, not only totally or collectively, but distributively in clauses and words, infinite springs and streams of doctrine to water the Church in every part; and therefore, as the literal sense is, as it were, the main stream or river, so the moral sense chiefly, and sometimes the allegorical or typical, are they whereof the Church hath most use; not that I wish men to be bold in allegories, or indulgent or light in allusions; but that I do much condemn that interpretation of the Scripture *which is only after the manner as men use to interpret a profane book.*"

¹ Cp. *Valckenaer* in *Luc. i. 51.* "Græcum N. T. contextum ritè intellecturo nihil est utilius quàm diligenter versasse Alexandrinam antiqui Fœderis interpretationem (i. e. the LXX), è quâ unâ plus peti poterit auxilii, quàm ex veteribus Scripturibus Græcis simul sumtis. Centena reperientur in N. T. nusquam obvia in scriptis Græcorum veterum, sed frequentata in Alexandrinâ Versione."

indebted to Mr. Grinfield's valuable works, and to the excellent Lexicon of Mintert.

The Ammonian Sections have been marked in the Text of the Gospels in this edition, and the Eusebian Canons relating to them have been prefixed; the use of which, as forming an Evangelical Harmony, and indicating at a glance the correspondence of the Evangelists where they concur, and their independence where each stands alone, cannot be too strongly commended to the student.

These prefatory remarks may be closed with some observations, suggested by the circumstances of the times, on the substance and language of the New Testament.

Much has been recently said on the *Inspiration* of Holy Scripture.

It may be submitted for consideration, whether it would not be wiser to abstain from disquisitions upon *modes and degrees* of Inspiration, as a subject beyond the reach of our finite faculties.

If it be said, that this would be too diffident a course, let it be observed that it is no other than that which was pursued by our Blessed Lord Himself in His dealings with the Old Testament. He received, and delivered to the Christian Church, all the Books, and every portion of the Books, of the Old Testament, as the Word of God.

But though He has solemnly declared that every part of the Old Testament is inspired, He never vouchsafed to say a word concerning *degrees* of Inspiration.

Indeed, it seems to be a contradiction of terms, to speak of degrees in what is Divine.

In the act of inspiration the Holy Spirit did not impair the human faculties, much less did He destroy the personal identity, of those whom He inspired. Inspiration was a mental and spiritual Transfiguration. On the Mount of Transfiguration, the disciples saw "two men talking with Jesus, which were Moses and Elias¹." Moses was not changed into Elias, nor Elias into Moses; nor were they transmuted into some third person different from either. But they "appeared in glory." They were transfigured. So in Inspiration. Peter is not changed into Paul, nor Matthew into John. They retain their personal identity, distinguishable by men. They appear in glory. They are transfigured.

This work of Transfiguration is a Mystery. It is like other mysteries, where that which is human touches, and is blended with, the divine. We feel a similar process going on in our own being. We all know that we are free agents, and we are all conscious that we need and receive divine Grace. But where our Free-will ends, and where divine Grace begins, who can say? The fact we know, the modes and degrees we cannot analyse; we confess our ignorance, we adore the mystery; we do not discuss it, but we act hourly upon the consciousness of the fact, as a law of our moral being.

May we not even say, that the Mystery of Inspiration bears some likeness

¹ Matt. xvii. 3. Luke ix. 30, 31.

to the highest of all mysteries, in which the human is joined with the divine, the Mystery of the Incarnation itself? There, in that mystery, is the union of God and man in One Person, without any confusion of substance. But who will venture to attempt to draw the line, where God's work begins and man's ends, in the Person of Christ? Who will venture to speak of modes and degrees of inspiration there? The mystery dazzles the eye, it baffles all our faculties of analysis. And yet, like the mid-day sun, at which we cannot gaze, while it blinds us with its glory, it alone enables us to see; all would be dark without it. It is the central orb of Christianity.

So it is, in a certain sense, with Inspiration. We cannot define its degrees. It would seem to be our wisdom to decline the attempt, to confess our ignorance, and to act on what we know. We know that "holy men of God spake as they were moved by the Holy Ghost¹;" and that therefore the Scriptures, which the Holy Ghost has given by them, are "*the things*² that are able to make us wise unto salvation, through faith which is in Christ Jesus."

This may be proved by arguments external and internal. And since it may be proved, it can never be granted that there are any, even the least, errors or inaccuracies, in the New Testament. If one man imagines that there are two or three inaccuracies, another person, equally learned, may allege that there are four or five; and so on, indefinitely, till at last the claim of the Scriptures to be regarded as the Word of God, and the Rule of Faith, is destroyed.

It is indeed true, that the Apostles and Evangelists, whose instrumentality was used by the Holy Spirit, in dictating Scripture to the World, were not infallible in practice; they were men, and liable to err. The Scriptures themselves record their errors. The unerring Word records errors of those who were employed by God to write it. St. Paul says, in the Epistle to the Galatians, that St. Peter "was to be blamed," and "walked not uprightly³." The Epistle to the Galatians is a part of Holy Scripture, and we are sure that the Apostle Peter erred, because the Holy Ghost, writing by St. Paul in Holy Scripture, affirms that he erred; and relates what his error was⁴.

In fact, the fallibility of those by whose agency Scripture was written, and

¹ 2 Pet. i. 21.

² τὰ δυνάμενα, κ.τ.λ. 2 Tim. iii. 15.

³ Gal. ii. 11. 14.

⁴ Cp. *Augustin*. Epist. ad Hieron. xl. :—"Itaque et ipse Petrus verè correctus est; et Paulus vera narravit: ne sancta scriptura, quæ ad fidem posteris edita est, admissâ auctoritate mendacii, *tota dubia nutet, ac fluctuet*. Non enim potest aut oportet litteris explicari, quanta et quàm explicabilia mala consequantur, si hoc concesserimus."

Ep. lxxxii. :—"At enim," says the objector, "satiùs est credere, Apostolum Paulum aliquid verè non scripsisse, quàm Apostolum Petrum non rectè aliquid egisse;

"Hoc si ita est, dicamus, (quod absit,) satiùs esse credere, mentiri Evangelium, quàm negatum esse à Petro Christum, et mentiri Regnorum librum, quàm tantum prophetam, à domino Deo excellenter electum, in concupiscendâ atque abducendâ uxore alienâ commisisse adulterium, et in marito ejus necando tam horrendum homicidium.

"Imò verò, Sanctam Scripturam, in summo et cælesti auctoritatis culmine collocatam, de veritate ejus certus ac securus legam; et in eâ homines vel approbatos, vel emendatos, vel damnatos veraciter discam, potiùs quàm, facta humana ne dum in quibusdam laudabilis excellentiæ personis aliquando credere timeo reprehendenda, ipsa divina eloquia mihi sint ubique suspecta."

the inerrancy of Scripture written by their agency, constitute together the essence of Inspiration. We do not say that God is inspired. No ; God is infallible, and inspires. But we say, that the writers of Scripture are inspired, because they, being fallible men, were preserved from all error, and led into all truth necessary for us to know for our everlasting salvation, by the Inspiration of the Infallible God.

If, therefore, to our fallible senses, there seems to be any error in Holy Scripture, we are sure that the cause of this seeming error is not in Him Who wrote what is written, but in us, who read what He wrote.

We may adopt here the language of one, who has treated this question with his wonted clearness, and whose words deserve to be well weighed at the present time, St. Augustine ;

“I confess that I have learnt to pay this deference to the Books of Scripture, and to them alone, that I most firmly believe that none of their writers has ever fallen into any error in writing. And if I meet with any thing in them, which seems to me to be contrary to truth, I doubt not that either the Manuscript is in fault, or that the Translator has missed the sense, or that I myself have not rightly apprehended it. The books of *other* writers I read in such a spirit, as not to deem a thing true because they think it so, however holy and learned they may be, but because they are able to persuade me of its truth by the authority of Scripture, or by probable inference from it. Nor do I imagine that you differ from me here, or desire your own books to be so read, as if they were writings of Prophets and Apostles, to doubt concerning which, whether they are altogether free from error, is impiety ¹.”

And, again, he says, “we must take care to approach the reading of Scripture with such a spirit of reverence, as rather to pass by what we cannot understand, than to prefer our own sense to the Truth ².”

And, again, “I owe this free servitude solely to the Canonical Scriptures, so that I follow them alone, with the persuasion that their writers have not fallen into any error ³.”

These words were addressed to St. Jerome, who speaks in the same spirit,—“I

¹ *Aug. Epist. ad Hieron. lxxxii.* :—“Ego enim fateor charitati tuæ, solis eis scripturarum libris, qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut *nullum eorum auctorem scribendo aliquid errasse firmissimè credam*. At si aliquid in eis offendero, quod videatur contrarium veritati, nihil aliud quàm vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minimè intellexisse, non ambigam. Alios autem ita lego, ut quantàlibet sanctitate doctrinâque præpolleant, non ideo verum putem, quia ipsi ita senserunt, sed quia mihi vel per illos auctores canonicos, vel probabili ratione, quod à vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliquid aliter existimo ; prorsus, inquam, non te arbitror sic legi tuos libros velle, tamquam Prophetarum et Apostolorum ; de quorum scriptis, *quod omni errore careant, dubitare nefarium est*.”

² *Ep. xxviii.* :—“Agendum est igitur, ut ad cognitionem divinarum scripturarum talis homo accedat, qui de sanctis libris tam sanctè veraciter æstimet, ut potiùs id quod non intelligit, transeat, quàm cor suum præferat veritati.”

³ *Ep. lxxxii.* :—“Tantummodo scripturis canonicis hanc ingenuam debeo servitutem ; quâ eas solas ita sequar, ut conscriptores earum *nihil in eis omnino errasse non dubitem*.”

know that I regard the Apostles in a different light from other writers ; the former always say what is true ; the latter, as men, sometimes err ¹.”

Let us pass from the substance of Scripture to its language.

Much has been written in modern times on what is commonly called, though perhaps not very correctly, *Verbal Inspiration*.

Words are symbols of things. The words of Scripture are the instruments used for the conveyance of a knowledge of the things of God to the mind of man. And in order that the things of God may be rightly conveyed to the human mind, it is necessary that the verbal symbols should correctly represent, as far as human language can represent, what is in the Divine Mind. And if we say that the writers of the New Testament were not under the control and direction of the Holy Spirit in their use of words, we do in fact deny their inspiration. How *far* this control and direction extended, it would be presumptuous to attempt to define. St. Paul wrote the Epistle to the Romans, and Tertius wrote the Epistle to the Romans ² ; they wrote the same thing, but not in the same way. Tertius was not inspired,—St. Paul was. Tertius wrote as a mechanical instrument in the hand of a man ; St. Paul wrote as a free agent in the hand of the Holy Ghost. And St. Paul affirms that the words which he writes in his Epistles, are “not words which man’s wisdom teacheth, but which the Holy Ghost teacheth ³.” St. Paul therefore, we are sure, was under the guidance of the Holy Spirit in his words as well as thoughts, in the letter as well as in the substance of what he wrote for the teaching of the Church of Christ, and in that which was received as canonical Scripture by her, to whom Christ promised His own presence and that of the Holy Ghost.

It is alleged, indeed, by some, that a theory of *Verbal Inspiration* (if we must use the term), is inconsistent with the facts of the case, as presented to us in the Gospels ;

How, it has been asked, can we account for the fact, that we have different recitals from different Evangelists of the same Discourses of our blessed Lord, if the Evangelists were under the control of the Holy Spirit in their use of *words* ? How is it that we have different accounts of the words used by Him in the Institution of the Lord’s Supper ? How is it that we have various reports of the inscription written by Pilate on the cross ?

In strictness of speech, we must say that not one of the Evangelists gives us the exact words of Christ. He conversed in Syro-Chaldaic, and they wrote in Greek.

But the fact, that they sometimes give different—but never contrary—reports of the same sayings of our blessed Lord, is not at variance with their inspiration as to words. Rather we may say, it is characteristic of it, and confirmatory of our belief in it.

¹ *St. Hieron.* ad Theophil. Ep. vol. iv. p. 337 :—“Scio me aliter habere Apostolos, aliter reliquos Tractatores ; illos semper vera dicere, istos in quibusdam, ut homines, errare.”

See also St. Jerome’s master, *Gregor. Nazian.* p. 60, and *Hooker*, quoted below, p. 109.

² Rom. xvi. 22.

³ 1 Cor. ii. 13.

The mind of Christ is divine. The Holy Spirit, and the Holy Spirit alone, knew what was in the mind of Christ¹. And Holy Scripture was not written to tell us merely that which Christ taught by means of words, which are human coinage, but what was in the inner treasury of Wisdom of Him Who is Divine². If the Holy Spirit had given us but one verbal account of Christ's sayings, He would have given a far less clear view of Christ's mind than we now possess. This arises, not from any imperfection in the working of the Spirit, but from *our* imperfection, and from that of the instrument to be used by the Spirit for the conveyance of a knowledge of Christ's mind to *us*,—namely, human language. He has given to us a fuller knowledge of that mind, by presenting its sense to us in different points of view; just as a Painter gives us a clearer idea of a human countenance or a landscape, by representing it to us from different sides. He has given us, so to speak, a panoramic view. For example; if we had but *one* account of the Institution of the Lord's Supper, we should have a far less complete notion of what was in the Divine Mind of Him Who instituted it, than we have now by reason of the varieties of expression, by which the Holy Spirit represents in the several Gospels the Divine thoughts which were in the Mind of Christ at its institution.

The same may be said of the various reports we read of Christ's Discourses. Their varieties are like so many contributions from the Hand of the Divine Author of Scripture, making human language less inadequate than it otherwise would be, to give us a revelation of what was in the mind of Him Who uttered them.

But it may be said, Pilate's words are not like the words of Christ. How is it that we have different accounts of what Pilate wrote on the cross?

To this question we may reply by a sentence which is never to be forgotten by the reader of the Gospels: "*Qui plura dicit, pauciora complectitur; qui pauciora dicit, plura non negat.*" The several accounts are quite consistent with each other, and doubtless the Holy Spirit had good reasons for their varieties³. If the Evangelists had been mere servile copyists, they would have done what any legal clerk or notary might do, and have given us one and the same transcript of the words written by Pilate. They have not done this; and they thus suggest to the candid and humble inquirer, that there may be good reasons for their varieties, in this and other cases; and though he may not be able to discern those reasons, he will not therefore deny that they may exist. Some reasons, however, he may see; and if they serve only to prove to him the limited powers of his own mind, they will not be without their uses, as exercises of his humility, his faith, and hope for a better and happier time, when his faculties will be enlarged, and his vision clarified, and he will know even as he is known⁴.

But, it may perhaps be asked; Suppose that the *diversities* in question are consistent with Inspiration, how are we to account for the *resemblances* in the Gospels, if they were written by divinely-inspired persons? These parallelisms, it is to be observed, are in *Greek*; and they are in records of our Lord's discourses

¹ 1 Cor. ii. 11. 16.

² See note below, p. 279.

³ Col. ii. 3.

⁴ 1 Cor. xiii. 12.

not spoken in Greek, but in Syro-Chaldaic. They are parallelisms of *translation*. Therefore, it is alleged, they show that the writers must have *copied* one another's words, or have transcribed from some common document. And neither of these suppositions, it is added, is reconcilable with a belief in Inspiration.

In answer to this objection, it may be said, that the process in question is not properly described as one of *copying*. It is one of *Repetition*.

Now, if we carefully study the operations of the Holy Spirit of God, in His dealings with men, we shall find that one of His principles of action is *Repetition*.

God *doubled* the dream to Pharaoh, as Joseph declared to him, for greater certainty¹. He often repeated by one Prophet what He had said by another. He revealed the future to Daniel by successive visions, representing the same events². In St. Peter's vision the sheet was let down thrice³. In the last Gospel the word "*Amen*,"—the word of assurance,—never stands singly; it is used about twenty-five times, and always twice at a time.

The *repetition* of the same words by the same Spirit, in the different Gospels, is altogether in harmony with what we know of the working of the Holy Ghost⁴.

Indeed we may say on the whole, that the *Diversities* in the Gospels, and also their *Repetitions*, may be accounted for on the supposition of their Inspiration, and that they never have been explained by any other theory.

Our Blessed Lord promised to give the Holy Spirit to them who were sent to preach the Gospel. He forbade them to premeditate when they were brought before kings⁵; and He assured them that He would give them '*a mouth*' as well as *wisdom* of heart, which none would be able to resist, "For it is not ye that speak, but the Spirit of your Father which speaketh in you⁶." Or, as another Evangelist expresses it, "It is not ye that speak, but the Holy Ghost⁷."

If they were to be thus furnished with *words* by the Holy Spirit for *preaching the Gospel orally to a few persons in particular places and times*, shall we imagine that they were not equally qualified by the same Spirit for preaching the same *Gospel in writing to all ages and countries of the world?*

It has also been alleged, that the existence of Various Readings in the New Testament is a proof that the writers could not have been under the control of the Holy Ghost in their use of words. Why, it is asked, if they were under His guidance, have we not received a stereotyped edition of the New Testament?

To this question we may reply by another. It is allowed that the *substance* of Scripture is from God. Why then have we not a stereotyped Creed? Why has God allowed Heresies to arise, perverting the sense of Scripture? Why has He permitted so many *various readings*, so to speak, of that one *sense* which is confessedly from Him? All these things are trials of our vigilance and faith. They are parts of our moral probation in this world. And if the various readings of the *sense* of Scripture are quite consistent with a belief—as assuredly they are

¹ Gen. xli. 32.

² Dan. ii. 31—45; vii. 3—7.

³ Acts x. 16.

⁴ See further on this subject, below, p. xlvi.

⁵ Luke xxi. 12, 14, 15.

⁶ Matt. x. 20.

⁷ Mark xiii. 11.

—in the Inspiration of that *sense*; so the various readings of the *letter* of Scripture, which may be confined within much narrower limits than those of the sense, and are of comparatively little importance¹, are quite compatible with a belief that the writers of Scripture were under the direction of the Holy Spirit in the letter, as well as the sense.

It has not pleased Almighty God to preserve to us the original autographs of the Gospels. Various Readings of the Sacred Text existed even in the second century. No Manuscript of the first, second, or third century is now known to exist, and only four or five Manuscripts that are still extant can be assigned to a date prior to the seventh century. After all the labours of Collators and Critics, we shall never be sure that we have the precise words of the Apostles and Evangelists in every minute particular.

If then we are disposed to be over-captious, if we desire to busy ourselves with scrupulous curiosity about mint, anise, and cummin, we may say that we have not the authentic language of Scripture; and that we cannot cherish the persuasion that we have in the New Testament the words of a message dictated by the Holy Ghost.

But, when we come to examine the evidence of the case, we find, that, after the elimination of manifest errors of copyists, and after the application of the rules of sound criticism to the revision of the Text, the verbal discrepancies of our Manuscripts of the New Testament are so slight and trivial, as scarcely to be of any account.

Besides, these discrepancies, being such as they are found to be, are of inestimable value. They show that there has been no collusion among our witnesses, and that our Manuscript copies of the Gospels, about five hundred in number, and brought to us from all parts of the world, have not been mutilated or interpolated, with any sinister design, that they have not been tampered with by any religious sect, for the sake of propagating any private opinion as the Word of God. These discrepancies are, in fact, evidences of the purity and integrity of the Sacred Text. They show that the Scriptures which we now hold in our hands, in the nineteenth century, are identical with those which were received by the Church in the first century as written by the Holy Ghost.

Indeed, the Various Readings of the Text of Holy Scripture are a striking proof of God's providential care watching over the Text of Holy Scripture. For whence do they arise? From the vast number of ancient Manuscripts of the

¹ See the observations of a very eminent scholar, *L. C. Valckenaer*, on this subject in his note on Luke i. 54:—"De millenis Lectionibus codicum MSS. observetur hæc occasione, maximam earum partem nihil aliud esse, nisi diversam pronunciationem Librariorum, *α* and *ε*, *ο* and *ι*, præter cetera, promiscuè pronunciantium. Magna pars Lectionum perexigui est momenti, et ejusdem generis, cujus hæc est; perpaucæ dantur, inter millenas, quæ sententiam valdè immutent; nulla omnino, quæ ullo pacto noceat auctoritati divinæ horum scriptorum, aut Religionem ullâ parte labefactet."

Ibid. ix. 44:—"In universum observetur, inter millenas illas varias lectiones è Codd. scriptis N. T. collectas, quæ adeo videntur nonnullis terriculo, admodum paucas dari, quæ alicujus sint momenti; multò adhuc pauciores, quæ sensum immutent. Pleræque omnes sunt scribarum aberrationes, leves admodum; ortæ autem sæpius è differentiâ quâdam pronuncianti, et pænè indignæ quæ à nobis tanto studio annotentur."

Scriptures, a number far exceeding in amount that of any other ancient Book in the world. If there were only a few MSS. of the Scriptures, there would be few Various Readings; and “if there was only one Manuscript, there would be no Various Readings at all!” And then how precarious and uncertain would be the foundations of our faith!

¹ The remarks of *Dr. Bentley* on this subject cannot be too generally read at the present time, when from the recent collations of MSS. some may be staggered by the vast multitude of Various Readings in the sacred text:—

“If there had been but one Manuscript of the *Greek Testament* at the restoration of learning about two centuries ago, then we had had no *Various Readings* at all. And would the Text be in a better condition then, than now we have 30,000? So far from that, that in the best single Copy extant we should have had hundreds of faults, and some omissions irreparable. Besides that the suspicions of fraud and foul play would have been increased immensely. It is good therefore, you’ll allow, to have more anchors than one; and another MS. to join with the first would give more authority, as well as security. Now chuse that second where you will, there shall still be a thousand variations from the first, and yet half or more of the faults shall still remain in them both.

“A third therefore, and so a fourth, and still on, are desirable; that by a joint and mutual help, all the faults may be mended: some Copy preserving the true reading in one place, and some in another. And yet the more Copies you call to assistance, the more do the Various Readings multiply upon you: every Copy having its peculiar slips, tho’ in a principal passage or two it do singular service.

“And this is fact, not only in the New Testament, but in all antient books whatever.

“It is a good Providence and a great blessing, that so many Manuscripts of the New Testament are still amongst us, some procured from *Ægypt*, others from Asia, others found in the Western Churches. For the very distances of places as well as numbers of the books demonstrate, that there could be no collusion, no altering nor interpolating one Copy by another, nor all by any of them.

“In profane authors (as they are call’d) whereof one Manuscript only had the luck to be preserv’d, as *Velleius Paterculus* among the Latins and *Hesychius* among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learned’st and acutest critics for two whole centuries, those books still are and are like to continue a mere heap of errors.

“On the contrary, where the Copies of any author are numerous, tho’ the *Various Readings* always increase in proportion, there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author. In the Manuscripts of the New Testament the variations have been noted with a religious, not to say superstitious exactness. Every difference, in spelling, in the smallest particle or article of speech, in the very order or collocation of words without real change, has been studiously registered.

“Nor has the text only been ransacked, but all the Antient Versions, the Latin Vulgate, Italic, Syriac, *Æthiopic*, Arabic, Coptic, Armenian, Gothic, and Saxon; nor these only, but all the dispersed citations of the Greek and Latin Fathers in a course of 500 years. What wonder then, if, with all this scrupulous search in every hole and corner, the varieties rise to 30,000? when in all antient books of the same bulk, whereof the MSS. are numerous, the variations are as many or more; and yet no Versions to swell the reckoning?

“And yet in these and all other books, the text is not made more *precarious* on that account, but more certain and authentic.

“The present text was first settled almost 200 years ago, out of several MSS. by *Robert Stephens*, a printer and bookseller at Paris, whose beautiful and (generally speaking) accurate edition has been ever since counted the standard, and followed by all the rest. Now this specific text in your doctor’s notion seems taken for the sacred original in every word and syllable; and if the conceit is but spread and propagated, within a few years that printer’s infallibility will be as zealously maintained as an *Evangelist’s* or *Apostle’s*.

“*Dr. Mill*, were he alive, would confess that this text fix’d by a printer is sometimes by the various readings rendered *uncertain*, nay is proved certainly wrong. But then he would subjoin, That the real text of the sacred writer does not now (since the originals have been so long lost) lie in any single MS. or Edition, but is dispers’d in them all. *’Tis competently exact, even in the worst MS. now extant; nor is one article of faith, or moral precept either perverted or lost in them; chuse as*

As was observed above, it has not pleased Almighty God to preserve to us the Original Autographs of the Apostles and Evangelists. But He has preserved to us many hundreds of ancient Manuscripts of the New Testament written in all parts of the world. And may we not say, that He has thus given us a stronger assurance of the integrity of the Text of the New Testament, than even if we had the Autographs themselves?

For it might be alleged, that the Autographs were not genuine, or that they had been tampered with; and it would not have been an easy task to refute such an allegation. But what are these countless ancient Manuscripts coming to us from every quarter of Christendom? Guardians of the Text of Scripture, Witnesses to us of its purity in all essentials, in which they *all agree*. And, in the comparatively insignificant minutiae in which they differ, they afford the means, by their number and variety, of adjusting these differences, and of settling the True Text of Scripture. And as it is the province of the Church of Christ to protect and declare the true *sense* of Scripture, so it is the office of a sound and sober Criticism to defend and promulge the true *letter* of Scripture; and by its means we may rest assured that in reading Scripture we are receiving divinely-inspired doctrine, and are not reading *words which man's wisdom teacheth, but words which the Holy Ghost teacheth* ¹.

Thus it appears even from the Various Readings themselves, that the letter of Scripture, no less than the substance, has been guarded and authenticated by the power and goodness of God.

One word, in fine, concerning that letter.

Some appear to disparage the style of Scripture as barbarous. Some apologize for it as the work of illiterate and unlearned men. Surely these notions are false and dangerous. The diction of Scripture, it is true, is not the language of any other composition in the world. The Greek of the New Testament is not the Greek of Xenophon, Plato, or Demosthenes. It is a language of its own. And we need not scruple to affirm that, in precision of expression, in pure and native simplicity, in delicacy of handling, in the grouping of words and phrases, in dignified and majestic sublimity, it has no rival in the world.

The more carefully it is studied, the more clearly will this appear. "Nihil otiosum in Sacra Scriptura²." Every sentence—we might almost say every phrase—is fraught with meaning. As it is in the book of nature, so is it in the pages of Holy Writ. Both are from the same Divine Hand. And if we apply to the language of Holy Scripture the same microscopic process, which we use in scrutinizing the beauties of the natural world, and which reveals to us exquisite colours and the most graceful texture, in the petals of a flower, the fibres of a plant,

awkwardly as you can, chuse the worst by design out of the whole lump of readings. But the lesser matters of diction, and among several synonymous expressions the very words of the writer, must be found out by the same industry and sagacity that is used in other books; must not be risk'd upon the credit of any particular MS. or Edition, but be sought, acknowledg'd, and challenged wherever they are met with." (*Bentley, Discourse on Freethinking*, pp. 90—97. Cambridge, 1743.)

¹ 1 Cor. ii. 13.

² *Origen*. in Epist. ad Roman. c. 1.

the plumage of a bird, or the wings of an insect, we shall discover new sources of delight and admiration in the least portions of Holy Writ, and believe that it may be one of the employments of Angels and beatified Saints, in another state of existence, to gaze on the glorious mysteries of God's Holy Word.

ON THE AMMONIAN SECTIONS

AND

THE EUSEBIAN CANONS OF THE FOUR GOSPELS.

In the middle of the third century Ammonius divided the Gospels into Sections, for the purpose of constructing a Harmony, in which the four narratives might be combined.

The numbers which denote these Ammonian Sections are often found in the margin of MSS. of the Greek Testament.

In the following century the celebrated Historian of the Church, Eusebius, Bishop of Cæsarea, drew up the Tables which are commonly called his *Canons*. In these, the Ammonian Sections are so distributed as to show in a tabular form what portions of the other Evangelists correspond to that Gospel which stands first in order in each *Canon*. They exhibit as follows :

- I. Sections found *in all the four* Gospels.
- II. Sections common to *three*; Matthew, Mark, and Luke.
- III. " " " Matthew, Luke, and John.
- IV. " " " Matthew, Mark, and John.
- V. Sections common to *two*; Matthew and Luke.
- VI. " " " Matthew and Mark.
- VII. " " " Matthew and John.
- VIII. " " " Mark and Luke.
- IX. " " " Luke and John.
- X. Sections in which each several Gospel contains matter peculiar to itself.

The numbers of the Canons were subjoined by Eusebius to the Ammonian Sections¹ as they stood in the margin of a Greek copy of the Gospels; hence they became generally known and used.

¹ In his Epistle to Carpianus; which may be seen in *Bp. Lloyd's* edition of the N. T. p. xv. It is as follows:—

Εὐσέβιος Καρπιανῶ ἀγαπητῆ ἀδελφῆ ἐν Κυρίῳ χαίρειν.

ἌΜΜΩΝΙΟΣ μὲν ὁ Ἀλεξανδρεὺς, πολλὴν, ὡς εἰκὸς, φιλοπονίαν καὶ σπουδὴν εἰσαγοχῶς, τὸ διὰ τεσσάρων ἡμῖν καταλέλοιπεν εὐαγγέλιον, τῷ κατὰ Ματθαῖον τὰς ὁμοφάνους τῶν λοιπῶν εὐαγγελιστῶν περικοπὰς παραθεῖς, ὡς ἐξ ἀνάγκης συμβῆναι τὴν τῆς ἀκολουθίας εἰρμὴν τῶν τριῶν διαφθαρῆναι, ὅσον ἐπὶ τῷ ὄφει τῆς ἀναγνώσεως. Ἴνα δὲ σωζόμενον καὶ τοῦ τῶν λοιπῶν δι' ἄλλου σώματός τε καὶ εἰρμοῦ, εἰδέναι ἔχοις τοὺς οἰκείου ἐκάστου εὐαγγελιστοῦ τόπους, ἐν οἷς κατὰ τῶν αὐτῶν ἠνέχθησαν φιλαλήθως εἰπεῖν, ἐκ τοῦ πορήματος τοῦ προειρημένου ἀνδρὸς εὐλαβῆς ἀφορμῆς, καθ' ἑτέραν μέθοδον κανόνας δέκα τὸν ἀριθμὸν διεγράφαξαι σοὶ τοὺς ὑποτεταγμένους·

ὧν ὁ μὲν πρῶτος περιέχει ἀριθμὸς ἐν οἷς τὰ παραπλήσια εἰρήκασιν οἱ τέσσαρες, Ματθαῖος, Μάρκος, Λουκᾶς, Ἰωάννης.

Ἐκ δευτέρου, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Μάρκος, Λουκᾶς.

Ἐκ τρίτου, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Λουκᾶς, Ἰωάννης.

Ἐκ τέταρτου, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Μάρκος, Ἰωάννης.

Ἐκ πέμπτου, ἐν ᾧ οἱ δύο, Ματθαῖος, Λουκᾶς. Ἐκ ἕκτου, ἐν ᾧ οἱ δύο, Ματθαῖος, Μάρκος.

Ἐκ ἑβδόμου, ἐν ᾧ οἱ δύο, Ματθαῖος, Ἰωάννης.

Ἐκ ὀγδόου, ἐν ᾧ οἱ δύο, Λουκᾶς, Μάρκος.

Ἐκ ἕνατος, ἐν ᾧ οἱ δύο, Λουκᾶς, Ἰωάννης.

Ἐκ δέκατος, ἐν ᾧ περὶ τίνων ἕκαστος αὐτῶν ἰδίως ἀνέγραψεν.

Ἐστὶ μὲν οὖν ἡ τῶν ὑποτεταγμένων κανόνων ὑπόθεσις ἡ δὲ σαφὴς αὐτῶν διήγησις, ἔστιν ἡδε. Ἐφ' ἐκάστῳ τῶν τεσσάρων εὐαγγελίων ἀριθμὸς τις πρόκειται κατὰ μέρος, ἀρχόμενος ἀπὸ τοῦ πρώτου, εἶτα δευτέρου, καὶ τρίτου, καὶ καθελῆς προῖον δι' ἄλλου μέχρι τοῦ τέλους τοῦ βιβλίου. Καθ' ἕκαστον δὲ ἀριθμὸν ὑποσημείωσις διὰ κινναβάρεως πρόκειται, δηλοῦσα ἐν ποίῳ τῶν δέκα κανόνων κείμενος ὁ ἀριθμὸς τυγχάνει. οἷον εἰ μὲν Α', δῆλον ὡς ἐν τῷ πρώτῳ· εἰ δὲ Β', ἐν τῷ δευτέρῳ· καὶ οὕτως καθελῆς μέχρι τῶν δέκα. εἰ οὖν ἀναπτύξας ἐν τι τῶν τεσσάρων εὐαγγελίων ὁποιονδήποτε, βουλευθείης ἐπιστήναι τινὶ ᾧ βούλει κεφαλαίῳ, καὶ γινῶναι τίνες τὰ παραπλήσια εἰρήκασιν, καὶ τοὺς οἰκείου ἐν ἐκάστῳ τόπῳ εὐρεῖν, ἐν οἷς κατὰ τῶν αὐτῶν ἠνέχθησαν, ἧς ἐπέχεις περικοπῆς ἀναλαβὴν τὸν προκειμένον ἀριθμὸν, ἐπιζητήσας τε αὐτὸν ἔνδον ἐν τῷ κανόνι, ἢν ἡ διὰ τοῦ κινναβάρεως ὑποσημείωσις ὑποβέβληκεν, εἴσῃ μὲν εὐθὺς ἐκ τῶν ἐπὶ μετὰ τοῦ κανόνος προγραφῶν, ὅσοι καὶ τίνες τὰ παραπλήσια εἰρήκασιν· ἐπιστήσας δὲ καὶ τοῖς τῶν λοιπῶν εὐαγγελίων ἀριθμοῖς τοῖς ἐν τῷ κανόνι ᾧ ἐπέχεις ἀριθμῷ παρακειμένοις, ἐπιζητήσας τε αὐτοὺς ἔνδον ἐν τοῖς οἰκείου ἐκάστου εὐαγγελίου τόποις, τὰ παραπλήσια λέγοντας εὐρήσεις.

Then follow the X Canons.

In some MSS. they appear as placed by Eusebius; in others, the Ammonian Sections alone are found in the margin, while at the foot of the page those numbers are repeated with a short Table of the Sections in the other Gospels which correspond.

This latter plan has its convenience that the Sections are mentioned, not in the order of Matthew (or whichever Evangelist happens to be first in each particular Canon), but in connexion with each Gospel.

An inconvenience has been found in using the Tables as they generally stand, when the student wished to compare a Section in one of the Gospels with the others, unless the Section be in St. Matthew, or in that Gospel which stands first in those parts of the Table which do not comprise the first Gospel.

Thus, if we would compare the 74th Section of St. Luke (as there marked on the margin) with the other Evangelists, we have to search for that number through the first Table, where we find it between 260 and 269, and we then see that it corresponds to 276 in Matthew, 158 in Mark, and 98 in John.

In order to remove this inconvenience, an endeavour has been made¹ to arrange the Canons in such a manner as will combine the advantages of a Table, and of seeing the Sections of each Gospel arranged in its own order.

For this purpose, the Greek numerals being exchanged for those in common use, the Canons are here repeated, as often as is necessary, so as to allow each Gospel to take the lead: thus Canon I. is given *four* times, with the Sections of each Gospel in their own order; Canons II., III., and IV. are given *three* times; Canons V., VI., VII., VIII., and IX. are given *twice*.

By means of the Sections and Canons thus arranged, the reader is able at once to compare parallel statements in the Gospels. They also show to the eye the transpositions, &c., of events as narrated by the different Evangelists, and what each Evangelist has in common with *all* the others, or with *how many* of them, as well as *peculiar* to himself.

For greater facility of reference, the *Greek* numerals (used by Eusebius) have been exchanged for those in modern use, and will be found in the *text* of the present Edition.

For examples of the use of these Canons (which are of great value to the student of the Gospels), the reader may turn to *Luke* xi. 1—4. He there sees $\frac{123}{\nu}$ in the margin; he turns to Table V. in the order of Luke (see below, p. xxxiii.), and at 123 he finds *Matt.* 43, and he thence learns that the parallel Section will be found marked 43 in order in the text of St. Matthew.

Again, in the text of *John* xviii. 28 he sees $\frac{176}{\xi}$, and thence knows that this Section will be found in *all* the other Evangelists; and by turning to Canon I. (in the order of St. John), No. 176, he sees *where* the parallel Sections are in the other Gospels.

¹ This suggestion was first made in *Messrs. Bagster's* handsome Edition of the Greek Testament; from which some of the above paragraphs are derived. In the present Volume, the numerals of the Sections are transferred from the margin to the text, where they are enclosed in brackets.

CANONS OF EUSEBIUS.

CANONS I., II., III., IV., V., VI., VII., X., IN THE ORDER OF MATTHEW.

Canon I., containing the IV. Gospels.

MAT.	Mar.	Lu.	Jno.	MAT.	Mar.	Lu.	Jno.	MAT.	Mar.	Lu.	Jno.	MAT.	Mar.	Lu.	Jno.
8	2	7	10	141	50	19	59	284	165	266	65	320	200	302	178
11	4	10	6	142	51	21	85	284	165	266	67	320	200	302	180
11	4	10	12	147	64	93	49	289	170	275	126	325	204	310	184
11	4	10	14	166	82	94	17	291	172	279	156	326	205	311	188
11	4	10	28	166	82	94	74	294	175	281	161	326	205	313	194
14	5	13	15	209	119	234	100	295	176	282	42	328	206	314	196
23	27	17	46	211	121	238	21	295	176	282	57	331	209	315	197
23	27	34	46	220	122	239	77	300	181	285	79	332	210	318	197
23	27	45	46	220	129	242	85	300	181	285	158	334	212	321	201
70	20	87	38	220	129	261	88	302	183	287	160	335	214	324	199
87	139	250	141	244	139	250	141	304	184	289	170	336	215	317	198
87	139	250	146	244	139	250	146	306	187	290	162	336	215	319	198
98	96	116	40	274	156	260	20	306	187	290	174	343	223	329	204
98	96	116	111	274	156	260	48	310	191	297	69	348	227	332	206
98	96	116	120	274	156	260	96	313	194	294	172	349	228	333	208
98	96	116	129	276	158	74	98	314	195	291	166	352	231	336	209
98	96	116	131	280	162	269	122	314	195	291	168	352	231	336	211
98	96	116	144	284	165	266	55	315	196	292	175				
133	37	77	109	284	165	266	63	318	199	300	176				

Canon II., containing III. Gospels (Mat., Mark, Luke).

MAT.	Mar.	Lu.	MAT.	Mar.	Lu.	MAT.	Mar.	Lu.	MAT.	Mar.	Lu.	MAT.	Mar.	Lu.
15	6	15	85	55	88	153	69	36	206	117	232	281	163	268
21	10	32	85	55	114	164	79	144	208	118	233	285	166	266
31	102	185	88	141	148	168	83	95	217	127	240	285	166	267
32	39	79	88	141	251	168	83	206	219	128	241	296	177	280
32	39	133	92	40	80	170	85	96	223	130	243	296	177	284
50	41	56	94	86	97	172	87	98	225	134	245	301	182	286
62	13	4	94	86	146	174	91	99	226	133	244	308	189	305
62	13	24	103	1	70	176	93	101	229	135	137	312	193	299
63	18	33	114	24	41	178	95	102	229	135	246	316	197	293
67	15	26	116	25	42	178	95	217	242	137	237	317	198	295
69	47	83	116	25	165	179	99	197	242	137	248	322	202	309
71	21	38	116	25	177	190	106	195	243	138	249	338	218	322
72	22	39	121	32	127	192	106	216	248	143	209	339	219	325
72	22	186	122	33	129	193	107	121	248	143	253	340	220	327
73	23	40	123	34	147	193	107	218	249	144	254	342	222	323
74	49	85	130	35	82	194	108	152	251	146	255	344	224	328
76	52	169	131	36	76	194	108	219	253	148	204	346	225	330
79	29	86	135	38	78	195	109	220	258	150	257	353	232	337
80	30	44	137	44	167	198	110	221	259	151	258	354	233	338
82	53	87	143	57	90	199	111	173	264	155	156			
82	53	110	144	59	12	201	112	222	269	154	228			
83	54	87	149	66	35	203	114	270	271	42	230			
83	54	112	149	66	43	205	116	224	278	160	263			

CANONS OF EUSEBIUS.

Canon III., containing III. Gospels (Mat., Luke, John).

MAT.	Lu.	Jno.	MAT.	Lu.	Jno.	MAT.	Lu.	Jno.	MAT.	Lu.	Jno.	MAT.	Lu.	Jno.
1	14	1	59	63	116	111	119	30	112	119	61	112	119	164
1	14	3	64	65	37	111	119	114	112	119	76	146	92	47
1	14	5	90	58	118	111	119	148	112	119	87			
7	6	2	90	58	139	112	119	8	112	119	90			
7	6	25	97	211	105	112	119	44	112	119	142			

Canon IV., containing III. Gospels (Mat., Mark, John).

MAT.	Mar.	Jno.	MAT.	Mar.	Jno.	MAT.	Mar.	Jno.	MAT.	Mar.	Jno.	MAT.	Mar.	Jno.
18	8	26	161	77	53	216	125	137	237	168	152	321	201	192
117	26	93	204	115	91	216	125	150	293	174	107	323	203	183
117	26	95	204	115	135	277	159	98	297	178	70	329	207	185
150	67	51	216	125	128	279	161	72	299	180	103	329	207	187
161	77	23	216	125	133	279	161	121	307	188	164	333	211	203

Canon V., containing II. Gospels (Mat., Luke).

MAT.	Lu.	MAT.	Lu.	MAT.	Lu.	MAT.	Lu.	MAT.	Lu.	MAT.	Lu.	MAT.	Lu.
3	2	41	55	60	171	102	69	134	120	221	181	256	205
10	8	43	123	61	64	104	71	138	168	228	139	257	213
12	11	46	153	65	172	105	193	156	57	231	179	261	207
16	16	47	134	66	66	107	73	158	226	231	215	262	212
25	46	48	191	68	105	108	115	162	161	232	142	265	157
27	48	49	150	78	108	110	118	175	200	234	136	266	155
28	47	51	59	84	111	119	126	182	187	236	135	266	157
30	49	53	125	86	109	125	62	182	189	237	138	267	158
34	194	54	54	93	145	127	128	183	198	238	140	270	229
36	162	55	170	95	160	128	132	187	199	240	141	272	231
38	53	57	61	96	182	129	130	197	272	241	175		
40	52	58	60	96	184	132	81	213	235	255	202		

Canon VI., containing II. Gospels (Mat., Mark).

MAT.	Mar.	MAT.	Mar.	MAT.	Mar.	MAT.	Mar.	MAT.	Mar.	MAT.	Mar.	MAT.	Mar.
9	3	139	45	160	76	202	113	252	147	288	169	330	208
17	7	145	60	163	78	214	120	254	149	290	171	337	217
20	9	148	65	165	80	215	124	260	152	292	173	341	221
22	11	152	68	169	84	224	131	263	153	298	179	347	226
44	126	154	71	173	89	246	140	275	157	305	185	350	229
77	63	157	72	180	100	247	142	282	164	309	190		
100	98	159	73	189	103	250	145	286	167	311	192		

Canon VII., containing II. Gospels (Mat., John).

MAT.	Jno.	MAT.	Jno.	MAT.	Jno.	MAT.	Jno.
5	83	19	32	120	82	207	101
19	19	19	34	185	215		

Canon X., Matthew only.

2	33	56	106	136	181	210	235	319
4	35	75	109	140	184	212	239	324
6	37	81	113	151	186	218	245	327
13	39	89	115	155	188	222	258	345
24	42	91	118	167	191	227	273	351
26	45	99	124	171	196	230	283	355
29	52	101	126	177	200	233	303	

II.—CANONS I, II, IV., VI., VIII., X., IN THE ORDER OF
M A R K.

Canon I., containing the IV. Gospels.

MAR.	Mat.	Lu.	Jno.	MAR.	Mat.	Lu.	Jno.	MAR.	Mat.	Lu.	Jno.	MAR.	Mat.	Lu.	Jno.
2	8	7	10	96	98	118	129	165	284	266	65	200	320	302	178
4	11	10	6	96	98	118	131	165	284	266	67	200	320	302	180
4	11	10	12	96	98	118	144	170	289	275	126	204	325	310	184
4	11	10	14	119	209	234	100	172	291	279	156	205	326	311	188
4	11	10	28	121	211	238	21	175	294	281	161	205	326	313	194
5	14	13	15	122	220	239	77	176	295	282	42	206	328	314	196
20	70	37	38	129	220	242	85	176	295	282	57	209	331	315	197
27	23	17	46	129	220	261	88	181	300	285	79	210	332	318	197
27	23	34	46	139	87	250	141	181	300	285	158	212	334	321	201
27	23	45	46	139	87	250	146	183	302	287	160	214	335	324	199
37	133	77	109	139	244	250	141	184	304	289	170	215	336	317	198
50	141	19	59	139	244	250	146	187	306	290	162	215	336	319	198
51	142	21	35	156	274	260	20	187	306	290	174	223	343	329	204
64	147	93	49	156	274	260	48	191	310	297	69	227	348	332	206
82	166	94	17	156	274	260	96	194	313	294	172	228	349	333	208
82	166	94	74	158	276	74	98	195	314	291	166	231	352	336	209
96	98	116	40	162	280	269	122	195	314	291	168	231	352	336	211
96	98	116	111	165	284	266	55	196	315	292	175				
96	98	116	120	165	284	266	63	199	318	300	176				

Canon II., containing III. Gospels (Mark, Mat., Luke).

MAR.	Mat.	Lu.	MAR.	Mat.	Lu.	MAR.	Mat.	Lu.	MAR.	Mat.	Lu.	MAR.	Mat.	Lu.
1	103	70	39	82	79	85	170	96	118	208	233	163	281	268
6	15	15	39	82	133	86	94	97	127	217	240	166	285	265
10	21	32	40	92	80	86	94	146	128	219	241	166	285	267
13	62	4	41	50	56	87	172	98	130	223	243	177	296	280
13	62	24	42	271	230	91	174	99	133	226	244	177	296	284
15	67	26	44	137	167	93	176	101	134	225	245	182	301	286
18	63	33	47	69	83	95	178	102	135	229	137	189	308	305
21	71	38	49	74	85	95	178	217	135	229	246	193	312	299
22	72	39	52	76	169	99	179	197	137	242	237	197	316	293
22	72	186	53	82	87	102	31	185	137	242	248	198	317	295
23	73	40	53	82	110	105	190	195	138	243	249	202	322	309
24	114	41	54	83	87	106	192	216	141	88	148	218	338	322
25	116	42	54	83	112	107	193	121	141	88	251	219	339	325
25	116	165	55	85	88	107	193	218	143	248	209	220	340	327
25	116	177	55	85	114	108	194	152	143	248	253	222	342	323
29	79	86	57	143	90	108	194	219	144	249	254	224	344	328
30	80	44	59	144	12	109	195	220	146	251	255	225	346	330
32	121	127	66	149	35	110	198	221	148	253	204	232	353	337
33	122	129	66	149	43	111	199	173	150	258	257	233	354	338
34	123	147	69	153	36	112	201	222	151	259	258			
35	130	82	79	164	144	114	203	270	155	264	156			
36	131	76	83	168	95	116	205	224	154	269	228			
38	135	78	83	168	206	117	206	232	160	278	263			

Canon IV., containing III. Gospels (Mark, Mat., John).

MAR.	Mat.	Jno.	MAR.	Mat.	Jno.	MAR.	Mat.	Jno.	MAR.	Mat.	Jno.	MAR.	Mat.	Jno.
8	18	26	77	161	53	125	216	137	168	287	152	201	321	192
26	117	93	115	204	91	125	216	150	174	298	107	203	323	183
26	117	95	115	204	135	159	277	98	178	297	70	207	329	185
67	150	51	125	216	128	161	279	72	180	299	103	207	329	187
77	161	23	125	216	133	161	279	121	188	307	164	211	333	203

Canon VI., containing II. Gospels (Mark, Mat.).

MAR.	Mat.	MAR.	Mat.	MAR.	Mat.	MAR.	Mat.	MAR.	Mat.	MAR.	Mat.	MAR.	Mat.
3	9	65	148	80	165	120	214	147	252	169	288	208	330
7	17	68	162	84	169	124	215	149	254	171	290	217	337
9	20	71	154	89	173	126	44	152	260	173	292	221	341
11	22	72	157	98	100	131	224	153	263	179	298	226	347
45	139	73	159	100	180	140	246	157	275	185	305	229	350
60	145	76	160	103	189	142	247	164	282	190	309		
63	77	78	163	113	202	145	250	167	286	192	311		

Canon VIII., containing II. Gospels (Mark, Luke).

MAR.	Lu.	MAR.	Lu.	MAR.	Lu.	MAR.	Lu.	MAR.	Lu.
12	23	17	28	56	89	97	103	230	335
14	25	28	27	61	91	136	247		
16	27	48	84	75	100	216	277		

Canon X., Mark only.

19	58	81	94	132
31	62	88	101	186
43	70	90	104	213
46	74	92	123	

III.—CANONS I., II., III., V., VIII., IX., X., IN THE ORDER OF
LUKE.

Canon I., containing the IV. Gospels.

Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.
7	8	2	10	116	98	96	120	266	284	165	67	302	320	200	178
10	11	4	6	116	98	96	129	269	280	162	122	302	320	200	180
10	11	4	12	116	98	96	131	275	289	170	126	310	325	204	184
10	11	4	14	116	98	96	144	279	291	172	156	311	326	205	188
10	11	4	28	234	209	119	100	281	294	175	161	313	326	205	194
13	14	5	15	238	211	121	21	282	295	176	42	314	328	206	196
17	23	27	46	239	220	122	77	282	295	176	57	315	331	209	197
19	141	50	59	242	220	129	85	285	300	181	79	317	336	215	198
21	142	51	35	250	87	139	141	285	300	181	158	318	332	210	197
34	23	27	46	250	87	139	146	287	302	183	160	319	336	215	198
37	70	20	38	250	244	139	141	289	304	184	170	321	334	212	201
45	23	27	46	250	244	139	146	290	306	187	162	324	335	214	199
74	276	158	98	260	274	156	20	290	306	187	174	329	343	223	204
77	133	37	109	260	274	156	48	291	314	195	166	332	348	227	206
93	147	64	49	260	274	156	96	291	314	195	168	333	349	228	208
94	166	82	17	261	220	129	88	292	315	196	175	336	352	231	209
94	166	82	74	266	284	165	55	297	310	191	69	336	352	231	211
116	98	96	40	266	284	165	63	294	313	194	172				
116	98	96	111	266	284	165	65	300	318	199	176				

Canon II., containing III. Gospels (Luke, Mat., Mark).

Lv.	Mat.	Mar.	Lv.	Mat.	Mar.	Lv.	Mat.	Mar.	Lv.	Mat.	Mar.	Lv.	Mat.	Mar.
4	62	13	83	69	47	146	94	86	222	201	112	267	285	166
12	144	59	85	74	49	147	123	34	224	205	116	268	281	163
15	15	6	86	79	29	148	88	141	228	269	154	270	203	114
24	62	13	87	82	53	152	194	108	230	271	42	280	296	177
26	67	15	87	83	54	156	264	155	232	206	117	284	296	177
32	21	10	88	85	55	165	116	25	233	208	118	286	301	182
33	63	18	90	143	57	167	137	44	237	242	137	293	316	197
35	149	66	95	168	83	169	76	52	240	217	127	295	317	198
36	153	69	96	170	85	173	199	111	241	219	128	299	312	193
38	71	21	97	94	86	177	116	25	243	223	130	305	308	189
39	72	22	98	172	87	185	31	102	244	226	133	309	322	202
40	73	23	99	174	91	186	72	22	245	225	134	322	328	218
41	114	24	101	176	93	195	190	105	246	229	135	323	342	232
42	116	25	102	178	95	197	179	99	248	242	137	325	339	219
43	149	66	110	82	53	204	253	148	249	343	138	327	340	220
44	80	30	112	83	54	206	168	83	251	88	141	328	344	224
56	50	41	114	85	55	209	248	143	253	248	143	330	346	225
70	103	1	121	193	107	216	192	108	254	249	144	337	353	232
76	131	36	127	121	32	217	178	95	255	251	146	338	354	233
78	135	38	129	122	33	218	193	107	257	258	150			
79	32	39	133	32	39	219	194	108	258	259	151			
80	92	40	137	229	135	220	195	109	263	278	160			
82	130	35	144	164	79	221	198	110	265	285	166			

Canon III., containing III. Gospels (Luke, Mat., John).

Lv.	Mat.	Jno.	Lv.	Mat.	Jno.	Lv.	Mat.	Jno.	Lv.	Mat.	Jno.	Lv.	Mat.	Jno.
6	7	2	58	90	118	119	111	30	119	112	61	119	112	154
6	7	25	58	90	139	119	111	114	119	112	78	211	97	105
14	1	1	63	59	116	119	111	143	119	112	87			
14	1	3	65	64	37	119	112	8	119	112	90			
14	1	5	92	146	47	119	112	44	119	112	142			

Canon V., containing II. Gospels (Luke, Mat.).

Lv.	Mat.	Lv.	Mat.	Lv.	Mat.	Lv.	Mat.	Lv.	Mat.	Lv.	Mat.	Lv.	Mat.
2	3	57	156	108	78	134	47	157	265	181	221	205	256
8	10	59	51	109	86	135	236	157	266	182	96	207	261
11	12	60	58	111	84	136	234	158	267	184	96	212	262
16	16	61	57	115	108	138	237	160	95	187	182	213	257
46	25	62	125	118	110	139	228	161	162	189	182	215	231
47	23	64	61	120	134	140	238	162	36	191	48	226	158
48	27	66	66	123	43	141	240	168	138	193	105	229	270
49	30	69	102	125	53	142	232	170	55	194	34	231	272
52	40	71	104	126	119	145	93	171	60	198	183	335	213
53	38	73	107	128	127	150	49	172	65	199	187	272	197
54	54	81	122	130	129	153	46	175	241	200	175		
55	41	105	68	132	128	155	266	179	231	202	255		

Canon VIII. containing II. Gospels (Luke, Mark).

Lv.	Mar.	Lv.	Mar.	Lv.	Mar.	Lv.	Mar.	Lv.	Mar.
23	12	27	28	89	56	103	97	335	230
25	14	28	17	91	61	247	136		
27	16	84	48	100	75	277	216		

Canon IX., containing II. Gospels (Luke, John).

Lv.	Jno.	Lv.	Jno.	Lv.	Jno.	Lv.	Jno.	Lv.	Jno.
30	219	274	227	303	186	307	190	340	213
30	222	274	229	303	190	312	182	340	217
262	113	274	231	307	182	312	186	341	221
262	124	303	182	307	186	312	190	341	223

Canon X., Luke only.

1	31	106	149	176	201	236	278	308
3	50	107	151	178	203	252	283	316
5	51	113	154	180	208	256	288	320
9	67	117	159	183	210	259	296	326
18	68	122	163	188	214	264	298	331
20	72	124	164	190	223	271	301	334
22	75	131	166	192	225	273	304	339
29	104	143	174	196	227	276	306	342

IV.—CANONS I., III., IV., VII., IX., X., IN THE ORDER OF
JOHN.

Canon I., containing the IV. Gospels.

JNO.	Mat.	Mar.	Lu.	JNO.	Mat.	Mar.	Lu.	JNO.	Mat.	Mar.	Lu.	JNO.	Mat.	Mar.	Lu.
6	11	4	10	57	295	176	282	129	98	96	116	178	320	200	302
10	8	2	7	59	141	50	19	131	98	96	116	180	320	200	302
12	11	4	10	63	284	165	266	141	87	139	250	184	325	204	310
14	11	4	10	65	284	165	266	141	244	139	250	188	326	205	311
15	14	5	13	67	284	165	266	144	98	96	116	194	326	205	313
17	166	82	94	69	310	191	297	146	87	139	250	196	328	206	314
20	274	156	260	74	166	82	94	146	244	139	250	197	331	209	315
21	211	121	238	77	220	122	239	156	291	172	279	197	332	210	318
28	11	4	10	79	300	181	285	158	300	181	285	198	336	215	317
35	142	51	21	85	220	129	242	160	302	183	287	198	336	215	319
38	70	20	37	88	220	129	261	161	294	175	281	199	335	214	324
40	98	96	116	96	274	156	260	162	306	187	290	201	334	212	321
42	295	176	282	98	276	158	74	166	314	195	291	204	343	223	329
46	23	27	17	100	209	119	234	168	314	195	291	206	348	227	332
46	23	27	34	109	133	37	77	170	304	184	289	208	349	228	333
46	23	27	45	111	98	96	116	172	313	194	294	209	352	231	336
48	274	156	260	120	98	96	116	174	306	187	290	211	352	331	336
49	147	64	98	122	280	162	269	175	315	196	292				
55	284	165	266	126	289	170	275	176	318	199	300				

Canon III., containing III. Gospels (John, Mat., Luke).

JNO.	Mat.	Lu.	JNO.	Mat.	Lu.	JNO.	Mat.	Lu.	JNO.	Mat.	Lu.	JNO.	Mat.	Lu.
1	1	14	25	7	6	61	112	119	114	111	119	148	111	119
2	7	6	30	111	119	76	112	119	116	59	63	154	112	119
3	1	14	37	64	65	87	112	119	118	90	58			
5	1	14	44	112	119	90	112	119	139	90	58			
8	112	119	47	146	92	105	97	211	142	112	119			

Canon IV., containing III. Gospels (John, Mat., Mark).

JNO.	Mat.	Mar.	JNO.	Mat.	Mar.	JNO.	Mat.	Mar.	JNO.	Mat.	Mar.	JNO.	Mat.	Mar.
23	161	77	72	279	161	103	299	180	135	204	115	183	323	203
26	18	8	91	204	115	107	293	174	137	216	125	185	329	207
51	150	67	93	117	26	121	279	161	150	216	125	187	329	207
53	161	77	95	117	26	128	216	125	152	287	168	192	321	201
70	297	178	98	277	159	133	216	125	164	307	188	203	333	211

Canon VII., containing II. Gospels (John, Mat.).

Jno.	Mat.	Jno.	Mat.	Jno.	Mat.	Jno.	Mat.
19	19	34	19	83	5	215	185
32	19	82	190	101	307		

Canon IX., containing II. Gospels (John, Luke).

Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.
113	262	182	312	190	303	217	340	223	341
124	262	186	303	190	307	219	30	225	341
182	303	186	307	190	312	221	341	227	274
182	307	186	312	213	340	222	30	229	274

Canon X., John only.

4	31	58	81	108	134	157	189	216
7	33	60	84	110	136	159	191	218
9	36	62	86	112	138	163	193	220
11	39	64	89	115	140	165	195	224
13	41	66	92	117	143	167	200	226
16	43	68	94	119	145	169	202	228
18	45	71	97	123	147	171	205	230
22	50	73	99	125	149	173	207	232
24	52	75	102	127	151	177	210	
27	54	78	104	130	153	179	212	
29	56	80	106	132	155	181	214	

ANCIENT GREEK MANUSCRIPTS OF THE NEW TESTAMENT
IN UNCIAL LETTERS.

On this subject see Wetstein, *Prolegomena*, p. 8, &c. Horne's *Introduction*, ii. p. 94, &c. Scholz, *N. T.*, vol. i. p. xxxviii.; vol. ii. p. xxi. Tischendorf, *Prolegom.*, ed. 1849, p. lvii. ed. 1856, pt. ii. Alford, *Proleg.*, p. 83, and the valuable work of Tregelles *on the Greek Text of N. T.* pp. 129—174.

- A *Alexandrine*, of IVth or Vth century, in British Museum, London; a facsimile published by *C. G. Woide*, Lond. 1786. Folio.
- B 1. *Vatican*, of IVth or Vth century; in the Vatican at Rome, No. 1209. No accurate collation yet published. An Edition, grounded upon it, has been printed, but not published, by *Cardinal Mai*¹. Cp. *Tregelles*, pp. 156. 172.
2. *Codex Basilianus*; see on the *Apocalypse*. A transcript published by *Constantine Tischendorf* in his "Monumenta Sacra." Lips. 1846, pp. 409—431.
- C *Codex Ephraem Syri rescriptus* (Palimpsest), in Imperial Library at Paris. Num. 9. Vth century. Published by *Constantine Tischendorf*. Lips. 1843.
- D 1. *Codex Bezae*, Greek and Latin, of VIth or VIIth century?, contains the greater part of the Gospels and Acts of the Apostles; in the University Library at Cambridge. A facsimile published by *Kipling*, Cantabr. 1793. Fol.
2. *Claramontanus*, Greek and Latin, of VIth or VIIth century; at Paris, in Imperial Library; contains St. Paul's Epistles, except Rom. i. 1—7. Published by *Tischendorf* in 1852.
- E 1. *Basiliensis*, VIIIth or IXth century; contains the Gospels, with the exception of some portions of St. Luke.
2. *Laudianus*, Greek and Latin, of VIth or VIIth century; in the Bodleian Library at Oxford; originally from Sardinia; contains the Acts of the Apostles. Published by *Hearne*, Oxon. 1715.
3. *Sangermannensis*, nunc *Petropolitanus*, of XIth century; a transcript of Codex D 2; contains St. Paul's Epistles, except 1 Tim. i. 1—6. 15. Heb. xii. 8—13. 25.
- F 1. *Codex Boreeli*, now in the Public Library at Utrecht; contains the Gospels, except some portions of St. Matthew and St. Mark. Cp. *Tregelles*, p. 166.
2. *Augiensis*, IXth century?; purchased by Dr. Bentley in 1718, and now in Trin. Coll. Library, Cambridge; contains the greater part of St. Paul's Epistles; resembles "Codex Boernerianus," G 3. Cp. *Bentley's Correspondence*, p. 805.
- F a. *Coislinianus*, at Paris; contains fragments of N. T.; VIIth century; published by *Tischendorf*, Mon. Sacr., pp. 403—405.
- G 1. *Seidelii Harleianus*, XIth century; in British Museum; contains the greater part of the Gospels. Cp. *Tregelles*, p. 159.
2. *Angelicæ Bibliothecæ*, at Rome, IXth century; contains Acts and Catholic Epistles.
3. *Boernerianus*, IXth century, at Dresden; contains the greater part of St. Paul's Epistles. A transcript published by *Matthæi*. Misenzæ, 1791. 4to. See above, F 2, and below, Δ. Cp. *Tregelles*, p. 165.

¹ "Monstravit mihi," says Tischendorf, *N. T.*, p. lviii., "Angelus Mai anno 1843, volumina impressa quinque, quorum quatuor Vetus quinto Novum continetur Testamentum. Quæ editio, brevi opinor proditura, quamquam non erit ejusmodi ut ipsum Codicem accuratissimè exprimat, magnoperè tamen varias Codicis lectiones supplebit."

- H 1. *Seidelii*, postea *La Crozii* et *Wolfi*; XIth century; now at Hamburg; contains the greater part of the Gospels. Cp. *Tregelles*, p. 163.
 2. *Mutinensis*, IXth century; contains the greater part of the Acts of the Apostles.
 3. *Coislinianus*, from Mount Athos; VIth or VIIth century; contains portions of St. Paul's Epistles; now in Imperial Library at Paris. A transcript published by *Montfaucon* in *Bibl. Coisliniana*, pp. 253—261. Paris, 1715.
- I 1. *Cottonianus*, VIth or VIIth century; in British Museum; contains portions of St. Matthew and St. John. Published by *Tischendorf* in *Mon. Sacr.*, pp. 12—20.
 2. *Angelica Bibliotheca Romanæ*; in the same volume as Codex G; contains St. Paul's Epistles.
 3. *Mosquensis*, IXth century; from Mount Athos; contains Catholic Epistles.
- K 1. *Cyprius* (brought from Cyprus in 1673); written in IXth century; now in Imperial Library at Paris; contains the Gospels.
 2. *Mosquensis*, IXth century; contains St. Paul's Epistles.
- L *Paris*. N. 62, VIIIth century; agrees generally with *Codex Vaticanus*; contains portions of the Gospels. Published by *Tischendorf* in *Mon. Sacr.*, pp. 57—399.
- M *Paris*. *Codex Campensis* N. 48, Xth century; four Gospels.
- N *Vindobonensis*, VIIth century; in Imperial Library at Vienna; contains Luke xxiv. Published by *Tischendorf*, *Mon. Sacr.*, pp. 21—24.
- O (*Scholzio*) *Montefalconii*; contains Luke, cap. xviii.
- O (*Tischendorfio*), *Codex Mosquensis*; contains fragments of St. John. Published by *Matthæi* as *Cod. 15*. Rigæ, 1785.
- P *Guelferbytanus* 1, Palimpsest, VIth century; contains fragments of the Gospels. Published by *Knittel*. Brunov. 1762. 4to.
- Q *Guelferbytanus* 2, Palimpsest, VIth century; contains fragments of St. Luke and St. John. Published by *Knittel*. Brunov. 1762. 4to.
- R (*Scholzio*) *Tubingencensis*, VIIth century; contains part of St. John, cap. i. Published by *Reuss*.
- R (*Tischendorfio*) *Neapolitanus*, Palimpsest, VIIIth century.
- S *Vaticanus*, No. 354, Xth century; four Gospels.
- T *Borgianus*, Vth century; contains John vi.—viii.; now in the College of the Propaganda at Rome. Published by *A. A. Georgius*. Rom. 1789. 4to.
- U *Nanianus*, *Biblioth. Venet. St. Marci*. IXth or Xth century: Gospels.
- V *Mosquensis Biblioth. S. Synodi*, VIIIth or IXth century: parts of the four Gospels, collated by *Matthæi*.
- W *Parisiensis*; in Imperial Library; VIIIth century: ixth and xth chapters of St. Luke. Published by *Tischendorf* in *Mon. Sacr.*, pp. 51—56.
- X *Olim Lanshutensis*, nunc *Monacensis*; IXth or Xth century: parts of the four Gospels.
- Y *Biblioth. Barberin. Rom.*, VIIIth or IXth century: fragments of St. John xvi.—xix. Published by *Tischendorf* in *Mon. Sacr.*, pp. 37—50.
- Z *Dublinensis*, Palimpsest of VIth century; contains the greater part of St. Matthew. Published by *Barrett*, Dublin, 1801. 4to. Cp. *Tregelles*, p. 166.
- Γ *Tischendorffii*, nunc *Bodleianus*, IXth century; contains St. Mark, the greater part, and St. Luke, and fragments of St. Matthew and St. John.
- Γ *Vaticanus*, contains fragments of St. Matthew, published by *Tischendorf*, *Mon. Sacr.*, pp. 25—36.
- Δ *Sangallensis*, Greek and Latin, IXth century; of the same age and family as *Cod. Boernerianus*; contains the greater part of the four Gospels. Published in facsimile by *Rettig*, Zurich, 1836. 4to.
- Θ *Tischendorffianus*; in Public Library at Leipsick; VIIth century; contains fragments of St. Matthew. Published by *Tischendorf*, *Mon. Sacr.*, pp. 1—10.
- Α *Tischendorffii*, nunc *Bodleianus*, VIIIth century; contains St. Luke and St. John.

The CURSIVE MANUSCRIPTS of the Gospels alone that have been already collated amount to more than *Five Hundred*.

For an account of them see *Scholz*, Proleg. N. T., vol. i. pp. xlv.—xcvii. On those of the rest of the N. T., see ii. pp. iv.—xlv. *Tischendorf*, p. lxxv. *Scrivener*, collation of MSS. of N. T., pp. x. lxxiv. *Horne's* Introduction, vol. ii. p. 133, &c.

In addition to these are to be mentioned the numerous *Evangelistaria*, more than 200, containing portions of the Gospels, see *Scholz*, i. p. xcvi., and the *Lectionaria*, about 20, containing Lessons from the Acts and the Catholic Epistles, and 300 from the Epistles of St. Paul. *Scholz*, ii. p. xl.

ANCIENT VERSIONS OF THE NEW TESTAMENT.

I. *Ægyptiacæ.*

1. Coptic, or Memphitic, of IIIrd century. Published by *Wilkins*. Oxon, 1716. 4to.
2. *Sahidic*, or *Thebaic*, of IIIrd century. Published by *Ford*. Oxon, 1799. fol.
3. *Basmuric*, IIIrd century; fragments. Published by *Engelbreth*. Havniæ, 1811. 4to.

II. *Æthiopica.*

1. IVth century. Published by *Bode*. Brunsv. 1792.
2. Published by *T. P. Platt*.

III. *Arabicæ.*—IVth and Vth centuries. Published by *Erpenius*. Lug. Bat. 1616. 4to.
See further, *Tischendorf*, p. lxxviii.

IV. *Armenica.*—Vth century, from Syriac; and accommodated to Latin Vulgate in XIIth century. Published at Venet. 1805. fol. Mosquæ, 1834.

V. *Georgiana.*—Vth and VIth centuries. Published at Moscow, 1743. fol.; also, 1816.

VI. *Gothica.*—IVth century, made by Ulphilas, Bishop of the Goths, from Greek Byzantine MSS. Portions published by *Zahn*. Lips. 1805. *Mai*, Milan, 1819; at Leipsick, 1836, and in *Abbé Migne's* Patrologia. Tom. xviii.

VII. *Latinæ.*

Itala sive Vetus. Published by *Sabatier*. Remis, 1739. 3 vols. fol. *Bianchini*, Rom. 1749. 2 vols. fol.: for the Gospels; cp. *Tischendorf*, p. lxxxiii.

The nomenclature which combines all the ante-Hieronymian texts under the name of *Italic* is not correct.

The *Latin Versions* consist of (1) the old Latin, as in the Codices Vercellensis, Veronensis, and Colbertinus; (2) the revised text of Upper Italy, as in the Codex Brixianus; (3) another revised text, as in Codex Bobbiensis; and (4) the Vulgate of St. Jerome. Cp. *Tregelles*, p. 170.

Vulgata sive Hieronymiana, IVth century. Published at Rome, 1590 and 1592.

The Codex Fuldensis, of VIth century, was collated by *Lachmann*. The *Codex Amiatinus* (of the Vulgate), of the VIth century, in the Laurentian Library at Florence, has been published by *Tischendorf*. Lips. 1851.

On these Versions, see *Tregelles*, pp. 100—103. 114. 170.

VIII. *Persicæ.* Published by *Wheloc* and *Pierson*. Lond. 1657.

IX. *Slavonica*, IXth century.

X. *Syriacæ.*

1. *Peschito* (or literal), IInd century. Published by *Schaaf*. Lug. Bat. 1709, 1717. 4to.

2. *Cureton*, of the greater part of the Gospels except St. Mark. IIIrd century, from the Nitrian Monastery in Egypt, now in British Museum. Cp. *Tregelles*, p. 160. This Version will shortly be published, with an English translation and notes, by the Rev. *William Cureton*, M.A., Canon of Westminster.
3. *Philoxeniana* (so called from Philoxenus, the Monophysite Bishop), VIth century. Published by *White*. Oxon, 1778—1803.
4. *Heracleensis*, revised by Thomas of Heraclea, in VIIth century. See *Tischendorf*, p. lxxx.
Hierosolymitana, VIth century.

PRINCIPAL CRITICAL EDITIONS OF THE NEW TESTAMENT.

- Erasm.* Basil, 1516, 1519, 1522, 1527, 1535.
Complutensis, in the fifth Volume of the Complutensian Polyglot; printed in A.D. 1514, and published at Complutum or Alcalá, in 1520.
Stephens. Paris, 1546, 1549, 1550, 1551.
Beza. Geneva. 1565, 1576, 1589, 1598.
Elzevir, commonly called the "textus receptus." Lug. Bat. 1624.
Fell. Oxon. 1675.
Mill. Lond. 1707. Roterod. 1710, by *Kuster*.
Bentley. On his proposed edition, see *Bentley's* Correspondence, pp. 503—530 and *passim*, and *Tregelles*, 57—78.
Bengel. Tubing. 1734.
Wetstein. Amstelodami, 1751, 1752. 2 vols. fol.
Griesbach. 1st ed. 1774; 2nd ed. 1796—1806.
Matthæi. Riga, 1782—1788. 12 vols.
Alter. Viennæ, 1786, 1787.
Birch. 1788—1801.
Scholz. Lips. 1830—1836. 2 vols. 4to.
Lachmann. 1st ed. 1831; 2nd ed. Berlin, 1842—1850. See *Tregelles*, pp. 97—115, and *Tischendorf*, pp. xli.—xlvii.

Tischendorf. Lips. 1841. Two at Paris, 1842.
 His first critical edition appeared at Leipsick, 1849; with copious Prolegomena. See there, p. xli., for his own account of his editions.

His seventh Edition, now in course of publication (1856), is intended to present a complete conspectus of all the critical subsidia, as yet available, for the revision of the Text of the New Testament;

The following extracts from the prospectus are of importance, as indicating the present views of the learned Editor:—

"Auf Grund dieser dokumentlichen Vorarbeiten, wie sie wohl noch nie für eine Neutest. Ausgabe unternommen worden sind, wird zum ersten Male ein solcher kritischer Apparat dargeboten, der für alle aufgenommenen Lesarten, ohne Ausnahme die Zeugnisse für und wider enthält, so wie auch die Angabe aller anderen Lesarten, die in den griechischen Unzialhandschriften gefunden werden, oder sonst irgend beachtenswerthe Auctorität für sich haben.

"Der Textconstituierung ist die grösste Sorgfalt und Gewissenhaftigkeit gewidmet worden. Forgesetzt und immer tiefer eingehende Beobachtungen haben den Herausgeber zu mancher Aenderung der frühern Entscheidungen geführt; namentlich hat er die Bevorzugung einiger unserer ältesten Zeugen aus triftigen Gründen beschränken zu müssen geglaubt.

“In diesem Betrachte gewährt die neueste Ausgabe eine gewiss willkommene Förderung kritischer Studien dadurch, dass sie sehr häufig eine Andeutung der Entscheidungsgründe über die einzelnen Lesarten enthält.”

Alford. Lond. 1855—6. Second Edition. 3 vols.

Bloomfield. Lond. 1855. Ninth Edition. 2 vols.

To these may be added,—

Scrivener, F. H., collations of about Twenty MSS. of the Gospels. Camb. 1853.

Tregelles, S. P., on the Printed Text of the N. T. Lond. 1854.

ABBREVIATIONS, AUTHORS, AND EDITIONS

USED IN THE FOLLOWING NOTES ON THE FOUR GOSPELS.

- A Lapide, Cornelius*, In Evangelia. Lugd. 1732. Folio.
Alford, Henry, B.D., Greek Testament. 3 vols. 1855—6.
Ambrose, St., Ambrosii Opera. 4 vols. Paris. 1836.
Amphilochii, St., Opera. Paris. 1644.
Andreas, St., Cretensis, in *St. Amphilochii Opera*.
Andrewees, Bp., Works. Oxford. 11 vols. 1841—1854.
Arnoldi, M., Commentar zum Evangel. h. Matthäus. Trier. 1856.
Athanasius, St., Opera. Ed. Bened. 2 vols. folio. Patavii. 1777.
Aug., St., Augustini Opera. Ed. Benedict. 12 vols. 8vo. Paris. 1836.
Barrow, Isaac, D.D., Works. 6 vols. 8vo. Oxford. 1841.
Basil, St., Basilii Cæsar. Opera. Ed. Paris. 1721. 3 vols. folio.
Bede, Venerabilis, in N. T. Ed. Giles. Lond. 1844.
Bengel, J. A., Gnomon N. T. 2 vols. Tubingæ. 1835.
Beveridge, Bp., on the Thirty-nine Articles. Oxford. 1840. 2 vols.
Bingham, Joseph, Origines Ecclesiasticæ. London. 1834. 8 vols. 8vo.
Birks, T. R., Horæ Evangelicæ. Lond. 1852.
Bloomfield, S. T., D.D., Greek Testament. 2 vols. 8vo. Ninth ed. 1855.
Brown, Professor, on the Thirty-nine Articles. London. 1850. 2 vols.
Bruder, C. H., Concordantia Novi Testamenti. Lips. 1842. 4to.
Bull, Bp., Works. Ed. Burton. 7 vols. Oxford. 1827.
Burton, J. W., Plain Commentary on the Gospels for Devotional Reading. 4 vols. Oxford. 1855.
Buxtorf, Johannes, Synagoga Judaica. Basil. 1680.
Casaubon, Isaac, Exercitationes Baronianæ. Genev. 1654.
Catena Aurea in Evangelia. In Aquinatis Opera. Tom. iv. and v. Ed. Venet. 1775.
 ———, English Translation. Oxford. 1843.
 ——— in *St. Matthæi et St. Marci Evangelia*. Ed. *Cramer*. Oxon. 1840.
 ——— in *St. Lucæ et St. Joannis Evangelia*. Ed. *Cramer*. Oxon. 1841.
Chemnitii, M., Harmonia. Lyseri et Gerhardi. 3 vols. folio. Hamburg. 1704.
Chrys., St., Chrysostomi Opera. Ed. Savil. Eton. 1613. 8 vols. folio.
Clemens Alexandrinus, St., Opera. Ed. Potter. 2 vols. folio. Oxon. 1715.
Clemens Romanus in “*Patres Apostolici*.”
Cosin, Bp., on the Canon of Holy Scripture. Lond. 1672.

- Cyril, St., Alexandrin., Opera.* Lut. Paris. 1638.
 ——— *Alexandrin.,* in S. Lucam. See *Mai.*
 ———, *Hierosolym., Opera.* Ed. Venet. 1763.
Davidson, Samuel, LL.D., Introduction to New Test. Lond. 1848.
De Wette, W. M. L., Handbuch zum N. T. Leipzig. 1845. 3te Auflage. 2 vols. 8vo.
Elz., Elzevir Edition of Nov. Test. Græc. Lug. Bat. 1624.
Epiphani, S., Opera. Ed. Petavii. 2 vols. folio. Colon.
Eusebii Historia Ecclesiastica. Ed. Burton. Oxon. 1838.
Eusebius in St. Lucam. See *Mai.*
Euthym., Euthymius Zigabenus. Edited by Pharmacides. Athenis. 2 vols. 1842.
Ford, James, Commentaries on the Four Gospels. 4 vols. Lond. This work, although not used by the Editor, is specified here on account of its importance.
Glassii, Salom., Philologia Sacra. Amst. 1711. 4to.
Gregory, St., Gregorii Magni in Evangelia, in Opera, Vol. i. pp. 1436—1663. Ed. Paris. 1705. 4 vols. folio.
Greg. Nazian., St., Gregorii Nazianzeni Opera. Ed. Bened. Paris. 1778—1840. 2 vols. folio.
 ——— *Thaumaturg., Opera.* Paris. Ed. 1721.
Greswell, E., Harmonia Evangelica. Oxon. 1834.
Grinfield, E. W., Editio Hellenistica N. T. et Scholia Hellenistica N. T. Lond. 1843—8. 4 vols. 8vo.
Grotius in “*Poli Synopsis Criticorum.*”
Guerike Einleitung in das N. T. Leipzig. 1843.
Hengstenberg, Christologie. Translated by Keith and Arnold. Lond. 1847.
Hilary, St., Hilarii Opera. Oberthür. 4 vols. Wiceberg. 1785.
Hippolytus, St., Opera. Ed. Fabricii. Hamburgh. 1716. 2 vols. folio.
Hooker, Rd., Works. 3 vols. 8vo. Oxford. 1841.
Hottinger, J. H., Thesaurus Philol. Tigur. 1659.
Irenæus, St. Ed. Stieren. Lips. 1853. 2 vols. 8vo.
Jackson, Thomas, D.D., Works. 12 vols. Oxford. 1844.
Jahn, Archæologia Biblica. Viennæ. 1814.
Jerome, St., Hieronymi Opera. Ed. Bened. Paris. 1693—1706. 5 vols. folio.
Josephus, Opera. Richter. 6 vols. Lips. 1826.
Justin Martyr, St. Ed. Paris. 1742. Folio, and Otto, 2 vols. 8vo. Jenæ. 1842.
Kirchofer, Joh., Quellen-Sammlung zur Geschichte d. N. T. Canons. Zürich. 1844.
Kitto, John, D.D., Daily Bible Illustrations. Edinb. 8 vols.
Kuinoel, C. T., Novum Testamentum Græcum. Ed. Lond. 1834. 3 vols.
Lachmann, C., Novum Testamentum. See above, p. xxxix.
Lardner, Nathanael, Works. 5 vols. 4to. Lond. 1815.
Lee, W. (Fellow and Tutor of Trin. Coll., Dublin), on the Inspiration of Holy Scripture. Lond. 1854.
Leo, M., Opera. Lugd. 1700.
Lightfoot, John, D.D., Works. 2 vols. folio. Lond. 1684.
Lonsdale, Bp., and *Archdn. Hale* on the Gospels. Lond. 1849.
Lücke, F., Commentar über d. Evang. d. Joannes. 3te Auflage. Bonn. 1840.
Macarii Opera, in “*Greg. Thaumaturgi Opera.*”
Mai, Angelo, Cardinal, Patrum Collectio Nova Vaticana. Romæ. 1844. Vols. ii. and iv.
Maldonatus, Joannes, in Evangelia. Mogunt. 1853. 2 vols.
Mede, Joseph, Works. Lond. 1677. Folio.
Methodius, St., in St. Amphiloehii Opera.
Meyer, H. A. W., Kritisch. exegetisch Kommentar über d. N. T. Götting. 1853. 3te Auflage. xiv Parts.
Middleton, Bp., on the Greek Article in the N. T. Cambridge. 1828.
Mill, W., D.D., Christian Advocate's Publications for 1844—5. Camb. 1855.

- Mintert, Petri*, Lexicon N. T. Francofurti. 1728. 2 vols. 4to. A Lexicon illustrating the Language of the N. T. from that of the LXX.
- Olshausen, Hermann*, Biblisches Commentar. Königsb. 1837. Translated into English in Clarke's Theol. Library.
- Origenis Opera*. Ed. De la Rue, folio, and ed. Lommatzsch. Berolin. 1831—45.
- Patres Apostolici* (St. Clemens Romanus, St. Ignatius, St. Polycarpus). Ed. Jacobson. Oxon. 1847. 2 vols. 3rd edition.
- Patritius, F. X.*, De Evangeliiis. 2 vols. 4to. Friburg. 1853.
- Pearson, Bp.*, on the Creed. Ed. Chevallier. Cambridge. 1849.—Minor Works. Ed. Churton. 2 vols. Oxford. 1844.
- Phrynichus*, Lobeck. Lips. 1820.
- Poli, Matth.*, Synopsis Criticorum in Sacram Scripturam. Lond. 1669. 4 vols. folio.
- Robinson, Edw., D.D.*, Harmony of the Gospels. Published by the Religious Tract Society. ————— Biblical Researches in Palestine. 3 vols. Lond. 1841.
- Rosenmüller, Jo. Georg.*, Scholia in N. T. Ed. 6ta. Norimberg. 1815. 5 vols.
- Routh, Martin, S. T. P.*, Reliquiæ Sacræ. 5 vols. Oxon. 1846—8.
- Sanderson, Bp.*, Works. Ed. Jacobson. Oxford. 1854. 6 vols.
- Schoettgen, Christian*, Horæ Hebraicæ in New Test. Dresden. 1733.
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- Trench, R. C.*, Notes on the Miracles. 3rd ed. Lond. 1850.
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INTRODUCTORY NOTE TO THE FOUR GOSPELS.

I. *On the Composition and Order of the Four Gospels.*

IN recent times, endeavours have been made to trace the origin of the Gospels, either (with *Semler, Lessing, Eichhorn*, and others)—

1. To some primitive Aramaic document; or (with *Schleiermacher*)
2. To fragmentary narratives, anterior to their composition.

But these theories have no historic foundation; and have not led to any satisfactory results.

It is well said by *Rosenmüller*¹, “*Equidem ingenuè fateor, hanc de origine Trium Evangeliorum, ac de archetypo quodam Syro-Chaldaico eorum fonte (urevangelio) hypothesim mihi semper fuisse suspectam. Etenim ut taceam, eam omni historico testimonio esse destitutam, non video cur Matthæus, testis oculatus et pars rerum gestarum, alieno subsidio ad Commentarium suum componendum indigerit.*”

Besides,—St. Matthew was one of those who had the promise of Christ, “*The Comforter shall teach you all things, and bring to your remembrance whatsoever I have said unto you*”.

The testimony of Christian Antiquity is clear and consistent, that

- (1) The four Gospels were delivered by the Holy Spirit to the Church of Christ through the instrumentality of those persons whose names they bear.
- (2) They were written in the order of time in which they are now placed.
- (3) These *four* Gospels, and they *alone*, were *received* from the beginning as divinely inspired histories of our Blessed Lord.

On these points see *Origen*²: ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαίου, τὸν ἐκκλησιαστικὸν φυλάττων κανόνα, μόνα τέσσαρα εἶναι εὐαγγέλια μαρτύρεται (Ὡρηνένης) ὡδέ πως γράφων “Ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναντιρρήτά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ Χριστοῦ, Ματθαίου, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσι, γράμμασιν Ἑβραϊκοῖς συντεταγμένον· δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς Πέτρος ὑφηγήσατο αὐτῷ, ποιήσαντα δὲν καὶ υἱὸν ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τούτων ὁμολόγησε φάσκων, Ἀσπάζεται ἡμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς μου³. Καὶ τρίτον τὸ κατὰ Λουκᾶν, τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον, τοῖς ἀπὸ τῶν ἐθνῶν πεποιηκότω· ἐπὶ πᾶσι τὸ κατὰ Ἰωάννην.” Cp. *Aug. de Consens. Evang.* i. 4.

And *St. Jerome* says⁴: “*Ecclesia, quæ supra petram, Domini voce, fundata est, quatuor flumina paradisi instar eructans, quatuor angulos et annulos habet, per quos quasi Arca testamenti et custos legis Domini lignis immobilibus vehitur.*”

“*Primus omnium est Matthæus publicanus, cognomento Levi; qui evangelium in Judæâ Hebræo sermone edidit, ob eorum vel maximè causam, qui in Jesum crediderant ex Judæis, et nequaquam Legis umbram, succedente Evangelii veritate, servabant.*”

“*Secundus Marcus, interpres apostoli Petri, et Alexandrinæ ecclesiæ primus Episcopus: qui Dominum quidem Salvatorem ipse non vidit, sed ea, quæ magistrum audierat prædicantem, juxta fidem magis gestorum narravit quam ordinem.*”

“*Tertius Lucas medicus, natione Syrus Antiochensis, cujus laus in evangelio*⁵; qui et ipse

¹ i. p. 48.

⁴ 1 Pet. v. 13.

² John xiv. 26.

³ Proem in Matt., vol. iv. p. 3.

⁵ ap. Euseb. vi. 26.

⁶ 2 Cor. viii. 18.

discipulus apostoli Pauli in Achaïæ Bœotiaëque partibus volumen condidit, quædam altiùs repetens : et ut ipse in proœmio confitetur, audita magis quàm visa describens.

“Ultimus *Joannes* Apostolus et Evangelista, quem Jesus amavit plurimum, qui supra pectus Domini recumbens purissima doctrinarum fluentia potavit, et qui solus de cruce meruit audire, ‘*Ecco mater tua.*’ Is cùm esset in Asiâ, et jam tunc hæreticorum semina pullularent Cerinthi, Hebionis, et ceterorum qui negant Christum in carne venisse, quos et ipse in Epistolâ suâ Antichristos vocat¹, coactus est ab omnibus penè tunc Asiæ Episcopis et multarum Ecclesiarum legationibus, de divinitate Salvatoris altiùs scribere, et ad ipsum (ut ita dicam) Dei Verbum non tam audaci quàm felici temeritate prorumpere. Unde et Ecclesiastica narrat Historia, cùm à fratribus cogeretur ut scriberet, ita facturum se respondisse, si indicto jejunio in commune omnes Deum deprecarentur, quo expleto, revelatione saturatus, illud proœmium è cælo veniens eructavit, ‘*In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum ; hoc erat in principio apud Deum.*’²”

- (4) Two of the Gospels (the first and last) were written by APOSTLES; the other two were written under the direction of Apostles;—that of St. Mark in connexion with St. Peter; that of St. Luke, with St. Paul.
- (5) The former three Gospels having been publicly received and read in the Churches of Christendom, were solemnly sanctioned by St. John, who added his own Gospel to complete the Evangelical Canon. Cp. below, p. 206.
- (6) They were read in the Church as of equal authority with the writings of Moses and the Prophets, and as inspired by One and the same Spirit, Who had spoken in the Old Testament, and Who was given by the one and same Lord, the Everlasting Logos or Word, Jesus Christ.

“The Logos,” (the Son of God,) “the Creator of all things, Who sitteth upon the Cherubim, and holdeth all things together, after that He was manifested to men, gave us the Fourfold Gospel, which is held together by ONE SPIRIT³.”

“Qui Prophetas ante descensionem suam præmisit, Ipse et Apostolos post ascensionem suam misit. Quicquid Ille de suis factis et dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit⁴.”

“SPIRITUS SANCTUS est qui in Vetere Testamento Legem et Prophetas, Novo verò Evangelia et Christi Apostolos inspiravit; et ideo quæ sunt Novi ac Veteris Instrumenti Volumina quæ secundùm majorum traditionem per Ipsum Spiritum Sanctum inspirata creduntur et Ecclesiis Christi tradita,” &c.⁵

See also the very ancient Canon of Scripture⁶: “Licet varia singulis Evangeliorum Libris Principia doceantur, nihil tamen differt credentium fides, cùm UNO ac Principali SPIRITU declarata sint in omnibus omnia de Nativitate, de Passione, de Resurrectione, de Conversatione cum discipulis suis, et de gemino Ejus Adventu.”

For a Catena of ancient Testimonies to their Inspiration, see *Routh*, R. S. v. *ad fin.*, and *Lee* on Inspiration, Appendix G.

The Editor may be permitted to insert what has been written by him on this subject in another place⁷;

The Christian Church, looking at the origin of the FOUR GOSPELS, and at the attributes which God has in rich measure been pleased to bestow upon them by His Holy Spirit, found a prophetic picture of them in the Four living Cherubim, named from heavenly knowledge, seen by Ezekiel at the river of Chebar⁸. Like them the Gospels are Four in number; like them they are the Chariot of God *Who sitteth between the Cherubim*⁹: like them they bear Him on a

¹ 1 Joh. ii. 18. 22.

² Joh. i. 1.

³ *S. Irenæus*, iii. 11. Cp. iii. 1.

⁴ *Aug.* de Cons. Ev. i. 54.

⁵ *Ruffin.* in Symb., p. 26, ap. S. Cyprian, ed. Amst. 1691.

⁶ Ap. *Routh*, R. S. i. 394—6.

⁷ Lectures on the Canon of Scripture. Lect. vi.

⁸ Ezek. i. 5—26, and x. 1—22. Cp. *S. Iren.* iii. 11. § 8. *S. Athanas.* Synops. Script. p. 55. *S. Aug.* de Cons. Ev. i. 10. *S. Hieron.* in Matt. Procem. Ep. l. ad Paulinum

(Opp. t. iv. p. 574):—“Tangam et Novum breviter Testamentum. *Matthæus, Marcus, Lucas, et Joannes*, quadriga Domini et verum Cherubim, quod interpretatur *scientiæ multitudo*, per totum corpus oculati sunt, scintillæ emicant, discurrunt fulgura, pedes habent rectos et in sublime tendentes, terga pennata et ubique volitantia. Tenent se mutuo, sibi que perplexi sunt, et quasi rota in rotâ volvuntur, et pergunt quocunque eos flatus Sancti Spiritûs perduxerit.”

Cp. *Williams* on the Study of the Gospels, pp. 5—20.

⁹ Ps. xcix. 1; lxxx. 1; xviii. 10.

winged Throne into all lands: like them they move wherever the Spirit guides them: like them they are marvellously joined together, intertwined with coincidences and differences; wing interwoven with wing, and wheel inwound with wheel; like them they are full of eyes, and sparkle with heavenly light; like them they sweep from heaven to earth, and from earth to heaven, and fly with the lightning's speed, and with the noise of many waters. *Their sound is gone out into all lands, and their words unto the end of the world*¹.

Further, the Ancient Church recognized the Four Gospels in the Four Living Creatures of the Apocalypse, seen by St. John in heaven, and crying *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*².

These expressions have a special use, in assuring us of the important fact, that although *other* writings were then extant, pretending to evangelical authority, yet it is clear from her language³, as now cited, that the Church of Christ rejected those writings, and recognized **FOUR** Gospels, and **FOUR** only.

And these four Gospels were identical in name, in form, and in matter, with those received by ourselves at this day.

In further evidence of their fourfold character, we may observe that one of the earlier Christian writers employed himself in making a "Harmony of the Gospels," and from the name⁴ (Diatessaron) which he gave to his work, it is certain, that *four* Gospels, and *four only*, were then received by the Church.

If we trace the four Evangelical streams back toward their source, we find that they are all derived, through *Apostolic* channels, from CHRIST HIMSELF.

The author of the first Gospel, ST. MATTHEW, was an Apostle of Christ⁵. He wrote⁶ for the special use of his own countrymen, and of the Christian Church of Jerusalem, the mother of all Christian Churches, which was first governed by St. James, the Lord's brother, and continued to flourish during the earlier part of the second century⁷. The *first* written Gospel, then, be it remembered (that is, the first Evangelical Record of Christ's miracles, preaching, death, resurrection, and ascension), was composed for the use of that country in which our Lord's life was passed. The Gospel was first offered to the *Jews*. And the fact that *St. Matthew's* Gospel is designed for *Jews*, is a strong evidence of its priority. It was circulated in that city in which our Lord suffered. This is a striking proof of the confidence of the Apostles in the truth of Christianity. They did not shrink from inquiry, but challenged and courted it. This Gospel, so written, was received as Scripture by the Christian Church at Jerusalem. And this reception and public reading of St. Matthew's Gospel, as not only a true history, but as divinely inspired, in the Church of *Jerusalem at that period*, is one of the strongest evidences that could be given of its Veracity and Inspiration.

ST. MARK wrote his Gospel under the dictation of the Apostle St. Peter⁸, who calls him *his son*⁹ in the faith: and it is observable, as in full accordance with this account of the authorship of these two Gospels respectively, that from St. Matthew's Gospel¹⁰ alone we learn

¹ Ps. xix. 4. Yet it has been said that the Gospels are "mere fragmentary documents." Each of the four Evangelical Cherubim is perfect in himself; and each is harmoniously fitted to the fourfold group, and lends his aid to the other three, and contributes to the perfection of the whole; and to the glory and motion of the fourfold car on which the Spirit rides throughout the world in all time. This double perfection,—individual and corporate,—absolute and relative,—is one of the divine characteristics of the Gospels. A part of their perfection consists in what is called by some their *fragmentary* character, viz. in their not superseding one another.

² Rev. iv. 4—11. See the authorities cited in the Author's Lectures on the Apocalypse, Lect. iv. pp. 114—136.

³ See also Origen ap. Euseb. vi. 25, *μόνα τέσσαρα*. Homil. in Luc. p. 932. Euseb. iii. 25, *ἀγία τετρακτύς*.

⁴ Tatian, scholar of Justin Martyr. See Euseb. iv. 29, on his *Diatessaron*. On the Harmony of Theophilus Antiocheus, see Hieron. ad Algas. iv. p. 197.

⁵ Euseb. iii. 24. S. Hieron. Proem. in S. Matt.

⁶ In the first instance, in the *Hebrew* dialect of his country,

i. e. the Syro-Chaldaic, or Aramaic. See above, note, p. xliii. and *Iren.* iii. 1, and *Aug. de Cons. Ev.* i. 4. S. Cyril, Hierol. Cat. 14, p. 212.

⁷ Till Hadrian's time. Euseb. Dem. Evang. iii. 5.

⁸ *Iren.* iii. 10. 6. Euseb. iii. 39; vi. 14 (from *Clem. Alex.*) Demon. Evang. iii. 5. Hieron. Script. Eocl. c. i. and c. 8. Tertullian. adv. Marcion. iv. 5. Euthym. Zygab. i. p. 16. Epiphani. Hæres. li. 4. St. Peter says (2 Pet. i. 15), "I will endeavour that *after my departure* (*μετά την ἐμην ἐξοδον*) ye may have these things in remembrance." This may be compared with a passage of *Irenæus*, iii. 1, *μετά την Πέτρον καὶ Παύλου ἘΒΕΘΑΔΟΝ Μάρκος ὁ μαθητὴς καὶ ἐρμηνευτὴς Πέτρον, καὶ αὐτὸς τὰ ὑπὸ Πέτρον κηρυσσόμενα γεγραφέως ἡμῖν παραδέδωκε*.

⁹ 1 Pet. v. 13.

¹⁰ Matt. ix. 9, compared with Mark ii. 14. Luke v. 27; and Matt. x. 3, compared with Mark iii. 18. Luke vi. 16, whence Euseb. Dem. Ev. iii. c. 5, says well, *Ματθαῖος ἑαυτοῦ σθηλιτεύει βίον*. The whole passage of *Eusebius* deserves a careful perusal.

that the Evangelist belonged to the despised class of Publicans, while it is not *he*, but another Evangelist (St. Luke¹), who tells us the honourable fact that Levi *left all, rose up, and followed* Christ. And in like manner the *infirmities* of St. Peter are recorded with the most circumstantial fulness in the Gospel of *Marcus his son*²; but we are left to gather our knowledge of his virtues and of the praises with which he was honoured by his Divine Master, from the other Gospels.

ST. LUKE'S Gospel, as Christian antiquity testifies³, was written under the eye of St. Paul, who was made *an able minister of the New Testament*⁴, by *knowledge given him above measure, in visions and revelations of the Lord*⁵; and to St. Luke's fidelity St. Paul bears testimony, when he speaks of him as the *beloved physician*⁶, who *alone is with him*⁷, and probably, as the *brother whose praise is in the Gospel throughout all the Churches*⁸.

St. Paul was the Apostle, St. Luke the Evangelist, of the Gentiles⁹. The same spirit was in them both. Hence, in St. Luke's Gospel especially, there is a rich storehouse of comfort and hope for all who *sit in darkness and the shadow of death*. Here the good Samaritan, Christ Himself, pours oil and wine into the wounds of the broken-hearted. Here He calls them home in the parable of the Prodigal. Here He accepts them in the Publican. Here He visits them in Zacchæus. Here He pardons them in the penitent thief¹⁰.

The fourth and last Gospel, which was written at or soon after the close of the first century, is also from an Apostle—ST. JOHN.

Thus all the four Gospels are seen to be due to Christ's APOSTLES, who received special promises from Him that *He would send them the Holy Ghost to teach them all things, to bring all things to their remembrance, and guide them into all truth*¹¹, and of whom it is said, that *when He had ascended up on high, He gave some Apostles, and some Evangelists, for the edifying of His Church*¹². Thus we behold the four Evangelical streams, when traced upward, issuing from the Apostolic wells which spring up from the One Divine Fountain of living waters, Who said, *Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life*¹³.

The last Gospel, as we have said, was written by St. John. He was the disciple *whom Jesus loved*¹⁴; he was the disciple who leaned on His breast at supper, when He instituted the Feast of Love, in which the Church will show forth her Lord's death *till He come*¹⁵; he was the disciple to whom Jesus said on the Cross, *Behold thy Mother*, and who thenceforth *took her to his own home*¹⁶.

The other Apostles were taken away, one after the other, by violent deaths,—by the cross, by the sword, by wild beasts, and by the stake. St. John survived them all. He was miraculously rescued from the furnace¹⁷, and at length died a natural death, at the age of above a hundred years¹⁸. The other Apostles were *sent to Christ by force*; St. John *tarried till Christ came* for him, and gently took him to Himself. Theirs was the martyrdom of death, his the martyrdom of life.

The beloved Disciple of the Incarnate Word was providentially preserved to a great old age, not only to refute the heretics who denied the Lord that bought them, and to convince us of the Divinity of the *Uncreated Word* Who was in the beginning with God, but also to *complete* the witness of the *Written Word*, and to vindicate its Inspiration from the forgeries of false teachers, and to assure us of its fulness and divine character.

In confirmation of this assertion, let us now refer to a fact, attested by ancient and unexceptionable witnesses¹⁹. Towards the close of his long life, copies of the three Gospels of

¹ Luke v. 28.

² See *Dr. Townson*, pp. 154—8. The Editor cannot mention *Dr. Townson's* work, without commending it to the student of the Gospels.

³ *Iren.* iii. 1. *Tertullian* adv. Marcion iv. 2; iv. 5. *S. Hieron.* Script. Eccl. c. 7.

⁴ 2 Cor. iii. 6.

⁵ 2 Cor. xii. 7.

⁶ Col. iv. 14.

⁷ 2 Tim. iv. 11.

⁸ 2 Cor. viii. 18. *Chrysos.* Homil. in Act. i. *Hieron.* Vir. Illust. 7. *Euseb.* vi. 25.

⁹ *Origen* ap. *Euseb.* vi. 25.

¹⁰ See *Townson*, pp. 181—196.

¹¹ John xiv. 26; xvi. 13.

¹² Eph. iv. 11.

¹³ John iv. 14.

¹⁴ 1 Cor. xi. 26.

¹⁵ From the cauldron of boiling oil, under Domitian. *Tertullian.* Præscr. Hær. 36. *S. Polycarp.* in Victor. Catenâ, ap. Feuard. *Iren.* iii. 3. *Cotel. Patr.* Ap. ii. 205.

¹⁶ *Eusebii* Chronicon. *Hieron.* Vir. Illust. IX. Comment. in Matt. xx. 22; he died anno ætat. 120, according to *Auct. Inc.* cited in next note.

¹⁷ *Clem. Al.* ap. *Euseb.* vi. 14. *Euseb.* iii. 24. *Epiphani.* Hær. li. *S. Hieron.* Script. Eccl. c. 9. in Matt. Procœm. *Victorin.* in Apocalyps. Bibl. Patrum Max. iii. 418. *Auct. Incert.* apud *Chrysost.* *Montfaucon.* viii. 132, Appendix. *Auct. Inc.* ap. *Augustin* in Joann. "Compulsus Joannes ab

¹⁸ John xiii. 23.

¹⁹ John xix. 27.

St. MATTHEW, St. MARK, and St. LUKE, which at that time, we are informed, had been diffused throughout Christendom, were publicly brought to St. JOHN, in the city of Ephesus, of which he was the Metropolitan, by some of the Bishops of the Asiatic Churches¹; and in their presence St. John openly² acknowledged these three Gospels as inspired, and, at their request, composed his own Gospel in order to complete the Evangelical Record of the Life and Teaching of Jesus Christ.

The second Evangelist St. Mark authenticated the first, St. Matthew, by *repeating* much of his gospel; so, the third St. Luke guaranteed the first and second; the fourth, St. John *omitted* much that the preceding three had related, and related much that they had omitted; and so canonized them³.

Let it be remembered, that the three earlier Gospels were at that time received by the Church as inspired; and if St. John had not been fully persuaded of their Inspiration,—he, who writes to others, *Beloved, believe not every Spirit, but try the Spirits whether they are of God*⁴,—would not have approved them as inspired, *as he did*, but he would have *rejected* them as falsely claiming to be divine.

Nor, again, acknowledging *them* as *divine*, would he have presumed to *add* his own Gospel as the consummation of theirs, unless he had been also sure that what *he himself* wrote was dictated by the same DIVINE SPIRIT Who had inspired the other three.

It is also clear, that, by composing his own Gospel as the complement of the three preceding ones, he has given an infallible assurance to *us*, that *we*, who have the *four* Gospels, possess a complete, divinely inspired, History of our Lord's Ministry.

Thus we find that all the Gospels are brought together into One. They come to us through the hands of St. John.

What better witness *could* we have or desire, of the oneness, the fulness, the integrity, and the Inspiration of the Gospels, than the Beloved Disciple, who was specially qualified to understand divine things, by the unsullied purity of his life, even from his youth, who leaned on our Lord's breast at supper, and drank in heavenly truth from His Divine lips; and to whom Jesus Christ gave the most endearing pledge of His confidence and love, by commending to him His Mother from the Cross?

Who, again, a more faithful and competent Authority in this solemn matter, than that Apostle, whose life appears to have been prolonged by Christ beyond that of all his Apostolic brethren, for this purpose, that he might comfort Christ's widowed spouse, the Church; that he might take her also, if we may so speak, *to his own home*; and vindicate against false teachers the Divine honour of her Lord?

May we not, therefore, safely say, that by the hands of the beloved disciple, CHRIST Himself has set His seal on the Gospels; and that in receiving them through the hands of him who leaned on our Lord's breast at supper, we receive them from the mouth of CHRIST⁴.

II. On the verbal coincidences in the Gospels.

1. It appears from ancient testimony, that the Gospels were written by Divine Inspiration, in order to be publicly *read in the Christian Church* in every age and country of the world.

Asiæ Episcopis scripsit. . . Legerat Evangelia trium Evangelistarum et approbaverat fidem eorum et veritatem," and the next note but one.

¹ See the passages collected by *Archbp. Ussher*, *Original of Bishops and Metropolitans*, p. 63. Oxf. 1641.

² *Theodor. Mopsuest.* (who flourished in the end of the fourth century) says (in *Catenâ* in Joann. Corderii, Mill. N. T. p. 198, ed. 1723), *ἐπήνεσεν* (Ἰωάννης) τῆς ἀληθείας τοὺς γεγραφότας, ἔφησε δὲ βραχέα παραλείφθαι (τοῖς τρισὶν εὐαγγελισταῖς) ἐπὶ τοῖς παράκλησις ἀδελφῶν (ἐν τῇ Ἀσίᾳ) ἐγένετο ταῦτα ἃ μάλιστα ἀναγκαῖα κρίνει πρὸς διδασκαλίαν, παραλειμμένα δὲ ὄρη τοῖς λοιποῖς (εὐαγγελισταῖς) γράψαι μετὰ σπουδῆς ὃ καὶ πεποίηκεν.

³ See further below, p. 206, for a reply to objections made to the above assertions.

⁴ 1 John iv. 1.

⁵ Hence the admirable words of *S. August.* in *De Civitate*

Dei, lib. xi. cap. ii. ed. Paris, 1838. vol. vii. p. 439.—" Ipsa VERITAS, DEUS DEI FILIUS, homine assumpto, non Deo con-sumpto, eandem constituit atque fundavit fidem, ut ad hominis Deum iter esset homini per hominem Deum. Hic est enim mediator Dei et hominum homo Christus Jesus."—(*Ibid.* cap. iii.) " Hic prius per prophetas, deinde per Se Ipsum, postea per Apostolos, quantum satis esse iudicavit, locutus, *etiam* *Scripturam* condidit, quæ *Canonica nominatur*, eminentissimæ auctoritatis, cui fidem habemus de his rebus quas ignorare non expedit, nec per nosmetipsos nosse idonei sumus."

And again:—

" Distincta est à posterioribus libris excellentia CANONICÆ auctoritatis VETERIS et NOVI TESTAMENTI, quæ APOSTOLORUM confirmata temporibus, per successiones Episcopales et propagationes Ecclesiarum tanquam in sede quâdam sublimiter constituta est, cui serviat omnis fidelis et pius Intellectus."—*S. Augustin.* c. *Faustum*, ii. c. 5.

2. And that they were so read, wherever Christianity was received.

The commands of St. Paul, that his own Epistles should be thus *read*¹, and the fact that the Scriptures of the *Old Testament* were *read* in the Synagogues and in the Church, confirm the testimony that the *Gospels* were read in the Church as soon as they were published.

3. What had been written by any preceding Evangelist in his Gospel could not be unknown to his successors²;

It is well said by *St. Augustine*³,—"Quamvis singuli (Evangelistæ) suum quendam narrandi ordinem tenuisse videantur, non tamen unusquisque eorum, *velut* alterius præcedentis ignorans, voluisse scribere reperitur, vel *ignorata* prætermisisse, quæ scripsisse alius invenitur; sed *sicut unicuique inspiratum est*, non superfluum operationem sui laboris adjecit."

4. The Holy Spirit, in the *Old Testament*, for the sake of greater assurance, often *repeats* by one prophet what He had said by another; and so it is in the *Historical Books* of the *Old Testament*. This is proved by *Dr. Townson*⁴, who says,—“The Holy Bible abounds in quotations, but they are introduced in a way which is peculiar to Revelation. When a Prophet mentions one of his own holy brethren, as when Ezekiel names Daniel, or Daniel Jeremiah,—when they mention them they do not quote them, and when they quote them they do not mention them⁵.”

On the principle of *reiteration* as characteristic of Divine Revelations, see Gen. xli. 32. Acts x. 16; and above, p. xxiii. The Prophetical Books of Daniel and the Apocalypse abound with examples of it.

5. It is probable *à priori* that the Holy Spirit would adopt a similar practice in the *New Testament* to that which He had employed in the *Old*. And we find it so in fact.

By means of the second and third Evangelists, St. Mark and St. Luke, He warrants the truth and genuineness of the first Gospel. This He does by repeating much of its contents. *In the mouth of two or three witnesses every word is established*. Thus the Evangelists became joint *vouchers* for the truth of the genuine GOSPELS, and, at the same time, joint *opposers*⁶ of the spurious ones, which were obtruded on the world.

The *fourth* Evangelist, St. John, pursued a different course for doing the same thing; he declared his approval of the foregoing Gospels, not by repeating, but, for the most part, by *omitting*, what they had related, and by *supplying* what they had omitted⁷.

The same is true of the Apostolic EPISTLES; they also are, as it were, entwined one with another in a loving embrace of words and sentiments. And the Inspiration of one aids in proving the Inspiration of all.

St. Peter, in his first Epistle, repeats parts of the Epistle of St. James. In his second Epistle he recognizes as Scripture all the Epistles of St. Paul⁸, and incorporates a great part of the Epistle of St. Jude. St. John, in his Epistle, responds to the first of St. Peter, and interweaves the same thoughts and words in all his three Epistles.

This mutual intertexture is a remarkable characteristic of the Books of Scripture.

All the EPISTLES of the New Testament, as well as all the GOSPELS, cohere together, and confirm each other.

Further; as the beloved disciple, the blessed Evangelist and Apostle, ST. JOHN, whose life was prolonged far beyond that of any other writer of the New Testament, authenticates the *Gospels*, so he canonizes the *Epistles* likewise, by his *silence*.

If what had been taught in them had been *erroneous*, he would have raised his voice against it. But, by *abstaining* from entering on those great and sublime doctrines handled by St. Paul and St. Peter, by St. James and St. Jude, in their Epistles, and by confining himself to the Doctrine of Christian Love, St. John showed his *approval* of what they had taught, and

¹ 1 Thess. v. 27. Col. iv. 15. Cp. 2 Cor. i. 13.

² Cp. *Justin Martyr*, Apol. 1—63. Epist. ad Diognet. ii. *Tertullian*, Apol. 39. Præc. Hæret. 36. Adv. Marcion. iv. 5.

³ De Consens. Ev. i. 4.

⁴ p. cxxxiv—cxlvii.

⁵ Cp. *Lee* on Inspiration, p. 320.

⁶ Compare *Townson's* Works, p. 229; and *Dr. Owen's* Observations on the Four Gospels, p. 100.

⁷ See below, p. 206, and cp. *Townson*, pp. 15, 16.

⁸ 2 Pet. iii. 15, 16. See Lectures on the Canon, VII., VIII., IX. *Guerike*, Einleitung, p. 460.

that it is *all-sufficient*, without any Additions or Developments, provided it be bound together and encircled by the zone of Love.

Thus the Unity of plan, on which the Gospels and Epistles are written, bears witness to their derivation from One and the Same Spirit¹.

And this Plan is similar to what the Holy Spirit had adopted, in dictating the Books both historical and prophetic of the Old Testament.

In fine, we thus trace the agency of the same Divine Hand in the Sacred Volume, whose component parts were given to the world by the ministry of different persons, living in different countries, from time to time, at intervals throughout a period of about fifteen centuries; and whose subject-matter extends over no less a time than forty centuries; and, indeed, reaches from the Creation of the World to the Last Day.

III. *On the Dates of the composition of the Gospels.*

The most ancient testimony on this subject is that of *Irenæus* c. Hæres. iii. 1, which seems, at first sight, to intimate that St. Matthew's Gospel was written when St. Paul was at Rome, i. e. not before A.D. 61.

But this is at variance with other statements; particularly with that of *Clemens Alexandrinus* (in *Euseb.* iii. 24), who relates that St. Matthew first preached to the Hebrews in their own tongue, and that when *he was about to go into foreign parts*, he published his Gospel in his vernacular tongue, so as to compensate for the lack of his personal presence by writing. And there is reason to believe that he left Judæa in or about the *twelfth* year after the Ascension. Cp. *Clemens Alexand.* Strom. vi. p. 636. *Grabe*, Spicileg. i. p. 67. *Apollonius* ap. *Routh*, Reliq. Sacr. i. p. 484.

But perhaps the text of *Irenæus* ought to be so punctuated and interpreted, that he may be understood to speak of the *Greek* text of St. Matthew, as follows;—'Ο μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν (i. e. he preached and wrote to the Hebrews in their own tongue), καὶ γραφὴν ἐξήνεγκεν Ἐὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ θεμελιούντων τὴν Ἐκκλησίαν (i. e. and he also put forth (ἐξ) to the world his written Gospel, in Greek, when St. Peter and St. Paul were at Rome, and were founding the Church there).

Thus, perhaps, the discrepancies of ancient testimony, with regard to the *date* of *St. Matthew's* Gospel, may be explained. Those which assign an earlier date to it (e.g. *Cosmas Alexandrinus*, *Isidore of Seville*, *Theophylact*, and *Euthymius*, quoted by *Lardner*, *Credibility*, xi. p. 375), are probably speaking of the *Hebrew* edition of it. And *this*, probably, was published before A.D. XLVI; and those authors who speak of a *later* date, are referring to the *Greek* edition of it. And this, it would seem, from the words of *Irenæus*, was published at *Rome*, about A.D. LXIII. For why should he connect its publication with St. Peter's and St. Paul's preaching in that city, unless that publication had some relation to the place where they preached?

But probably it was published at an earlier date *elsewhere*.

If the expressions in St. Matthew, ch. xxvii. 8 ("That field was called the field of blood *unto this day*"), and xxviii. 15 ("this saying is commonly reported among the Jews *until this day*"), are rightly supposed to indicate a considerable interval of time between the events specified and the date of composition, it may be suggested as not improbable that these notices may have not been in the *Hebrew* edition, and may have been added in the later edition, the *Greek*, where they now are.

2. We find that *St. Mark* adopts, in many cases, the *Greek* of St. Matthew, and therefore St. Matthew's *Greek* Gospel must have been published before the death of St. Peter, under whose direction *St. Mark's* Gospel was written; and St. Matthew's *Greek* Gospel is uniformly cited by the Fathers as his.

3. The Gospel according to St. Mark was dictated at Rome by the Apostle St. Peter, and was published by St. Mark, and afterwards preached by him at Alexandria². *Epiphanius*³

¹ Partly, from the Editor's Lectures on the Canon of Scripture. Lect. XI.

² *Athanas.* Synops. Sacr. Ser. ii. p. 56. *Kirch.* p. 11.

³ Hæc. ii. 51.

says that St. Mark wrote immediately (*εὐθὺς*) after St. Matthew. See further below, p. 93.

4. *St. Luke's* Gospel is an introduction to his other work, the Acts of the Apostles, which is not continued beyond A.D. 63. See below, p. 130.

5. St. John published his Gospel about the end of the first century. See below, p. 206.

IV. *Introductory Note to St. Matthew's Gospel.*

On St. Matthew's *name* see ix. 9. As a proof of the genuineness of his Gospel, it may be observed, that the Author adds to the Apostolical name of *Matthew* the adjunct of *τελώνης* (x. 3), which none of the other Evangelists do; and that they do not join his former profession with the Apostolical name of *Matthew* as he does (ix. 9), but with that of *Levi*. He mentions¹ indeed that Matthew, when called by Christ, arose and followed Him (ix. 9); but not, as St. Luke does, that Levi *left all* and followed Him, and made a *great feast* for Him in his own house². In *his* Apostolic Catalogue Matthew is placed *after* Thomas, *before* whom he is ranked by St. Mark and St. Luke³.

These are internal evidences confirmatory of the ancient testimony which ascribes the first Gospel to St. Matthew; and they are indications also of the Author's modesty. It has been observed, that the Author faithfully records speeches in which the Publicans are ranked with sinners and heathens⁴,—another evidence of his humility, and of his gratitude to Christ for choosing himself, a member of that despised class; and a proof of the truth of Christianity, which could convert the world by such instruments as the world most despised⁵.

The following paragraphs from *St. Chrysostom's*⁶ may serve as introductory to this and the other Gospels:—

“You may ask, why, when there were so many disciples of Christ, two only of the Apostles wrote Gospels, and two of their followers;—for one (St. Luke) was a disciple of St. Paul, and the other (St. Mark) a disciple of St. Peter; and with John and Matthew they wrote the Gospels?—Because they did nothing for vain-glory, and all for edification. What then, you may say, was not *one* Evangelist enough?—Yes. But here is a strong evidence of truth. The Writers are four; they do not write at the same time or at the same place, or after conference with each other, and yet they speak as it were with one mouth. But, you may say, this is not the case, for oftentimes they *disagree* . . . But here also, we say, is a proof of truth. For, if they had agreed literally, their adversaries would have said that they wrote by collusion. But now these slight seeming discrepancies rescue them from such a suspicion. But in the *main things* which concern our eternal life, and which constitute the preaching of salvation, there is not the slightest divergence among them. And what are these? That God became man; that He wrought miracles; that He was crucified, buried, rose again, ascended, and will come again to judge, and gave saving commandments, and delivered a Law not contrary to the Old Testament; that He is the Son of God, the only-begotten, and one substance with the Father; and other articles like these. In all these they agree.

“Do not be perplexed, if they do not all relate every thing in the history of Christ's Miracles; but one of them recounts one incident and one another. For if one had narrated every thing, the others would have been superfluous; and if each had narrated things wholly independent and special to himself, the present evidence of agreement would not have been given.

“Therefore they narrate many things in common, and yet each narrates some things peculiar to himself.

“St. Luke tells us the cause why he was induced to write (i. 4). St. John does not declare the reason of his own writing; but the tradition which has come down to us from our fathers is, that inasmuch as the three other Evangelists had dwelt mainly on the subject of the Incar-

¹ Mark ii. 14. Luke v. 27.

² Luke v. 27, 28.

³ Matt. x. 3; iii. 18. Luke vi. 15.

⁴ Matt. ix. 11; xi. 19; xviii. 17; xxi. 31, 32.

⁵ Cp. *Euseb. Dem. Evangel.* iii. 5. *Epiphani. Hæres.* ii. 51.

⁶ In *Matth.* init.

nation, and there was some danger lest the doctrine of the Divinity of Christ should be passed over, he applied himself to the writing of his Gospel; and this is evident from history, and from the preamble of his Gospel.

“ St. Matthew is said to have composed his Gospel at the instance of Hebrew converts, and to have written in the Hebrew tongue. St. Matthew, writing for Jews, declares that Christ is from Abraham and David. St. Luke, writing for all, deduces the Genealogy from Adam.

“ We may also show the harmony of the Gospels from the testimony of the World which has received them. We may show it even from the Enemies of truth. For many Heresies sprang up after they were written; and these Heresies are hostile to the Gospels; and yet some of them have received them all, and others have cut away parts of them from the residue, and receive the rest. But if the Gospels had been inconsistent, those Heresies, which teach what is contrary to the Gospels, would not have received them; nor would those heresies which receive only a part have so argued from that part, that the part itself proclaims its own affinity with the rest. For, as if you were to take some flesh from the human side, you find there nerves, and veins, and bones, and arteries, and blood, and (so to speak) a specimen of the whole bodily organization in its integrity, so it is with the Gospels. In each part you see the texture of the whole¹.”

As to the *order of events* in the Evangelical History, it is certain that the Evangelists did not intend to relate them in exactly the chronological sequence in which they occurred. *St. Aug.* observes on this point², that, as it is no man's power to choose in what order he will remember the things he has once known, so it is probable that the Evangelists thought themselves obliged to relate events in that *order* in which it pleased God to bring them to their mind. That is, the Holy Spirit acted on their minds in bringing things to their remembrance³, and also in suggesting them in *such an order* as might be most conducive to the purpose with which the several Gospels, respectively, were written.

The following paragraphs are in part derived from *Augustine* (De Consensu Evangelistarum, *passim*):—

“ Christ is our *King* and *Priest*. The Evangelist *St. Matthew* more fully declares in his Gospel, and dwells on more constantly, those things which concern Christ's *Kingly* character and office. He begins his Gospel with tracing Christ's Genealogy from *David the King*, by a line of Kings. Here wise men come from the East to do homage to the *King of the Jews*, whose birth strikes fear into the heart of Herod the King.

“ St. Luke dilates more on what belongs to Christ as our *Priest*. He alone mentions the relationship of Mary to the wife of Zachariah the Priest. He relates the Angelic Vision to Zachariah ministering in the Priest's office. He describes the sacrificial offerings made for Christ, an Infant, in the Temple (ii. 22—24). He oftener than the rest reveals to us Christ in *prayer* (see on chap. v. 16), and intimates to us the *mediatorial* office of Him *Who ever liveth to make intercession for us*⁴.

“ We therefore concur with those, who, in interpreting the Vision of the Four Living Creatures in the Apocalypse, which represent the Four Gospels⁵, assign the *Lion*, the King of all Beasts, to *St. Matthew*; and the *Ox*, the Sacrificial Victim, to *St. Luke*. The Apocalypse itself says, “ *The Lion of the Tribe of Judah*” prevailed⁶, and thus designates the Lion as symbolical of Christ our King.

“ St. Mark follows *St. Matthew*, and relates what Christ did in His Human Nature, though without special reference to His functions as King or Priest, and is therefore fitly symbolized in the Apocalyptic vision as *Man*.

“ These three Living Creatures—the Lion, the Calf, the Man—walk on the earth. The first three Evangelists describe specially those things which Christ did in our flesh, and relate

¹ *Chrys.* in cap. i.

² John xiv. 26.

³ Rev. iv. 7. It is observable that, in the three passages where these symbols occur in Holy Scripture, the three other symbols interchange their order, but the *Eagle* is always last. Thus, in Ezek. i. 10 the order is, the Man, the Lion,

⁴ De Cons. Ev. ii. 21.

⁵ Heb. vii. 25.

the Ox. In Ezek. x. 14, Cherub, Man, Lion. In Rev. v. 7, Lion, Calf, Man. The Royal, the Sacerdotal, the Human in Christ is presented to the sight in a various order at various times; but the contemplation of the Divine Nature is reserved always to the last.

⁶ Rev. v. 5.

the precepts which He delivered on the duties to be performed by us while we walk on earth and dwell in the flesh. But St. John soars as an Eagle above the clouds of human infirmity, and reveals to us the mysteries of Christ's Godhead, and of the Trinity in Unity, and the felicities of Life Eternal; and gazes on the Light of Immutable Truth with a keen and steady ken.

"The first three Evangelists inculcate the practical duties of Active Life: St. John dwells on the ineffable mysteries of the Contemplative: the former speak of Labour, the last of Rest: the former leads the Way, the last shows our Home. In the former we are cleansed from sin, in the last we enjoy the beatific Vision promised to the pure in heart, who will see God.

"He who is the last in order declares more fully the Divine Nature of Christ, by which He is Equal to and One with the Father¹, and in which He made the World²; as if this Evangelist, when he reclined on the bosom of Christ at Supper, had imbibed in a larger stream the mystery of His Divinity from His lips.

"This Evangelic Quaternion is the fourfold Car of the Lord³, upon which He rides throughout the world, and subdues the Nations to His easy Yoke. The Mystery of His Royalty and Priesthood, which was foretold by Prophecy, is proclaimed in the Gospel. The same Lord Christ, Who sent the Prophets before His Descent from heaven into this world, has now sent His Apostles after His Ascension. He is the Head of all His Disciples; and since His Disciples have written those things which He did and said, we are not to affirm with some, that Christ Himself wrote nothing. They wrote, as His members, what they knew from the dictation of Him who is their Head. Whatsoever He willed that we should know of His own Words and deeds, this He commanded them to write, as it were, by His own hand. Whoever, therefore, rightly comprehends the fellowship of Unity, and the Ministry of His Members acting harmoniously in different functions under their Divine Head, will receive what he reads in the Gospel from the narration of the Evangelists, with no other feeling than if he saw the very hand of Christ Himself, which He has in His own body, performing the act of writing⁴.

"In the first three Evangelists, the gifts of active virtue,—in the last, St. John, those of contemplative, shine forth. *To one man is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit*⁵. One drinks wisdom from the bosom of Christ; another man is raised to the *third heaven*, and hears unutterable words⁶. But as long as they are in the body, all are *absent from the Lord*⁷. And all who believe with good hope, and are written in the Book of Life, have this promise reserved to them,—*I will love him and manifest Myself to him*⁸. In proportion as we make greater progress in knowledge and intelligence in this mortal pilgrimage of life, let us be more and more on our guard against two devilish sins, Pride and Envy. Let us remember, that as St. John elevates us more and more to the contemplation of the Truth, so much the more does he instruct us in the sweetness of Love. That precept is most healthful and true,—*The greater thou art, the more humble thyself, and thou shalt find favour before the Lord*⁹. The Evangelist who reveals to us Christ more sublimely than the rest, he also shows us Christ washing His Disciples' feet¹⁰."

¹ ch. x. 30; xiv. 9, 10; xvii. 22.

² ch. i. 1, 2.

³ 1 Cor. xii. 8.

⁶ 2 Cor. xii. 2-4.

³ Ps. xviii. 10; lxxx. 1; xc. 1. Ezek. i. 10-24.

⁷ 2 Cor. v. 6.

⁸ John xiv. 21.

⁹ Ecclus. iii. 18.

⁴ Mainly from *Aug. de Consen. Evang. i.*

¹⁰ John xiii. 5. *Aug. de Cons. Ev. iv. 20.*

TO KATA MATΘAION

ΕΥΑΓΓΕΛΙΟΝ.

I. (1/III) ¹ BIBΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. a Luke 3. 23, &c.
² Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ Ἰακώβ b Gen. 21. 2.
& 25. 24. & 29. 35.

[Εὐαγγέλιον] A word used by the LXX for Hebr. קָרָא (kerah), der. from קָרָא (kashar), 'flesh,' as representing some good thing in bodily reality, and so very descriptive of the good tidings of Emmanuel, God manifest in the flesh (1 Tim. iii. 16). Hence *St. Ignat.* (Phil. 5), προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ. Cf. c. 9. We find the word Εὐαγγέλιον applied to the Gospels early in the second century. *Justin*, Dial. c. Tryph. c. 100. Apol. i. 66, ἐν ἀπομμηνουόμεσιν ἃ καλεῖται εὐαγγέλια. Cp. *Iren.* iii. 1. 11. On the use of the word εὐαγγέλιον in the Gospels see on Mark x. 29. κατὰ Ματθαίου] On the antiquity of this title see *Routh*, R. S. i. 405. *Euseb.* iii. 24 has Ματθαῖος γραφὴ παραδοῦν τὸ κατ' αὐτῶν εὐαγγέλιον. The preposition κατὰ prefixed to the names of the Evangelist shows that there is one only Gospel of living water flowing by four Evangelic streams: as *Origen* says in *Ioan.* t. 5, τὸ διὰ τεσσάρων ἢ ἑστί τὸ εὐαγγέλιον. Cp. *Grot.* and *Hammond* here, and *Valck* in *Luc.* init. p. 4, and *Meyer*, p. 34.

CH. I. 1 βιβλος γενέσεως] = קָרָא (kerah toledoth), a genealogical roll, Gen. ii. 4, where the LXX has βιβλος γενέσεως in the singular: it was a 'formula solennis,' hence the absence of the article. קָרָא (kerah = βιβλος), is used for a letter, 1 Kings xxi. 8; for a deed of sale, *Jerem.* xxxiii. 11; for a writing of divorce, *Deut.* xxiv. 1. Cp. *Patr.* ii. 46.
 "There seem," says *Hilary*, "to be four genealogies in the four Gospels. 1. In *St. Matthew*, from *Abraham*. 2. *St. Mark*, from *God* the Holy Ghost. 3. *St. Luke*, from *Adam*. 4. *St. John*, from *Eternity*."
 — Ἰησοῦ] Ἰησοῦς, i. q. Hebr. יְהוֹשֻׁעַ (yehoshua), from יָשָׁע (yashua). Cp. *Matth.* i. 21.
 — Χριστοῦ] Χριστός, i. q. Hebr. מָשִׁיחַ (mashiah), 'Messiah,' from root mashaah, 'unxit,' anointed in the threefold office of King, Priest, and Prophet. On the personal name *Jesus*, and the official title of *Christ*, see *Bp. Pearson* on the Creed, Art. ii. p. 150, 2. 150—2.—See *Abp. Leighton*, vol. ii., for an exposition of the first nine chapters of *St. Matthew*.
 — Δαυὶδ] On the orthography see *Winer*, 42.

ON THE GENEALOGIES.—On this Genealogy¹ in *St. Matthew* it may be observed,
 That in *St. Matthew's* age public tables of Jewish Genealogies existed, and were carefully preserved. (*Lightfoot*.)

¹ One of the most full and elaborate dissertations that have been published in modern times on the Genealogies, will be found in *Patr.* de *Evang.* ii. p. 35—105. The conclusions of *Patritius* are as follows: p. 105:—
 It appears from Holy Scriptures and the Fathers that *Mary* and *Joseph* were of the same lineage, and it is probable that their marriage was *jure agnationis*, i. e. she was married to him, according to the Law, as her nearest of kin.
 That almost all his ancestors were hers (p. 103).
 That both the Genealogies are traced through *Joseph*, and are the rightly called Genealogies of *Christ*.
 See also *Dr. Mill*, ii. 102—215, and *Rev. Lord Arthur Hervey* on the Genealogies, 1853. *Williams* on the Nativity, p. 103—120. *Burton*, p. 8—13. The subject is thus dismissed by *Meyer*, p. 42:—"Luk. 3. 24. wird Joseph, ein Sohn Eif's genannt. Auch diese Differenz lässt sich nicht beseitigen. So wie bei den meisten, aus niederen Stande entsprossenen grossen Männern, so waren auch bei Jesu die unberühmten Vorfahren vergessen, und wurden nachmals auf verschiedene Weise von der Tradition angegeben. Die Ansicht aber (*Spanheim, Döderlein, Rosenmüller, Paulus, Grotz, Hoffmann, Ebrard, Lange* u. A.), dass *Lukas* die Genealogie der Vol. I.

That in all probability this Genealogy inserted here was transcribed thence.

That *St. Matthew* cannot have introduced at the beginning of his Gospel a document which could be refuted from those tables.

That our Lord was often addressed as Son of David (*Matth.* ix. 27; xv. 22), and that the Jews, in all their cavils against Him, never denied that he was the Son of David. (Cp. *Matth.* xx. 30; xxi. 9. 15. *John* i. 45.)

That *St. Matthew* wrote for the Jews, and before *St. Luke*.
 The first thing to be proved to the Jews was that *Jesus* was King of the Jews; and to show this, *St. Matthew* would refer to public genealogies of the royal race. It seems, therefore, most probable that the genealogical table inserted by the first Evangelist would be the official pedigree of *Christ*. And this corresponds with what we find in *St. Matthew's* Genealogy.

The principle on which it is constructed is one not of direct personal descent by natural generation², but of royal succession from *David* to *Jechonias*; that is, during the whole period of the Jewish Monarchy to the Captivity; it is a Table of Kings.

And the names inserted after *Jechoniah* are the names of those who would have reigned if the Monarchy had continued, and who were Kings of the Jews *de jure* though not *de facto*.

Why then, it may be asked, was another Genealogy added by *St. Luke*? (iii. 23—38.) Because it would be satisfactory to know that the Son of *Mary* descended by her husband in a direct personal lineage from *David*. This is what appears to be shown in the Genealogy given by *St. Luke*, who wrote with *St. Matthew's* Genealogy before him; and so *Jesus* is proved both by public right and by personal lineage, to be, by his mother's husband, the Son of *David*.

According to their grammatical construction, both the Genealogies (i. e. that in *St. Luke* iii. 23—38, as well as that in *St. Matthew*) appear to be Genealogies of *Joseph*; and if they were not designed to be his, the Evangelists would never have so presented them to the reader that he could hardly fail to mistake them for his.

The Manichæans objected to *St. Matthew's* Genealogy, that it did not prove *Christ* to be the Son of *David*; because it is traced from *Joseph*, who was not the natural father of *Jesus*. The same objection had been made by *Celsus* and *Julian*. Now how did the Ancient Fathers answer this objection? Not by saying that *Jesus* was proved to be the Son of *David* by his mother's side, by the Genealogy of *St. Luke*; which they certainly would have done, if *St. Luke's* Genealogy had been the Genealogy of *Mary*.

Maria liefert, und also *Luk.* 3, 24. *Joseph* als Schwiegersohn des *Ell* aufgeführt werde, ist eine eben so grundlose, zur Erzwingung der Harmonie erfundene Hypothese, wie die des *Julius African.*, dass *Matth.* den eigentlichen Vater *Joseph's* nenne, *Lukas* aber seinen nach dem Levitischen rechte gesetzlichen Vater (*Hug* u. M.) oder umgekehrt" (*Schleierm.*)

² This statement is not contravened by *St. Matthew's* use of the word ἐγέννησε. This word ἐγέννησε, like its equivalent Hebrew יָלַד (yalad), is not limited to natural procreation, but has a far wider signification, and so ἐγέννησε in the LXX (see *Minter* in v.) and describes not only natural generation, but adoption, or other succession (cp. *Hammond*, p. 6). Hence in *St. Matthew's* list we find, v. 11, *Josiah* ἐγέννησε *Jechoniah*, and v. 12, *Jechoniah* (cp. *Jer.* xxii. 28, 30; xxiii. 5, 6) ἐγέννησε *Salathiel*. And *St. Matthew*, in v. 16 and in v. 20, applies this word to generation by the Holy Ghost. This has been clearly shown by many, e. g. *Mill*, p. 173, and by *Lord Arthur Hervey* in his Volume on the Genealogies, pp. 81—81.

³ See further note on i. 12.
⁴ *Origen*, c. *Cels.* ii. *Cyril*, c. *Julian*. viii.
⁵ Besides, not *Heli*, but *Joachim* was the father of *Mary*. See *Epiaphas*. hær. 78, and *Routh*, R. S., ii. 356.

c Gen. 38. 27, &c.
1 Chron. 2. 5, 9.
d Num. 7. 12.
1 Chron. 2. 10.
e Ruth 4. 17.
1 Chron. 2. 10,
11, 12.

δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ³ Ἰούδας δὲ ἐγέννησε τὸν
Φαρὲς καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ³ Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ⁴ Ἑσρώμ
δὲ ἐγέννησε τὸν Ἀράμ⁴ Ἀράμ δὲ ἐγέννησε τὸν Ἀμναδάβ⁵ Ἀμναδάβ δὲ
ἐγέννησε τὸν Ναασσών⁵ Ναασσών δὲ ἐγέννησε τὸν Σαλμών⁵ Σαλμών δὲ

Indeed, the opinion that St. Luke's Genealogy is that of *Mary* was unknown to Christian Antiquity¹; and is as novel in its origin as it is at variance with sound criticism².

Christian Antiquity was agreed.—

That both Genealogies are Genealogies of our Lord by *Joseph* the husband of *Mary*.

That *Joseph* was the son of *Jacob* or of *Heli*, either by adoption³; or

Because *Jacob* and *Heli* were either whole brothers⁴ or half brothers, and because on the death of one of the two brothers without issue the surviving brother married his widow⁵, who became the mother of *Joseph* by this second marriage⁶, and so he was called the Son of *Jacob* and the Son of *Heli*. This opinion may be represented thus:—

MATTHAN ex familiâ Salomonis ortus genuit	Etha Matthani mox Melchi uxor,	MELCHI ex familiâ Nathaniâ, qui ex Ethâ Matthani viduâ procreavit HELI, qui obiit sine prole, sed per fratrem uterinum, Jacobum, pater legalis factus est JOSEPHI
JACOB, qui uxore ductâ viduâ Heli fratris sui uterini verus pater factus est JOSEPHI	Mulier ἀνώνυμος.	

The Genealogy of St. Matthew is Christ's official succession to David as a King (see v. 6, where David is twice called ὁ βασιλεύς). That of St. Luke is the derivation of his origin from David as a man. And this his human, and personal, and direct derivation from David, and also from Abraham, harmonizes with St. Luke's plan in tracing our Lord's pedigree further backward, even to the first man, Adam, the father of the human race. And so St. Luke suggests the reflection, that He who is the promised Seed, the Son of David, the King of the Jews, is also the Second Adam, is the Saviour and Restorer of the whole family of man. Enough is stated in Holy Scripture⁷ to show that *Mary*, as well as *Joseph*, was of the *House of David*. But it was no part of the Divine plan to bring forth the Blessed Virgin from her retirement. She was *ha-alukah*, the Virgin⁸—an example of all Virgins.—and, as her name *Almah* intimates, secluded from public view. It is most in harmony with this plan, to suppose,—as the grammatical construction of the Genealogies constrains us,—that neither of these pedigrees are here, except so far as, by the ties of a common origin and by the bond of Holy Matrimony, she was *Joseph's*, and what was his was hers, and what was hers was his, and that, consequently, as Christ, her true Son

according to the flesh, owed and paid filial obedience to him who was united by holy Matrimony to his mother⁹, so what belonged by royal and personal heritage, to his mother's husband was due to Him who was her first-born and only Son. We know, from the testimony of St. Matthew and St. Luke, that Christ was born of *her*, and that she was a virgin, and that she was of the seed of David according to the flesh. But, as far as she is concerned individually, Christ, like his great prototype Melchizedek, is ἀγαπητός (Heb. vii. 3) in Holy Writ.

God's ways are not man's ways. *Man* would have expected a genealogy of *Mary*. And if the Gospel had been dictated by *man*, such a genealogy would assuredly have been given. But the Gospel is not of man; and, perhaps, by beginning the Gospel in a different way from what man would have done, He designs to teach the reader of the Gospels a necessary lesson, that *a priori* reasonings are of no account whatever, in regard to Divine Revelations, and that when it has once been proved, by logical deduction, that the Gospel is of God, Reason should make way for Faith, and should wait patiently for the time when Faith will be perfected in fruition, and Reason will rejoice in that perfection, for Faith is Reason in Glory.

Hence, then, an argument may be derived for the *Inspiration* of the Evangelists. The eagerness with which many, in modern times, have endeavoured to wrest aside the words of the Gospel, in order to make one of the Genealogies to be the Genealogy of *Mary*, and the questions more modestly, but yet anxiously, put by the ancient Fathers,—*Why* it pleased God to trace the Genealogy of Christ through *Joseph* alone, at the same time that He revealed the fact that *Joseph* was not the natural father of Christ, afford plain proof that if *men* had been the framers of the genealogies, they would either have deduced our Lord's human origin through *Mary*, or, if at all by *Joseph*, not by *Joseph* alone.

3. Θάμαρ. 5. Παράβ.—Πούθ] "Why," says *Chrysostom*, "having begun the genealogy with *men*, does he make any mention of *women*? and why, if he names women, does he pass by the most illustrious, such as Sarah and Rebekah, and enumerates some famous for ill? One of these was born of unlawful wedlock, another a harlot¹⁰, and the third was a stranger; and he introduces also the wife of *Uriah*." "And this was so designed," says *Jerome*, "in order that He who had come for the sake of sinners might, being born of sinners, blot out the sins of all, and because He came not now as a Judge, but as a Physician, to heal our diseases." And *Jerome* (in *Jovinian*, p. 165) suggests another reason; viz. that these women were types of the Heathen world, recovered from sin and misery, and espoused as a Church to Christ¹¹.

¹ It was first propounded in the 15th century by some Romanist Divines, to do honour (as they thought) to the Blessed Virgin, and was thence, singular to say, adopted from them by some Protestant Theologians. Cp. *Müll.* p. 183. *Patrit.* ii. p. 84—87, who observes that "not one of the Fathers ever supposed that *Mary's* genealogy was traced by St. Luke: and that the first person who broached that notion was Annius of Viterbo, who died A.D. 1502." *Maldonatus* and some writers in our own day ascribe that opinion to *Aug.*, but erroneously.

² The Manichean objection was considered by *St. Aug.* c. Faust. Manich. xxiii. 7; 8. *St. Aug.* answers

That *Joseph* is called by the Holy Ghost "the husband of *Mary*"—"habens eam conjugem continentem non concubitu sed affectu non commixtione corporum, sed copulatione, quod est charius, animarum," that the Holy Ghost, who calls him "the husband of *Mary*," related that *Mary* "non ipsius concubitu sed de Spiritu Sancto concepit." See also his *Serm.* 51.

That the Holy Spirit affirms that Christ is of the seed of David, according to the flesh, Gal. iii. 8, 9. Rom. i. 3. 2 Tim. ii. 8, and yet born of a Virgin; and that therefore *Mary* His mother was of the lineage of David. This may also be presumed from the fact in Luke i. 27. 32; ii. 5, that *Mary*, though ἐγκυος goes up to Bethlehem to be registered. *Greg. Thaumaturgus* (early in the third century) says, p. 28, ἡ ἀγία παρθένος ἐκ γένου Δαβὶδ ἐνύκταν καὶ τὴν Βηθλεὲμ πατρίδα ἐπέστη καὶ τῷ Ἰωσήφ κατὰ νόμον (as an ἐπίκληρος, Numb. xxxvii. 5. 8. Ruth iii. 11) ἀμνηστεύου. Cp. *Athanas.* c. Apollinaris, p. 738. *Leo M.* *Serm.* xxix. p. 87. "electa Virgo de Semine Abraham et radice Jesse." Cp. *Routh.* R. 8. l. 354—356. Hence *St. Jerome* says, "It may be asked why the genealogy of Christ is traced through *Joseph*? We reply, that it is not usual to trace genealogies from women; and that *Joseph* and *Mary* were of the same tribe and house." See also the statement of *Hegesippus* in *Routh.* R. 8. p. 213. *Euseb.* iii. 32, concerning the δευτέρωγον, and see other testimonies, arguments that *Joseph* and *Mary* were of the same lineage, in *Patrit.* ii. 15—17. 48.

³ See *Aug.* Qu. Ev. ii. 5, de Cons. Ev. ii. 2 and 3, and *Serm.* 51, "De concordia Evangelistarum in generationibus Domini."

⁴ For the argument that *Jacob* and *Eli* were whole brothers, see below, l. 15.

⁵ ἐγγάμθρονον. Cp. *Matt.* xxii. 24. Deut. xxv. 5. Gen. xxxviii. 8. *Winer.* Real-W. ii. 19.

⁶ See *Julian. African.* (A. D. 220) ap. *Routh.* R. 8. il. pp. 233. 339. 341. 355. *Euseb.* i. 7; vi. 31. *St. Jerome* ad loc. *Justin.* quæst. ad orthodoxos. 66. *Greg. Nazianz.* de Genes. ii. p. 268, who says, Ἐγγελλαστής ἐκ μὲν εἴσε τὴν φύσιν Μαρίατος, ἐκ δ' ἔγραψε Δουκὰς τὸν νόμον. Cp. *Müll.* pp. 186—201. *St. Ambrose* in Luc. iii. regards *Heli* (not *Jacob*) as the natural father of *Joseph*; and *Jacob* as the legal parent.

⁷ See note² above.

⁸ See note on l. 23.

⁹ Hence the Angel calls *Mary Joseph's wife* (l. 20), and the Holy Spirit does not scruple to say of *γυναίκα* (Luke ii. 27. 41. 43), nor to record *Mary's*

words ὁ πατήρ σου, li. 48. Hence *St. Aug.* (*Serm.* li. 16), in reply to those who made objections to the genealogies "quia 'per *Joseph*,' et non per *Mariam*, numerantur. 'Non,' inquit, 'per *Joseph* debuit!' Quare non? Numquid non erat *maritus* *Mariæ*? Scriptura enim dicit 'Noli timere accipere *Mariam* conjugem tuam: quod enim in illâ natum est de *Spiritu Sancto* est.' Et tamen *paterna* ei non auferunt *auctoritas*, cum jubetur puero *nomen* imponere; denique et ipsa *Virgo Maria*, bene sibi conscia quod non ex ejus complexu et concubitu conceperit *Christum*, tamen eum *patrem* *Christi* dicit." This has been well stated by *Græsius* (whose legal studies and reputation entitle his opinion to special deference in these matters), and by other Expositors as follows:

"Non aliena à Christo existimanda est origo *Josephi*, cum natus sit *Christus* ex eâ quam *Josephus* in matrimonio retinuerit (*Grotius*). Nam sic ea vis est *Legis*, ut partus viduæ ex agnato defuncti viri conceptus in omne suo defuncti succedat, non aliter quam si ex ipsius genitorum ortum traxisset (*Grot.* and *Spalatensis*) (et proles à fratre genita, semen vocatur, non illius per quem suscepta est, sed illius cui suscepta est, nempe fratris sine liberis defuncti, vide Gen. xxxviii. 9. *Spalata.*) quidni id quod sine humana opera ex legitima illius conjugate natum est, quasi ipsius solo divinitus insutum, ipsius proprium censetur? Atque hinc est, nimirum, quod non tantum ab *E. angeli* scriptoribus *Josephus pater Christi* (Luke ii. 27. 33. 41. 43), nuptiis videlicet patrem demonstrantibus, nominatur; sed et *Christus* omnia obsequia atque operas illi præstitit que expectari possunt à filio in sacris paternis constituto. Quod si ubique gentium adoptivi liberi ex ejus gentis, cui velut insiti sunt, nobilitate censentur, quantum justius omnia jura gentilitia *Josephi*, ac promissiones Divinæ ipsius Majoribus factæ, ad Dominum *Jesum* pertinebant?" (*Grot.*)

"*Joseph* legitimus hæres *Jesui* fuit quippe filius ejus, non quidem naturalis nec tantum putativus neque adoptivus, sed reipsâ proprius ac legitimus, ipse legitime natus ex uxore, quæ ipsi legitimo matrimonio juncta est, ideoque una erat cum *Josepho* caro. Deo legitime operante, qui nihil non legitime operatur, cujus libero domino non subtrahit uxorem mariti auctoritas. Cum autem succedat jure Gentium in paternam hereditatem is qui solius publicæ famæ testimonio filius habetur, quantum magis filius legitimus? Quocirca à *Josephi* morte *Christus* erat Regni *Davidici* hæres. Quod cum *Matthæus* demonstrare vellet, fuit et *Josephi* genealogia condenda, non nuda *Mariæ*, quæ, viris relictis, hæres esse Regni non potuit." (*Lucas Brugensis*.)

¹⁰ That *Rahab* here mentioned was the *Rahab* of Jericho, see *Müll.* p. 132—138. *Patrit.* ii. 49—51. As *Bengel* observes, this may be presumed from the article τῆς 'P.

The mention of *Rahab* shows that St. Matthew had access to materials that we have not, for it is nowhere said in the Old Testament that *Rahab* was mother of *Boaz*.

¹¹ As *Chrysostom* says, "God married our nature, which was in poverty, and misery, and exile, and estranged from Him, and had committed harlotry against Him. Such was the Church; but she left her Father's

ἐγέννησε τὸν Βοὸζ ἐκ τῆς 'Ραχάβ· Βοὸζ δὲ ἐγέννησε τὸν 'Ωβηδ ἐκ τῆς 'Ρούθ· 'Ωβηδ δὲ ἐγέννησε τὸν 'Ιεσσαί· ⁶ 'Ιεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα· Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου· ⁷ Σολομῶν δὲ ἐγέννησε τὸν 'Ροβοάμ· 'Ροβοάμ δὲ ἐγέννησε τὸν 'Αβιά· 'Αβιά δὲ ἐγέννησε τὸν 'Ασά· ⁸ 'Ασά δὲ ἐγέννησε τὸν 'Ιωσαφάτ· 'Ιωσαφάτ δὲ ἐγέννησε τὸν 'Ιωράμ· 'Ιωράμ δὲ ἐγέννησε τὸν 'Οζίαν· ⁹ 'Οζίας δὲ ἐγέννησε τὸν 'Ιωάθαμ· 'Ιωάθαμ δὲ ἐγέννησε τὸν 'Αχαζ· 'Αχαζ δὲ ἐγέννησε τὸν 'Εζεκιάν· ¹⁰ 'Εζεκιάν δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησε τὸν 'Αμὼν· 'Αμὼν δὲ ἐγέννησε τὸν 'Ιωσιάν· ¹¹ 'Ιωσιάν δὲ ἐγέννησε τὸν 'Ιεχονίαν καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος· ¹² Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, 'Ιεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ· ¹³ Ζοροβάβελ δὲ ἐγέννησε τὸν 'Αβιούδ· 'Αβιούδ δὲ ἐγέννησε τὸν 'Ελιακείμ· 'Ελιακείμ δὲ ἐγέννησε τὸν 'Αζώρ· ¹⁴ 'Αζώρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησε τὸν 'Αχείμ· 'Αχείμ δὲ ἐγέννησε τὸν 'Ελιούδ· ¹⁵ 'Ελιούδ δὲ ἐγέννησε τὸν 'Ελεάζαρ· 'Ελεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματ-

f 1 Sam. 16. 1. & 17. 12.
2 Sam. 12. 24.

g 1 Kings 11. 43. & 14. 31. & 15. 3.
1 Chron. 3. 10.
2 Chron. 14. 1.
h 1 Kings 15. 24.
2 Kings 8. 16, 24.
2 Chron. 17. 1.

& 21. 1.
i 2 Kings 15. 7, 58. & 16. 20.
2 Chron. 26. 23. & 27. 9. & 28. 27.

k 2 Kings 20. 21. & 21. 18, 24.
1 Chron. 3. 14, &c.
2 Chron. 32. 33.
& 33. 20, 25.

l 2 Kings 23. 30, 34. & 24. 6.
1 Chron. 3. 15, 16.
2 Chron. 36. 1, 4, 8.

m 1 Chron. 3. 17, 19.
1 Esdr. 3. 2. & 5. 2.
Hagg. 1. 1.

5. 'Ωβηδ] *Lachmann*, *Tisch.*, and others have 'Ιωβηδ, on good MSS. authority: but the reading of the LXX is not lightly to be abandoned. Besides 'Ιωβηδ is inconsistent with the Hebrew etymon *רָוּת*, and seems to have arisen from a supposed connexion with 'Ιώβ. See below, v. 10, where 'Αμὼς, for 'Αμὼν (*רַחֵם*), seems to be due to a similar confusion with 'Αμὼς, the name of the Prophet and of Isaiah's father.

6. Δαυὶδ τὸν βασιλέα] *The King*, a clue to the design of this Genealogy, showing the *Royalty* of Christ, Messiah the *King*.

8. 'Ιωράμ δέ] The Evangelist omits three names here, Ahaziah, Joash, and Amaziah, 2 Kings viii. 25. 1 Chron. iii. 11. 2 Chron. xxii. 1; xxiv. 27 (*Jerome*), because the race of Jehoram was mingled with the seed of Jezebel, 2 Kings viii. 16. 26, therefore its memory is blotted out from the Genealogy of Christ, even to the third generation. Three generations were omitted intentionally, and thus there became fourteen generations. (*Hilary*.) Cp. *Surenhus*, p. 126, who shows that it was not unusual for the Hebrews to omit names designedly (see above, v. 3) in their genealogies, as in Ezra, cap. vii., compared by 1 Chron. i. 3—15, *five generations are omitted*. See also *Lightfoot*.

— 'Οζίαν] Uziah, called also *Azariah* (*help of God*), 2 Kings xiv. 21. 1 Chron. iii. 12, for God had mercy on him, and did not destroy him when he profaned the sanctuary, 2 Chron. xxvi. 21. *Surenhus*, p. 126.

10. 'Αμὼν] *Lachmann* and others, 'Αμὼς; see above on 'Ωβηδ, v. 5.

11. 'Ιωσιάν δέ] τ. 'Ιεχονίαν καὶ τοὺς ἀδελφούς αὐτοῦ] (1) *Porphyry* hence derived an objection (see *Jerome*). For Jechoniah, the father of Salathiel, was not the same as Jechoniah the son of Josiah; but was the *grandson* of Josiah by Joakim or Jechoniah. Cp. 1 Chron. iii. 15. 2 Kings xxiii. 34; xxiv. 2 Chron. xxvi. (2) To this *St. Jerome* replies, that under the same word Jechoniah two different persons are to be understood; and thus the fourteen generations are complete. The second tessarodecad begins with David and ends with Jechoniah = Joakim. The third begins with Jechoniah, and ends with Christ (*Jerome* in Daniel i.). (3) *St. Augustine* supposes that the same Jechoniah is reckoned twice—"in figuram Christi a Judæis ad gentes transeuntis;" and as a "lapis angularis." Serm. li. 15. De Cons. Ev. ii. 4.
— ἐπὶ τῆς μετοικεσίας] ἐπὶ (see Mark ii. 26): *tempore transmi-*

grationis, which began under Joakim, 2 Kings xxiv. 7. 2 Chron. xxxvi. 6, was repeated at several times, Jer. lii. 28—30. He does not call it *αἰχμαλωσίας*: for (1) *That* was not effected then; (2) though the *city* was *destroyed*, yet the family of *David*, to which the promise was given, was only *removed*; (3) and though Salathiel was born after the migration, yet not after the seventy years' captivity. — *Βαβυλῶνος*] On this use of the genitive, see x. 5. *Winer*, G. G. p. 169.

12. ἐγέννησε] i. e. by adoption, or other *legal* assumption: *not* by natural procreation; for Jechoniah had no natural successor in the royal line (Jer. xxii. 30), but the regal line of Solomon terminated with him³ (cp. *St. Basil*, iii. p. 362, and *Bengel* here), and the royal inheritance passed into another channel, derived through Nathan from David⁴, to whom it was divinely promised that there should be no failure of royal progeny, but no such promise of perpetuity was ever made to Solomon. Salathiel, or *Shealtiel* (Ezra iii. 2. 8; v. 2), who followed Jechoniah, was son of Neri (Luke iii. 27).

— Ζοροβάβελ] i. e. the royal *seed* *zera* (at *Babylon* (Chrysa.); and the prince of or head and leader of the Jews on their return from captivity (Hagg. i. 1. 12; ii. 2. Ezra ii. 2; iii. 2. 8; v. 2. Neh. xii. 1), and so a remarkable type of CHRIST. (*Mill*, p. 158.) From *Zorobabel* the family of *David* starts, as it were, afresh; it branches out into two lines by the two sons of *Zorobabel*, *Abud* (in St. Matt. i. 13), and *Rhesa* (in St. Luke iii. 27). *Zorobabel*, here (and in Luke iii. 27, and in Ezra, Nehemiah, and Haggai), called the son of Galathiel, is called the son of Pedaiah in 1 Chron. iii. 19, probably by a levirate marriage. Cp. *Mill*, 138, 139.

13. 'Αβιούδ] Perhaps Hodaiah (1 Chron. iii. 24). See further on Luke iii. 27.

15. Ματθάν] Perhaps the same as the *Ματθάρ* in St. Luke iii. 24, whose name is written *Ματθάν* in some MSS. and by some of the Fathers, *Aug.* qu. 46, in *Deut.*, *Greg. Naz.*, and *Epiphanius*. See the authorities quoted in *Mill*, p. 77. 189—192. *Hervey*, 129, 130. *Patrib.* ii. p. 80. 82. We now see another reason why the Genealogy of ST. LUKE was added to that of St. Matthew.

It was necessary to show that Joseph was the son of *David*.

St. Matthew traces David's line through *Solomon*.

But that line *ended* in *Jechoniah*, in the captivity.

And yet we see that Jechoniah has a successor assigned him by St. Matthew, viz. Salathiel.

house (Ps. xlv. 10), was espoused to Christ, and became the mother of princes."

Perhaps, also, in this mention of *Thamar*, *Rahab*, and *Ruth*, in our Lord's Genealogy, we may see here an evangelical protest, by anticipation, against the novel dogma of the original and actual sinlessness of *Mary*, grounded by some on the plea that He Who was without sin could only be born of one who is sinless. See on Luke i. 27.

¹ This is to be explained thus. Josiah had four sons, Johanan, Eliakim = Joakim, Zedekiah = Mattaniah, Joahas = Shallum. The Jechoniah first mentioned by the Evangelist is the same as Eliakim or Joakim, who was the father of Joachin, or Jechoniah (or Jechoniah) the second mentioned by the Evangelist. It is observable, in confirmation of this view, that *Ἰεχοῖα* (Jechoniah), the grandson of Josiah, is called also *Ἰωάχιμος* by *Josephus*, Ant. x. 8, and by some MSS. of the LXX, in 2 Kings xxiv. 6 (see *Rosenmüller*), as well as by the name 'Ιεχοσίας. Cp. other authorities in *Mill*, p. 108, and *Hervey*, p. 70—72.

² *Surenhus*, (p. 129) supposes that St. Matthew here omits the children of Josiah, and passes on to his *grandson*: and that by ἀδελφούς he means his uncles (see Gen. xiii. 8; xix. 7), who are placed *after* him, because Jechoniah was king *before* his uncle Zedekiah, 2 Kings xxiv. 17; but it is not certain (observes *Arnold*) that Zedekiah, in 1 Chron. iii. 16, is not the brother of Jechoniah.

³ The following is from *Grotius*. "Mihi certissimum est, à Mattheo spectari *Juris* *successionem*.

"Nam eos qui Regnum obtinuerunt, quod erat *τῶν* *πρωτόγονων*, *privato* *nomine* *admisit*, recenset.

"Cum Salathiel (nam cur diversos Salathieles putemus non video) Neri parentem adscribit Lucas, privatum hominem, Mattheus autem Jechoniam; apertissimum est, à Luca *ius sanguinis*, à Mattheo *ius successionis* et præcipue jus ad Regem dignitatem, spectatum; quod jus, sine liberis mortuo Jechonia, et si qui alii erant à Salomonis posteris, ad Salathielem, caput familie Nathanis, legitimo ordine devolutum est; nam inter Davidis filios Salomonem Nathan sequebatur.

"Adde his, quod Lucas ad *Adamum* naturalem omnium satorem genus perducit; Mattheus autem ab Abrahamo incipit; à quo incipit promissiones, unde jus potissimum oritur.

"Lucæ numerus plenior est, quam Matthæi. Mattheus non numerari à se personas, sed generis summam breviter indicare in *τρισσῶν* *κεκαύσασ* tres memorie causâ digestam satis aperte profectur. Nam et inter Joramum Regem et Osiam, qui Azarias, Achaziam, Joam, Amaziam, silentio transmittit, nempe ut ordinem ad memorie facilitate instituto consulat: quod in *Juris* *successione* demonstranda parum refert. Nam, ut dici solet, *hæres hæredis mei hæres meus est*. At qui *naturalem* seriem sequi velit, quod facit Lucas (eam enim ob causam, à *David* ad Salathielem usque, privatæ fortunæ homines memorat, ne ab eo ordine discedat) eum decet de gradu ad gradum, quâ sanguis ducit, progredi, quod eum fecisse non dubitamus. At si quis tempora rectè putet à Zorobabele ad Christum, videbit secundum id quod plerumque accidit, totum id tempus permissum ab illo recitatis rectè expleri. Quare hinc quoque discimus à Mattheo τὸ *νομικόν*, à Luca τὸ *φυσικόν* spectari."

⁴ 2 Sam. vii. 8—16. 1 Chron. xvii. 7—15. Ps. lxxxix. cxxxii.

θὰν δὲ ἐγέννησε τὸν Ἰακώβ¹⁶ Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ, τὸν ἀνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ, ὁ λεγόμενος ΧΡΙΣΤΟΣ.

($\frac{2}{2}$)¹⁷ Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ ΧΡΙΣΤΟΥ, γενεαὶ δεκατέσσαρες.

ⁿ Luke 1. 27, 34, 35.

($\frac{2}{2}$)¹⁸ Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. ($\frac{2}{2}$)¹⁹ Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν δευγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν·²⁰ ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου,

^o Deut. 24. 1.

Now how does it appear that Salathiel so adopted was of David's line? From the Genealogy of St. LUKE, who traces him from David, through David's son Nathan.

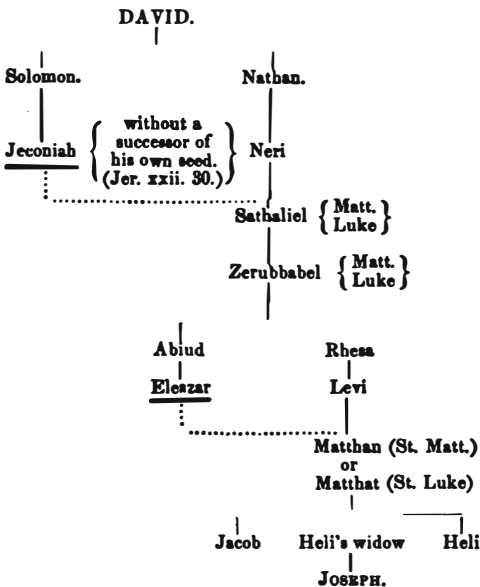
The two Genealogies coalesce for two generations, i. e. in Salathiel and in his son ZOROBABEL. But then they diverge again in two lines by Zorobabel's two sons Abiud and Rhesa.

Now it may be that as David's line by Solomon failed in Jeconiah, and was to be supplied from David's line by Nathan given by St. Luke; so perhaps Zorobabel's line through Abiud (which St. Matthew gives) may have failed likewise, and was to be supplied by Zorobabel's line through Rhesa given by St. Luke.

There seems to be some intimation of such a failure. As David's two lines coalesce in Salathiel, just above Zorobabel, so Zorobabel's two lines seem to coalesce in Matthan or Matthat (see note on v. 13), just above Jacob, the grandfather of Joseph.

Or suppose that Matthan and Matthat are not identical. There are two lines from Zorobabel. And it might have been alleged that Joseph was not sole heir of Zorobabel and David, if it had not been shown, as it is shown by the Genealogy of St. Luke, added to that of St. Matthew, that both lines terminate in Joseph.

The following diagram will illustrate what has now been said.



¹⁶ Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ¹] who is therefore called by the angel 'Son of David,' υἱὸς Δαυὶδ, i. 20. Cp. Luke i. 28. By virtue of his marriage with Mary, Joseph is called by the Holy Spirit ἀνὴρ Μαρίας (i. 16, 19), and she is called his wife (i. 20), and the husband is head of the wife (Ephes. v. 23), and therefore he had a *ius paternum* over her offspring; and God authorized this by giving to Joseph the paternal office of imposing the name on her Son (i. 21). Cp. Luke ii. 41. 48. Consequently, her first-born and only Son had an hereditary claim to Joseph's privileges, whatever they were, by virtue of Joseph's descent from 'David the King'; and therefore the angel says (Luke i. 32), God shall give him the throne of his father David. (Cp. Aug. Sermon. 51.) We nowhere read that Joseph had

¹ There is an ancient tradition that Joseph had the cognomen of Panther, and the same name is assigned by some to Jacob his father. Epiphanius. 78. hæc. § 7. Cp. Mill. p. 189. Patric. p. 101.

Damascene (de Fid. Orth. iv. 14) says that Melchior and Panther were brothers; that Panther was the father of Barpanther; and Barpanther the father of Joakim, the father of Mary.

any children by natural generation, or that the Blessed Virgin was more than once a mother; therefore the direct line of David's race seems to have been ended in Christ. Cp. Olshausen on Luke iv. 21.

¹⁷ πᾶσαι αἱ γενεαὶ — δεκατέσσαρες] Observe αἱ —. Not all generations, but all the generations recited by the Evangelist. (See Wisner, G. G. 101.)

δεκατέσσαρες, fourteen = twice seven; a number, in Scripture, symbolizing completeness. The sixth seventh brings us to Christ.

It is observable, that the number fourteen may be expressed in Hebrew by letters which make the word David, דוד. (Surenclerus, p. 143.)

The three fourteens, or six sevens of this Genealogy = forty-two; a number which had been already distinguished in Holy Writ as the number of Mansions or Stations² by which the People of God come to the Land of Promise. "So," says St. Jerome, "by forty-two generations the seed of the faithful is brought to Christ."

¹⁸ τοῦ δὲ] See Irenæus, iii. 16.

— ἡ γένεσις] origin, not simply birth. (Meyer.)

— μνηστευθείσης] Why was our Lord conceived of a Virgin espoused?

That the lineage of Mary might be shown through the Genealogy of Joseph.

That she might not be stoned as an adulteress.

That in her flight to Egypt she might have a protector and comforter.

The martyr Ignatius, the disciple of St. John (ad Ephes. 19), adds another reason, that his birth might be concealed from the devil. (Origen, Hom. 6, in Luc., and St. Jerome.) Compare also the words of Chrys. God concealed from the Jews at first that Jesus was born of a Virgin. He kept the mystery as it were in shade for a time, as He did other mysteries, which He revealed more fully by degrees. If after our Lord had wrought so many miracles as He did they were loth to believe that He was born of a Virgin, it is not probable that they would have received this truth before those miracles were wrought. Even Joseph, a just and good man, required the evidence of an angel to convince him" (and his conviction, and his consequent reception of the Virgin as his wife, is the strongest assurance that could be given us for our conviction). "Hence the Apostles in their preaching did not begin with proclaiming our Lord's birth from a Virgin; and the Virgin herself kept it in reserve for a time; she said even to her Son, 'Thy Father and I have sought thee, sorrowing.'" (Luke ii. 48.) (Chrys.) St. Ambrose adds (in Luc. I), "Maluit Dominus quodam de sua generatione, quam de matris pudore, dubitare."

— εὐρίθη] ἐφάνη (Euthym.). The Angel and the Evangelist state the fact, but not how it was done. We know not how He who is infinite was in the womb, how He who comprehends all things was conceived by a woman. Do not inquire how such things were done, but receive what is revealed, and do not repine for what is concealed. (Chrys.) A salutary caution is given by Greg. Naz. (Orat. xx. p. 382): ἀκούετε γίννησιν τὸ πῶς μὴ περιεργάζου — εἰ δὲ πολυπραγμονεῖτε, κἀγὼ σοὶ πολυπραγμονεῖν τὸ κρᾶμα ψυχῆς καὶ σώματος.—"On the Incarnation of our Lord," see Barrow, Sermons 23 and 24.

¹⁹ δίκαιος] "Sæpe in N. T. ubi aliquis δίκαιος πρᾶξ (iudic) dicitur plures omnino virtutes comprehendi solent." Vorst, de Hebr. p. 56. Cp. Luke i. 6; ii. 25. Acts x. 22.

²⁰ ἰδοὺ] ἴδη (hinnel).

— ὄναρ] No communications by dreams are mentioned in the N. T. except those to Joseph at the beginning of the Gospel, ii. 13. 19. 22, and to the Magi, ii. 12, and to Pilate's wife, a Gentile, xxvii. 19 (cp. Bengel on Acts xvi. 9).

— υἱὸς Δαυὶδ] See v. 16. "Recognosce quod promissum est domui David (Isa. vii. 13, 14) de qua tu es et Maria, et vide impletum in ea." (Gloss. Ord.)

Celsus (ap. Origen. i. 32) "Jesum Pantheræ patrem ortum aiebat." Epiphanius (hæc. 66; al. 78) says, and so the Talmud (Patric. 101), that Cleophas (Alphus) were brothers; by the same father, Panther.

² On the number forty-two, often signifying in Scripture a time of trial leading to rest, see on Rev. xi. 2, 3; xii. 14; xiii. 5.

τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἑστὼν ἁγίου²¹ ῥέξεται δὲ υἱὸν, καὶ^p καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν^p ἁμαρτιῶν αὐτῶν.^p ²² Τούτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος, ²³ Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ^q ῥέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἔστι, μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ Θεός.^q ²⁴ Διευγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ.²⁵ καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΤΝ.

II. ¹ Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις

²¹ καλέσεις τὸ ὄνομα — ἁμαρτιῶν] See below, v. 25 and v. 16, and on the sense of καλεῖν τὸ ὄνομα see *Vorst*, de Hebr., p. 349. The meaning is, Thou shalt give Him this name, and He shall be in act what His Name, Ἰησοῦν, or Saviour, signifies; αὐτὸς γὰρ, for He, *Ipsē*, by Himself, and no other, shall save His People, not (as many will suppose) from their temporal enemies the Romans, but from their deadly foes, their own sins. Cp. *Aug.* de Cons. Ev. ii. 2. — αὐτός] "Casu recto, semper habet emphasisim—hic maximum." (*Bengel.*) "Ipsē, solus, nemo alius."

²² ἵνα πληρωθῇ] That it might receive its full and final accomplishment; intimating that though other previous results may have emerged from the prophecy, they were only partial, prelusive, and preparatory to this fulfilment, which was the aim and end of the prophecy. The ἵνα is not therefore ἐμβατικόν, but preserves its true sense as αἰτιατικόν.¹

The emphatic word in this formula is ΠΑΗΡΩΘΗ, intimating that now the Prophecy, which had been gradually mounting to this point, had attained its zenith, or culminating point.² In strictness of language, an action is already done in the counsels of God before He utters a prophecy that it will be done. "Non res sunt propter prophetias, sed prophetias propter res." (*Luc. Brug.*) But prophecies are God's promises to man. God is here speaking to men. And He says that such an event happened in order that a prophecy, which concerned Christ, might be fulfilled visibly to us, and so we might believe that Jesus is the Christ.

On the consistency of this with Human Freewill, see on Acts iv. 27, and cp. *Spanheim*, Dub. Evang. 33.

²³ ἡ παρθένος] So the LXX, a conclusive argument against all Jewish objections to St. Matthew's translation of this text, Isa. vii. 14.³ Cp. *Justin M. c. Tryph.* § 67. *Iren.* iii. 21.

Besides, the word παρρη (ka-almah)—from root ἄλη (alam) 'to hide,' 'to keep at home,' as Eastern virgins were kept, and therefore rendered ἀπόκρυφος by *Aquila*—is well translated ἡ παρθένος, which is more descriptive of the Blessed Virgin than *Betulah* would have been, for it denotes youth, as well as virginity.⁴

The article ἡ, Hebr. ה, is to be observed, the Virgin, "magnum habet emphasisim, Virgo per excellentiam docta." (*Vulck.* p. 19.) "Insignis illa Virgo cuius Filius erat contritusus semen serpentis." (*Glass.* Phil. p. 319.) "Stingularis illa Virgo." (*Cp. Aug. Serm.* 191.)

THE VIRGIN.—The Prophet Isaiah, speaking in the spirit, had a vision of the Virgin as present who would conceive and bear a Son, Emmanuel, God with us. He sees before him the MESSIAH⁵, a most satisfactory proof to the House of David, then menaced by enemies, that it would not be destroyed; whereof, also, the Prophet gave assurance by bringing with him his own son, whose name, *Shear-jashub* (vii. 3), though it spoke of captivity,—which was to come to Judah from that very power, *Assyria*, to which the faithless king of the house of David, Ahaz, now looked for help instead of to God,—yet spoke also of return from captivity, "a remnant shall return."⁶

The Prophet goes on to say, 15, 16, "butter (milk) and honey shall be eat until he knows to refuse the evil and choose the good," that is (as *Irenaeus*, *Jerome*, *Chrys.*, and *Basil* explain it), though He is "EMMANUEL," "God with us," yet He shall be also an infant, and have a human body, and (not be born, like the first Adam, in full

manhood, but) pass through infancy and childhood, and gradually come to maturity.

St. Matthew fitly refers to this prophecy, in speaking of the birth and infancy of Christ, "God manifest in the flesh." The Prophet, having the Virgin and her Divine child before his eyes, naturally makes the growth of the Messiah from birth to years of discernment the measure of time of an event then about to happen. He turns to Ahaz, and says, "Before the child born of the Virgin shall know to reject the evil and choose the good, the land which thou abhorrest, i. e. thy enemy's land, shall be forsaken of both thy kings." (*Cp. Viringa* on Isaiah, l. c.) This destruction did take place in a very few years afterwards (2 Chron. xxviii. 5. 2 Kings xv. 29), and so was a proof of the truth of the prophecy, and a pledge of its fulfilment in the Virgin and in Christ of the House and Seed of David. Though St. Matthew traces our Lord's Genealogy through Joseph to David and Abraham, yet he takes care that we should not suppose that He was the son of Joseph κατὰ σάρκα, by stating, at the same time, that He was born of a Virgin.

— καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ] i. e. He shall be (see on v. 2 and ii. 23) Emmanuel, ἄνωγ, 'God with us;' i. e. God, not united to any one person among men already existing, but God in us, i. e. in the common nature of us all. See *Hooker*, v. lii. 3, and so He is Jesus, or Saviour of the World. *Tertullian* c. Jud. 1. *St. Jerome* (in Isa. vii. 14). The deliverance of Ahaz, and of the kingdom of David is ascribed by the Prophet to Christ, who even then proved Himself God with His People, and would afterwards show Himself to be the Saviour of all.

²⁵ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ] "Non sequitur, ergo post." (*Bengel.*) "Helvidius?" says *Hooker*, v. xlv. 2, "greatly abused these words of Matthew, gathering that a thing denied with special circumstance, doth impart an opposite affirmation, when that circumstance is expired."—οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱὸν—and it might be added, οὐκ ἐγίνωσκεν αὐτὴν μετὰ τὸ τεκεῖν,—if it were not the first duty of a student of Holy Scripture to know when to be silent.

Obs. One Joseph was appointed to be a guardian of the Saviour's human body before his first birth from the Virgin's womb. Another Joseph was appointed to be a guardian of it before His Resurrection, or second birth from the Virgin tomb (*Matt.* xxvii. 57—60. *Luke* xxiii. 50. *John* xix. 41). And both one and the other Joseph is called ἀνὴρ δίκαιος in Holy Writ (*Matt.* i. 19. *Luke* xxiii. 50).

— υἱὸν αὐτῆς—not of Joseph.—τὸν υἱὸν αὐτῆς τὸν πρωτότοκον D and others, and so *Vulg.* "filium suum primogenitum." Cp. *Luke* ii. 7, and so *Jerome*, who says, "From this passage some have imagined (*Helvidius*, *Jovinian*, and the Ebionites), most erroneously, that Mary had other children, whereas it is the practice of Scripture to designate as the firstborn that child who is born first, not that child who is followed by other children. See my treatise against *Helvidius* 9."

— ἐκάλεσα] i. e. Joseph exercised a paternal right over him as Jesus, the name He then received as man. See v. 21.

CH. II. I. τοῦ δὲ Ἰησοῦ γεννηθέντος]

As to the DAY of Christ's birth¹⁰, it was kept by the Western

¹ Cp. *Bengel* here, and see *Lee* on Inspiration, pp. 105. 328.

² Or, to use another figure; the Ancient Prophecies concerning the Messiah are like beautiful vessels, which either (1) received a partial infusion, from time to time, in certain preparatory events, which kept up the memory of them, and refreshed the hope and faith of the believer, in the coming Deliverer, till they were all filled up to the brim, and ran over in Christ, who is the fulness of all in all. See further below, ii. 17. 23, and *Psalm*. ii. 153—169, who refutes the lower sense which has been assigned in recent times to the formula ἵνα ᾖ.

Or (2) they were filled up at once, by one infusion, in Him.

³ For the LXX Version was made by Jews, and was read in their Synagogues (*Tertullian*, Apol. 18. Cp. *Grinfield*, Scholia Hellenist. p. viii—x).

⁴ See *Jerome* on Isa. vii. vol. iii. p. 70. *Surenhus*, p. 152. *Spanheim*, Dub. Ev. 34. *Bp. Pearson* On the Creed, art. iii. pp. 323—325.

⁵ For the New Test. Quotations of the Old Test. in relation to the Septuagint Version, see *Grinfield*, ed. Hellen. p. 4, and *Citata et Parallela*, p. 1447.

⁶ See *Theodoret* and *Chrys.* in Isa. vii. *Athanas.* de Incarn. pp. 33. 60. *Jerome*, lii. 70, who well expounds the prophecy thus: "O domus David, non mireris ad ree novitatem, si Virgo Deum pariat, qui tantam habet potentiam ut multo post tempore natus, te nunc liberet invocatus." There was a punishment to Ahaz the King for his stubbornness. He should

not see the Sign; it should appear many ages afterwards; but the effects of the Sign should be felt by the house of David, even in the age of Ahaz. Emmanuel, yet unborn, should deliver it. And the truth, now revealed, that He should be born of a Virgin of that house, was a sure pledge that the house of David would not perish.

⁷ For an excellent modern exposition, see *Hengstenberg*, *Christol.* i. pp. 11. 45, and *Psalm*. ii. 139—146, who also refutes the opinion recently propounded by some, that the Jews did not expect the Messiah to be born of a Virgin. And see *Justin M. c. Tryph.* §§ 18. 67.

⁸ See *St. Jerome* here, and adv. *Helvidium*, tom. iv. pars 2, pp. 130—142. *Aug.* de Catech. Rud. 40, and *Serm.* 188 and 191.

⁹ See also *Bp. Pearson* On the Creed, art. lii. on the term ἀναπαύσθους, p. 326. *Cheminii* Harmon. cap. vii. and *Glass.* Phil. Sac. pp. 319 and 452, and *Dr. W. H. Mill*, p. 309. *Psalm*. ii. p. 125. Similar instances of the use of "until" after a negative may be seen in *Gen.* vii. 7; xxviii. 15. *Deut.* xxiv. 6. 1 *Sam.* xv. 35. 2 *Sam.* vi. 23. *Psa.* lxxix. 14; xc. 1. See below, xvi. 28; xxii. 44; xxviii. 20.

¹⁰ Concerning those who are called our Lord's ἀδελφοί, see *Routh*, R. S. i. 16. 43. 212—249; ii. 32. 234. *Dr. Mill*, 224—236, and the note below on xii. 46.

¹¹ For a full discussion of this question, see *Psalm*. de Evangelia, pp. 280—291, and the comparative tables inserted by him p. 277, who main-

Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες, ² ^b Πού ἐστὼν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. ³ Ἀκούσας δὲ

^b Luke 2. 11.
Num. 24. 17.

Church in early times on the 25th Dec., and that day was thence received by the Eastern Church at the middle of the fourth century, where it was called Θεοφάνια, γενεθλία¹. The word *Ephraim* came afterwards to be applied to the day of the arrival of the Magi, and of Christ's Baptism, τὰ ἅγια φῶτα (*Greg. Naz.* p. 677), and the word Θεοφάνια was also applied to that day. See *Hippolyt.* homily with that title, and *Greg. Thaumaturg.* p. 30^a.

As to the year, see on ii. 20.

On the place of the Nativity see *Justin Martyr* (c. Tryphon, § 78), who describes it as a cave near the village of Bethlehem, and says also that the Magi coming from Arabia found Him there (ἐν σπηλαίῳ τινὶ σύμγγυι τῆς κώμης), which *Jerome* calls (ad Euseb. and ad Paulin) "specus Saluatoris." Cp. *Origen* c. Cels. i. 51. *Euseb.* v. Const. iii. 41. 43, who speak of a cave.

— Βηθλεὲμ] *ἡ*—*π*, 'the house of bread,' of the Living Bread that came down from heaven (*Greg. M. Hom.* in Ev. i. 8); called also Bethlehem *Ephrata* (*Ruth* i. 2; iv. 11. *Mic.* v. 2) for its fertility; and Bethlehem *Judah* to distinguish it from a Bethlehem in Zabulon (*Jerome*), six miles s. of Jerusalem.

— Ἡρώδου τοῦ β.] made king by Roman influence, particularly of M. Antony, and called 'Herod the Great' (*Joseph.* A. xiv. 11. 18). On his history and character, see *Joseph.* A. xiv.—xvii. *Casaubon*, Exc. Baron. Art. 3—5. *Mill*, p. 335—342.

— μάγοι] MAGI. Not such as were known among the Greeks as professors of MAGICAL ARTS (see *Origen* c. Celsum, i. p. 35), but such as those whose title before the time of Zoroaster was *Magh* or *Magus* (whence *mag* in *Jerem.* xxxix. 3), the sacerdotal caste of the Medes and Persians², dispersed in the ἀνατολή and called *Μαγουσαῖοι* by *Ephraim*, p. 1094, and not idolaters, but hating idolatry, εἰδὼλα βδολυττόμοιοι. Hence perhaps they were distinguished among the Heathens by God (as *Cyrus*⁴ had been in an eminent manner, and as the *Persians* were favoured generally for their freedom from idolatry, and their hatred of it), and were chosen as the ἀπαρχή, or first-fruits, of Gentilism, to behold and worship Christ.

Cp. *Casaubon*, Exc. Baron. ii. num. 19, who regards them as *τοπαρχοί*; see *Tertullian*, adv. Jud. 9, ad Marcion. iii. 13, "Magos reges ferè habuit Oriens;" and they were of the sacred caste. Cp. *Sponheim*, Dub. Ev. ii. 20. Cp. *Mill*, p. 331—342, and Dissertation in *Patri.* ii. p. 309. *Williams* on the Nativity, p. 121—139.

We find them described as three in *Leo M.* (A.D. 450), p. 88: "Tribus Magis stella novæ charitatis apparuit;" and p. 90, "adorant in tribus Magis omnes populi Universitatis Auctorem."

On the time of their visit, see on chap. ii. 11.

On the *Ephraim*, see *Aug. Sermones*, 199—204.

— ἀπὸ ἀνατολῶν] Though, probably, of *Persian* origin, yet it does not therefore follow that they now came directly from *Persia*. The Fathers are divided in opinion between *Persia* and *Arabia*⁵. Perhaps both opinions are true, viz. that, being of *Persian* extraction (as is most likely), they came now from *Arabia*.

The prophecies of the Old Testament seem to point that way. *Ps.* lxxii. 10. *Isa.* lx. 1—7. Also, The gifts which they bring. *Isa.* lx. 6.

Perhaps their visit to the Prince of Peace was typified by that of the Queen of *Sheba* to *Solomon* (1 Kings x. 1. 2 Chron. ix. 1).

Time will show whether these μάγοι ἀπὸ ἀνατολῶν were typical of the βασιλεῖς ἀπὸ ἀνατολῶν ἡλίων in *Rev.* xvi. 12.

— παρεγένοντο] After the Circumcision and Presentation in the Temple (*Bengel*). Cp. on v. 11.

— Ἱεροσόλυμα] *St. Matthew* only uses Ἱεροουσαλήμ once, in quoting Christ's words, xxiii. 37. *St. Mark* never. *St. Luke* rarely

in Gospel, often in Acts. *St. John* never in Gospel; four times in Apocalypse, where he never uses Ἱεροσόλυμα. (*Patri.* ii. 352.)

2. εἶδομεν αὐτοῦ τὸν ἀστέρα] I. The main reason which led them to believe that the STAR they saw was the Star of a King born in *Judæa*, was the persuasion then prevalent in the Eastern world⁶, and grounded

On the prophecy of *Balaam*, Numbers xxiv. 17, delivered in the East⁷; and more,

On the prophecy of *Daniel* (ix. 24—26) delivered in the East, that a Star would rise out of *Jacob*, and that *Messiah the Prince*, who was to be born in *Judæa*, should arise at that time and have universal dominion.

II. That his appearance would be signified by a *Star*, would have been suggested by *Balaam's* prophecy; and the name *Bar-sabbæ*, or Son of a *Star*, given by the Jews to one of their false *Messiahs* (*Euseb.* iv. 6), shows the prevalent expectation in this respect.

III. What the ἀστὴρ or *Star* was.

It has been supposed by some⁸ to have been a conjunction of Planets. But this is a groundless conjecture⁹. The luminary is not called ἀστὴρ, a constellation, but ἀστὴρ, a single star; and it is described as standing over the house where the young child was (v. 9), and primitive testimony calls it a new star. *St. Ignat.* (ad Ephes. 19) says ἀστὴρ ἐν οὐρανῷ ἐλαμψε, ὑπὲρ πάντας τοὺς ἀστέρας, καὶ ξεισομὸν παρείχετο ἡ καινότης αὐτοῦ. So *Chrys.* and *Aug.* c. Faust. ii. 5, who says that it was created at the Nativity. Cp. *Protev. Jacob.* § 21. It is called 'lingua cæli' by *Aug.* (*Serm.* in Epiph.)

In the History of the Old Testament we have a similar instance of a luminous moveable body created in the Pillar of Fire (*Exod.* xiv. 24) to lead the People of Israel through the wilderness to the promised land. See *Chrys.*¹⁰

There is a remarkable confirmation of *St. Matthew's* account in Chalcid. in Timæum, in the edition of *St. Hippolytus* by *Fabritius*, p. 325.

A miraculous sign in the heavens was a fit harbinger of the birth of Him who made the heavens (*Col.* i. 16), as also of his death (xxvii. 45), and so it will be at his Second Coming to judge the world (xxiv. 30). Cp. *Arnoldi*.

IV. A question arises, How is it that the Star has not been noticed by heathen-writers?

Suppose this to be so, then it may be replied, that if (as appears to be the case) the Magi were the first-fruits of the Gentile World coming to Christ, and the Star appeared to them as such, it is probable that it was manifested specially and singly to them.

God often reveals to some what He conceals from others at the same place, at the same time. The Angel in the way was not at first visible to *Balaam*, but it was to the ass (*Num.* xxii. 23) on which he was; and by this contrast God revealed to *Balaam* his own blindness. The servant of *Elisha* did not see the horses and chariots around his master till his master prayed that his eyes might be opened (*2 Kings* vi. 17). The sound in the heavens was heard by those who journeyed with *Saul* (*Acts* ix. 7; xxii. 9), but the words were articulate to *Saul* alone. Thus God showed that they were addressed to Him. The darkness at the Crucifixion seems to have been local at Jerusalem; intimating to them at mid-day that they were then spiritually at midnight.

The Star then, it is probable, was visible to the Magi alone. It was a message from heaven to them. Hence their faith and obedience.

tains, p. 290, the ancient Tradition (sanctioned by *Hippolyt.*, *Athanas.*, *Jerome*, *Ambrose*, *Aug.*), which fixed the Nativity on Dec. 25; see also *Bp. Pearson*, Minor Works (ed. Churton), i. pp. 153—162.

¹ See *Monit.* ad Greg. Nazian. Orat. xxxviii. p. 662. *Chrys.* Hom. de Nativ. ii. p. 352, ed. Bened. *Casaubon*, Exc. Baron. p. 166. *Patri.* 281.

² For Sermons on the Nativity, see *Aug.* in Natali Domini, *Serm.* 184—196. Vol. v. 1278—1309. *Bp. Andrewes*, i. 1—302. *Barrow* On the Nativity, iii. 427—450. *Serm.* 75. *Williams* On the Nativity, pp. 80—91.

³ *Cic.* Div. i. 23. *Plin.* N. H. xxiv. 29. *Justin.* i. 9. 7. *Hyde* de vet. Pers. rel. c. 31. *Patri.* ii. p. 317.

⁴ See *Dr. Jackson's* Works, v. 404—411.

It is observable that the Prophecy concerning *Messiah the Prince* delivered in the East, by the Prophet *Daniel*, who was Prime Minister of the East, for two dynasties in succession, is connected with *Cyrus*, as a *terminus æquo*, and with the edict due in the first instance to him who was of the same origin as the Magi, and favoured (as it would seem) by Almighty God for the same reasons as they, and made an instrument in God's hands for punishing the Idolatry of *Babylon*.

⁵ See the authorities in *Patri.* ii. pp. 317, 318.

⁶ See *Sueton.* in Vesp. c. 4. *Tacit.* Hist. v. 13. *Patri.* ii. 352. *Joseph.* B. J. i. 5, 5; vii. 31. *Dio Cass.* xlv. 1.

⁷ "This star (says *Jerome*) arose in the East according to the prophecy of *Balaam*, whose successors the Magi were (*Numb.* xxiv. 17), and it was ordained to be a rebuke to the Jews that they might learn Christ's Nativity from the Gentiles; and the Wise Men are led by it to *Judæa*, that the Priests being interrogated by them where Christ was to be born, might be left without excuse for ignorance of His Advent." (*St. Jerome.*) "Magi per stellam, piscatores per pisces adducuntur." (*Bengel.*)

⁸ *Kepler*, *Münter*, and *Ideler*, *Handbuch der Chronologie*, ii. p. 410. *Winer*, *Real-W.* ii. p. 523. *Wieseler*, p. 62.

⁹ Cp. *Sponheim*, Dub. Ev. ii. 27, 28. *Mill*, pp. 322, 360—372, where this opinion is confuted, and *Patri.* ii. p. 331.

¹⁰ Whose Comment on this history is deserving attention. "This star was not like other stars; for it was visible in the day time; and it led the wise men to Palestine, and then disappeared for a time: it had, as it were, a vaporeal power, and may be compared to the pillar of fire which led the people in the wilderness; and it descended from its altitude in heaven, and marked the place where the young child lay, and stood over His head."

"And why did it appear to penetrate the insensibility of the Jews, and to take all excuse from them, if they would not receive Christ. He Who had now come from heaven was about to abrogate the ancient Polity, and to invite the world to His worship, and to be adored in Sea and Land. He begins with opening a door to the Gentiles, in His desire to teach His own people by means of strangers. For since the Jews would not attend to what their own Prophets had said concerning His Advent, He brought foreigners from afar in quest of the King of the Jews, who hear first from the language of Persia what they would not learn from their own Prophets; in order that if they are disposed to listen they may have a strong motive to obedience; but if they are contentious, they may be without excuse. Observe also, God in His condescension teaches us by things familiar to us. He teaches the Magi by the stars with which they were conversant. He calls us by our occupations. So *St. Paul* preached to the Athenians by an inscription from their altar (*Acts* xvii. 23), and by a verse from their Poets (*Acts* xvii. 28), and instructs the Jews from the rite of circumcision, and from their own sacrifices."

"And when God has taught us by our own occupations, He raises us higher, if we listen to Him, as He did those wise men, whom He first taught by a star, and afterwards by a vision (verse 12). As *Solomon* says, 'Give instruction to a wise man and he will be yet wiser (*Prov.* ix. 9).'"

Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ⁴ καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται; (vii)⁵ Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου,⁶ Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. (viii)⁷ Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος·⁸ καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε, Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου, ἐπὶ δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.⁹ Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον·¹⁰ ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα,¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας^{d Ps. 72. 10. Isa. 60. 6.}

3. Ἰταράχθη] Lest he, an usurper, should be dispossessed by the rightful king. And Jerusalem was troubled with him, (1) as fearing his anger; (2) as ill prepared for the severe discipline of the Messiah's coming (Mal. iii. 2, 3; iv. 1). (*Chrys.*)

— Ἱεροσόλυμα] Feminine form, iii. 5, and so *Josephus* and *Philo*. (*Meyer.*)

4. ἀρχιερεῖς] A word suggestive of the confusion now introduced into the nominations to the office of High Priest, when the True High Priest came from heaven to "purify the sons of Levi." Instead of one High Priest for life, there were many High Priests, made and unmade, in rapid succession (Mal. iii. 3). As *Spracheim* says (Dub. Ev. ii. 37), "Ἀρχιερωσύνη confusa, Christo exhibitio. Summum sacerdotum pessime habitum, Herodis et Romanorum licentiā."

They who had held the office and the deputies of the High Priest were now included in the term.

Also (as some suppose) the Heads of the twenty-four ἰθνημαρῖαι, or courses of Priests¹.

— γραμματεῖς] Γραφεῖς (*sopherim*) scribes learned in the Law of Moses and the Prophets, and called σομικοὶ² by St. Luke³, probably Members or Assessors of the Sanhedrim (*Lightfoot* ii. 422. 652), who supposes them to have been Levites, and Masters of colleges and schools (l. 439. 469. 654.)

— ποῦ ὁ Χρ. γεννᾶται] What is his birthplace? (See *Winer*, p. 238.)

5. οἱ δὲ εἶπον] They could send others to Christ, but would not go themselves, like many of the builders of the Ark, who provided a refuge for others, but were themselves drowned by the Flood. (*Aug. Sermon*. 373, 374.) The Jews carry the Scriptures, but do not believe them. "Codicem portat Judæus, unde credat Christianus⁴." (*Aug.* in Ps. lvi.)

— οὕτω γὰρ γέγραπται] Micah v. 2. *Grinf.* p. 6.

It seems, at first, as if here the scribes deny⁵ what Micah affirms.

But here, as elsewhere, the Holy Spirit, speaking in the New Testament, records the sense (and not the letter) of what had been spoken by Him, through the Prophets in the Old Testament.

He begins with calling Micah's "Bethlehem Ephrata" by its newer name, "Bethlehem Judah"⁶ (for Ephrata was now obsolete), and thus prepares us to understand that His words are not to be regarded as a literal quotation, but as a *Paraphrase*.

¹ *Grotius* and *Winer*. Real-W. ii. p. 271. Cp. *Patrit.* ii. 354, 355, who observes that the Chief Priest was called ἱερεὺς (wider ἀρχιερεῖς) by LXX, and see on Acts iv. 23.

² A word which occurs only once in St. Matt. xxii. 35, and never in St. Mark or St. John; but six times in St. Luke. Probably St. Luke uses σομικοὶ to explain the nature of the office, as distinct from that of the γραμματεῖς of Greek cities.

³ *Spas.* Dub. Ev. ii. 38—40. *Vorst.* de Hebr. p. 84. *Patrit.* ii. p. 366.

⁴ Here is a strong argument for Christianity. We bring documents in its proof which are in the hands of the Jews our enemies, and which no one therefore can say have been forged or tampered with by us. See *Justin M.* ad Græcos, c. 13. *St. Aug.* in Ps. xl. lvi. *Fausl.* xii. 13.

⁵ The Exposition given by the Chief Priests and Scribes of Micah's prophecy, is adopted here by St. Matthew. The Holy Spirit authorizes it as true; and the mode of it, giving briefly the sense of Prophecy (not the exact words), and prefacing the exposition with an οὕτως γέγραπται διὰ τοῦ προφήτου is a remarkable exemplification of the manner in which the official Jewish Expositions of St. Matthew's age dealt with Scripture, and may serve to confute the cavils of some against the Holy Spirit dealing with His own Prophecies in a similar way in the Gospels, particularly in the first and second Chapters of St. Matthew. Indeed, we may suppose that the Spirit who deigned to speak by Balaam and a Caiaphas, guided here the words of the authorized Expositors of Scripture at Jerusalem in this interpretation, which He adopts by St. Matthew as His own.

⁶ On γῆ Ἰούδα see *Winer*, G. G. 104.

⁷ And the Jews themselves and the Chaldeæ Paraphrase applied this Prophecy to the Messiah. Cp. *John* vii. 42. And their exceptions against our Lord, falsely supposed by them to be of Galilee (and not of Bethlehem), may be used against some of later days who, in this prophecy of Micah, see no intimation of Christ.

It is to be remembered that, in Micah's age, Bethlehem was of small account, its very name, as "the City of David," being transferred to Jerusalem, and its glories being eclipsed by those of the capital. And so it was little. But yet Micah was inspired to predict (what then seemed very improbable) its future grandeur and glory, for "out of thee shall go forth One to be a Ruler in Israel; and His Goings forth are from of Old, from the Days of Eternity."

Thus the Holy Ghost proclaimed by Micah the human birth and the Eternal Generation of Christ⁷.

Thus also He speaks of the greatness of Bethlehem, then small in the world.

Now that the prophecy is fulfilled, and now that Bethlehem, once little, is now become more great than it was even in the age of David, the Holy Spirit delivers the sense of His own prophecy, as spoken of old by Micah, and says, "Thou, Bethlehem Judah (so small and despised by men), art by no means the least among the princes of Judah⁸."

6. ἐν τοῖς ἡγεμόσιν] Micah has *Alephi*, thousands. But the word is here elevated to a higher meaning, i. e. to *Aluphim*, leaders; not without reference to the ἡγούμενος who was to come forth from Bethlehem and rule the Rulers (*Hengst.*), being no other than King of Kings and Lord of Lords. This was a very natural modification⁹. For the Israelites were distributed into *Aluphim*, families or thousands, which were presided over by Princes of thousands (*Exod.* xviii. 21. *Num.* i. 16. *Judg.* vi. 15). Hence the Heads of families are fitly put for the families themselves. He who was the Head of the thousands was rightly called the Head of the Rulers themselves, and the City in which He was born was pre-eminent among them¹⁰.

10. σφόδρα] ἤρη¹¹.

11. οἰκίαν] 9. ἱεράτω. To distinguish that οἰκία from other οἰκίαι. Some of the Fathers supposed the visit to have taken place while our Lord was still in the φάτνη at Bethlehem. *Justin M.* c. Gryph. § 78, and *Aug. Sermon*. 200. "In præsepi tum jacebat et Magos ab oriente ducebatur, abscondebatur in stabulo, agnoscebatur in celo." So *Greg. Nyssen.* in *Natal.*, and *Chemnitz*, cap. x., and others in *Patrit.* p. 340. *Euseb.*, *Epiphani.*, *Theophyl.*, suppose that Mary had removed to a house in Bethlehem, and *Eusebius* (*Qu. ad Stephan.* Mai 16) and *Epiphani.* (hæres. 51) are of opinion that the Parents returned to Bethlehem often, on account of the wonderful events there revealed to them. Cp. on ii. 22, a passage cleared up by this consideration. And this is probable, and that the Visit of the Magi at Bethlehem

⁸ Compare *Pococke*, i. p. 134, and *Lightfoot*, i. 440. *Hengstenberg*, *Christol.* 916, who well says, "The apparent contradiction that Micah calls Bethlehem 'small,' the Evangelist 'by no means small,' has been satisfactorily explained by ancient and modern Interpreters. Thus *Euthym.* ad loc. ei καὶ, τὸ φαινόμενον, ἐντελής εἶ, ἀλλά γὰρ τὸ οὐκὸν οὐκ ἐλαχίστη, and *Michaelis*, 'Parvam vocat Michæas, respiciens statum externum; minime parvam Matthæus, respiciens nativitatem Messie.'"

⁹ *Meyer*, p. 66, charges St. Matthew or his translator with error, in confounding one word with the other.

¹⁰ Cp. *Surenhus.* p. 174.

¹¹ The following is from *Chrys.* "The star which they saw in the East went before them. It had been hidden from them, in order that they might inquire of the Jews," "and that the appearance might be made known to all. And when they had learnt from the Jews, it appeared to them again. Observe here the sequence of events. First, the star sets them forth on their journey, then they are received by the Jews—their people and King—who introduce to them the Prophet, the written Word of God," "which teaches them concerning what had appeared. And thus they are brought to Bethlehem, and then the star re-appears and goes before, and leads them by the hand in broad daylight, that they may be assured that the star is not an ordinary one, and brings them to Bethlehem to the cradle of Christ. Thus they received an additional assurance of faith, and they rejoice greatly because they have found what they had sought, and have become messengers of the truth, and have not journeyed in vain. The star stood over the head of Christ, showing that He who was born is Divine, and it invites and induces them to fall down and worship."

"Here also let us recognize a prophetic figure of what would afterwards take place,—that the Gentiles would come to Christ, and anticipate the Jews in coming to Him. Let us arise, and (though kings and people are troubled, and conspire against Christ) hasten to Bethlehem,—the house of spiritual bread,—to worship Him."

της μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

¹² Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

¹³ Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. ¹⁴ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ ὀροφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. ¹⁶ Τότε Ἡρώδης, ἰδὼν ὅτι

• Hos. 11. 1.

was after the Presentation in the Temple (which was forty days after the birth), and so Photius (quest. Amphiloch. 36). For

The Parents would not have taken the child Jesus to Jerusalem for the Presentation (Luke ii. 22) after the alarm of Herod had been excited by the Magi.

Herod would not have extended his cruelty to children of two years old (v. 16).

The flight into Egypt seems to have been immediately after the Visit of the Magi (v. 13).

It is not probable that Christ should have been manifested to the Gentiles before His manifestation in the Temple at Jerusalem.

Immediately after the Presentation, the Parents and the child Jesus returned to Nazareth. See on ii. 23. Luke ii. 39.

It seems, therefore, that the sequence of events was thus :

Nativity.

Presentation in the Temple.

Return to Nazareth.

Return to Bethlehem (probably on the occasion of one of the great annual Feasts at Jerusalem).

Visit of Magi.

Flight to Egypt.

Settlement at Nazareth. Cp. *Patrit.* ii. 328—331.

— πεισόντες προσεκύνησαν—δῶρα—σμύρναν] With divine honours. (*Patrit.* p. 344—349.) Their Gifts were symbolic and prophetic. ὡς βασιλεῖ, χρυσόν, ὡς δὲ ταυθνηξομίνω, τὴν σμύρναν, ὡς δὲ θεῷ, λίβανωτόν¹. Therefore their gifts, whether consciously on their part or no, symbolize severally to the faithful of all ages, His Sovereignty, His Divinity, His sufferings. (*Mill.* p. 378. Cp. *Routh*, R. S. iv. 43.)

In fact the Magi² did three things :

They fulfilled in part a prophecy concerning Christ. Pa. lxxii. 10. 15. Isa. lx.

They themselves had a prophetic character. They prefigured Heathendom coming to worship Christ. And if they were of royal race (as seems probable), they were prophetic of the future subjection of all Kings to Christ, as King of Kings and Lord of Lords.

And (as subsequent events have shown) their offerings had a symbolical and prophetic character.

Gold—signifying all that is most costly to be given to Christ the Universal Lord.

Frankincense—the fragrant incense of Prayer offered through Him and by Him as our Great High Priest, within the veil (Levit. xvi. 12, 13) before the mercy-seat of God, in the Golden censer of His merits.

Myrrh—“they did it for His burial.” He had myrrh presented to Him on the Cross (Mark xv. 23), and myrrh for the embalming of His body in the tomb (John xix. 39).

¹ Cp. *Iren.* iii. 9. *Origen*, c. Cels. i. 60, whence *St. Ambrose* (in Luc. ii.), “Aurum regit, thus Deo, myrrham defuncto.” And *Leo M.* Serm. 30. *St. Greg.* (hom. x.). “Auro Regem, thure Deum, myrrhā mortalem prædicant.” And the verse. “Myrrham homo, Rex aurum, suscipe thura Deus.”

² The history of their Visit, including the Murder of the children at Bethlehem and the flight into Egypt, is discarded as a fable not only by *Strauss* and his followers, but even in some more recent Expositions, which profess to take a middle and orthodox course between the rationalistic and legendary schools, and are not less dangerous than either. We find the following language in *Meyer's* Critical and Exegetical Commentary on the N. T. (*Aid.* ed. Göttingen, p. 70), on what he calls “Dem sagenhaften Charakter der ganzen Geschichte.”

“Diese ganze Erzählung ist, wie sie dasteht, nicht als wirkliche Historie, sondern als sinnige jüdenchristliche Sage über die unbekanntene Kindheit Christi zu betrachten, wobei um so weniger zu ermitteln ist, ob und wie überhaupt etwas Geschichtliches zu Grunde liegt, als die ganze Geschichte sehr leicht aus dem Jüdischen Glauben an die Erscheinung eines Sterns bei der Geburt des Messias (s. *Fabric.* Cod. pseudopigr. i. p. 584 f. *Schoettg.* ii. p. 531. *Berthold's* Christol. § 14. *Strauss* i. p. 272 f.), welcher Glaube wahrscheinlich Num. 24, 17, seinen Grund hatte (*Schoettg.* ii. p. 151 f.), so wie aus der Messianischen Erwartung, dass fremde Völker Geschenke dem Messias bringen würden (Pa. 72. *Jes.* 60), wie auch sonst schon reiche Tempelgeschenke aus dem Osten gekommen waren (Zach. 8. 9 ff.), sich mythisch entwickeln konnte,—wobei den Magiern die Voraussetzung einer besonders *Wirklichkeit* entspricht, welche heidnischer Seite zur Theilnahme an der Jüdischen Messiaserwartung gehörte, die *Thätigkeit* des Herodes aber der Typus der *Feindschaft* ist, mit welcher notwendig und erfahrungsmässig die weltliche Herrschermacht wider den erschienenen Messias in die Schranken tritt (vgl. Luk. 1. 51 f.), mit List und gewaltsam, wie vergeblich (Kindermord in Bethl.)”

Thus their act was like a Creed. In their prostration and presents, the Heathen World fell down and did homage to Christ, yet an Infant at Bethlehem, and they resigned the Time when all Nations will fall down before Him sitting on His judgment-seat and Royal Throne at the Great Day.

13. φύγε εἰς Αἴγυπτον]

The Infant Jesus by His Divine Power makes all things over mighty and wise in this world minister to Himself. Augustus Cæsar, the Heathen Master of the World, had ministered to the evidence of His Messiahship at Bethlehem by the imperial decree that all should be taxed in their own cities.

And now Egypt is made to minister to Christ (cp. *Chrys.*).

Egypt, the nurse of Ancient Learning and the ancient enemy of God's People, now made the asylum of Him who was born King of the Jews,—flying from Judæa itself.

The Ancient Fathers saw here a partial accomplishment of the prophecy, Isa. xix. 1. And there was an ancient tradition, “idola in Ægypto ad ingressum Christi corruiisse.”

On the bearing of this action on the much controverted subject “de fuga in persequutione,” see *Athanas.* Apol. de fuga suâ, § 12, p. 255. Cp. Luke iv. 30. John viii. 59; xi. 54. Acts ix. 25⁴.

15. ἵνα πληρωθῇ τὸ ῥηθὲν] Not ὑπὸ τοῦ προφήτου, but τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου, i. e. The Holy Spirit here declares by St. Matthew what had been in His own mind when He uttered those words by Hosea, xi. 1. And who shall venture to say that he knows the mind of the Spirit better than the Spirit Himself? See 1 Cor. ii. 11.

— ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου]

This was spoken, in the first instance, of the ancient Church of God, delivered by Him from Egypt⁵ in its Infancy. (Cp. Gal. iv. 1—4.)

The Holy Spirit applies it to Christ; and He thus teaches us :

To regard Christ as One with His Church⁶ in all ages of her history. In the persecution of the literal Israel in Egypt, He teaches us to see a persecution of Christ⁷. In all their affliction He was afflicted, and the Angel of His presence saved them (Isa. lxiii. 9). He was with them in the Exodus, and led them through the Red Sea: they drank of that Spiritual Rock that followed them, and that Rock was Christ (1 Cor. x. 4—9). They were in Him, and He in them.

To regard what is said by the Holy Spirit concerning the literal Israel as God's Son, as having a prelusive reference to what is declared in the Gospel concerning the only-begotten Son of God; and to see, under the guidance of the Holy Spirit speaking in the Gospel, its πληρωσις, or accomplishment in Christ⁸.

Thus, in His dealings with His own Prophecies, the Holy Spirit

It is not within the plan of the present Edition to specify with frequency and in detail such allegations as these, with the names of those who urge them. But some samples of them are necessary, by way of caution, and in order that the Biblical student may see some evidence of the spirit in which the Gospel History is now assailed in works widely circulated.

³ See *Athanasius* de Incarn. 33, p. 60, and cp. *St. Jerome*, *Palladius*, and others quoted by *de Lapide*.

⁴ The following is from *Chrys.* “Wherefore this double flight? that of the wise men to Persia? that of the child to Egypt? The first—that the wise men might be preachers of the truth to their own country. The second, because if our Lord had remained, and had fallen into Herod's hand, and not been killed, it might have been suggested by some that He had not really taken human flesh. Observe: the Angel does not say take thy child, but the young child; nor does he say, thy wife, but his mother; for the birth had now taken place, and Joseph's suspicions were dispelled; and the Angel reveals the cause of the flight,—Herod is about to seek his life,—and tells him to remain in Egypt till he gives him notice to leave it. Observe, also, Joseph is not perplexed by this, but takes the child and flies into Egypt accordingly.”

⁵ At and by means of the Passover—prefiguring Christ, from Egypt the land “in qua primum occasione agni salutariter Crucis signum et Pascha Domini fuerat præformatum.” (*Leo M.* Serm. xxxii.)

⁶ One of the exegetical canons of *Tichonius*, approved by *Augustine*, iii. 100—103. And so *Bengel*, “Totus Christus caput et corpus est.”

⁷ Cp. Acts ix. 4, 5. “Why persecutest thou him?” Hence *St. Jerome* (in Hos. xi. 2) says, “the Evangelist cites this text because it refers typically to Christ; and in this and other prophecies the coming of Christ is foreshown, and yet the thread of History is unbroken.” And *Grotius* says (i. 22), “Historia Christi non admonet ita directam a

ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὄριοις αὐτῆς, ἀπὸ διητούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. ¹⁷ Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, ¹⁸ Ἔφωνῆ ἐν Ῥαμᾶ ἠκούσθη, ¹⁹ Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, ²⁰ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεβνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. ²¹ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ· ²² ἀκούσας δὲ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, ²³ καὶ ἔλθων κατώκησεν εἰς πόλιν λεγομένην Ναζαρεθ, ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι ^{h Isa. 11. 1. Jer. 23. 5. Zech. 3. 8.} Ναζωραῖος κληθήσεται.

opens to us new lights as to their meaning, lights which we could have never hoped to receive.

16. τοὺς παῖδας—ἀπὸ διητούς] The males, from the child who was two years old. Cp. 1 Chron. xxvii. 23¹. 2 Chron. xxxi. 16. Herod might have supposed that the Star was significant of the child already born, and not to be born, and therefore might have extended the range of his cruelty in time (cp. *Patrist.* p. 381), as he did in places by killing those in all the regions near (ὄρια) Bethlehem (v. 16), as well at Bethlehem itself. For a valuable ancient exposition see *Basil Seleucen.* 37, p. 188. The following, slightly modified, is from *Chrys.* ² "Why was Herod allowed to perpetrate this murder? Why did Christ fly, and suffer these children to be slain? Why did the Angel deliver Peter from prison, and thus expose the keepers to death? Christ was not the cause of slaughter, but the cruelty of the king was. Remonstrate with Herod, not with God. But why did God allow this? What shall we say, but what may be always replied to such questions? There are many who act unjustly, and no man can be injured but by himself. How can we say that these children were injured in being cut off by death? they who were so soon brought to a placid harbour of everlasting peace! This is part of the answer, not the whole, which is well known to Him who ordereth these things. And remember, that Herod, who perpetrated this wicked deed, was soon called to his account, and died a wretched death, as you may have read in the history of Josephus." On the murder of the Innocents, it is beautifully observed by *Leo M.* (Serm. xxxi.), "Christus, ne ullum Ei tempus esset absque miraculo, ante usum lingue potestatem Verbi tacitus exerebat, et quasi jam diceret, *Sinite parvulos venire ad Me* (xix. 14), *talium enim est regnum celorum*, novā gloriā coronabat Infantes, ut disaceretur neminem divini incapacem esse sacramenti, quando etiam illa ætas gloriæ apta esset martyrii." On Christ's love for Infants see *ibid.* Serm. xxxvi. p. 98. See also *Bp. Taylor*, Life of Christ, sect. vi.

17. τότε ἐπληρώθη] Then, and not till then, the prophecy (Jer. xxxi. 15) received its full and final accomplishment.

It had been partially and provisionally verified in the first instance in the murder of the children of Judæa, particularly of the region where Rachel, the mother of Joseph and Benjamin, was buried, (Gen. xxxv. 17—20; xlvi. 7) by the Babylonians³.

But it was now fully accomplished, and no other fulfilment was to be expected.

The Holy Spirit, speaking by St. Matthew, teaches us here and elsewhere in these first two Chapters⁴, that the Prophecies spoken by Himself in the Old Testament are not exhausted at once, but have a perennial flow on through successive ages till they arrive at their height and spring-tide in Christ⁵. His Coming is the consummation for which all History prepares the way, and toward which all Pro-

Deo prophetæ mentem fuisse, ut quod de Israël dicebatur rectius (and we may add, plenius, imò plenissimè) in Christum conveniret." See also *Mill*, p. 411.

¹ The allegations of *Strauss* and others (cp. *Meyer*, p. 74) against this narrative of the massacre at Bethlehem, on account of the silence of *Josephus*, are refuted by *Mill*, pp. 321—359, and had been solidly confuted by anticipation by *Dr. Jackson*, On the Creed, vol. vii. pp. 259—299.

It may be added that *Josephus* was already committed by personal interest to a private interpretation of the prophecies concerning the Messiah, in favour of *Vespasian* and of *Rome*; and the reasons of worldly policy which unhappily led him to speak in flattering and equivocal language concerning Christianity (see on Acts xxvi. 28), would induce him to suppress any evidence in favour of the true King of the Jews (cp. *Arnoldi*).

² In these ethical extracts the Editor does not profess to give always a literal version, or to translate the whole as they stand in the original: but he trusts that he has never distorted the sense.

³ Cp. *Ps.* cxxxvii. 8, 9, and the Chaldee Paraphrase on Jer. xxxi. 15; xl. 1, and *Mill*, pp. 402—407.

⁴ See i. 22; ii. 23. Cf. viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9. 35.

⁵ As *Lord Bacon* says (*Adv. of Learning*, ii. p. 101), "Divine Prophecies, being of the nature of their Author, with whom a thousand years are as one

phesy tends. All the afflictions and all the consolations of the literal Israel find their fulfilment there. And from the divine and inestimable specimens of Prophetic Interpretation which are given by the Holy Spirit in these two Chapters of St. Matthew, we learn to read History and Prophecy aright.

20. τεβνήκασι] A gentle way of saying—*Herod is dead*. The Plural for sing. showing lenity and forbearance, particularly in speaking of the dead. Cp. *Glass*, Phil. Sacr. p. 421. *Winer*, 158. *Meyer* here. See below, ix. 8; xxvii. 24.

Herod died just before the Passover, A.U. 750⁶.

Our Lord was, probably, then more than a year old; and, therefore, his birth was not later than A.U. 749.

A similar result is obtained from Luke iii. 1. 23, where Our Lord is said to have been about thirty years of age in the fifteenth year of Tiberius⁷.

Our Lord's Death took place in the consulate of the two Gemini⁸, A.U. 782. His Ministry (it is probable) commenced when He was thirty years old, lasted three years and a half⁹. Therefore He was born A.U. 748 or 749.

The common era *Anno Domini* (due to Dionysius Exiguus A.D. 525, and thence called the Dionysian era), which makes the first year from the Incarnation to coincide with A.U. 754, begins about four years too late¹⁰.

22. Ἀρχέλαος] Nine years afterwards banished by Augustus to Vienne, in Gaul; when Judæa became a Roman province as an apanage to Syria. (*Joseph.* A. xviii. 1.)

— βασιλεύει] Not King of—, but set βασιλεύειν ἐπι— (See *Joseph.* xvii. 13.) The ἐπι, cancelled in some MSS., ought not to be omitted.

— ἐφοβήθη ἐκεῖ ἀπελθεῖν—ἀνεχώρησεν δέ] It has hence been alleged by some (e.g. *Meyer*) that St. Matthew was not aware of what is mentioned by St. Luke, viz. *Joseph's* and *Mary's* previous abode at *Nazareth* (Luke i. 26; ii. 4). But this is groundless;

It was very natural that *Joseph* and *Mary* (though formerly resident at *Nazareth* in *Galilee*) should now desire to settle at *Bethlehem Judæa*, the city of *David*, on account of the prophecies connected with it—and the marvel of which it had just been the scene—in the history of the new-born child, who was to sit on the throne of his Father *David*, and whom therefore they might well wish to bring up in the *City of David*. See above on ii. 11.

The word ἀπελθεῖν also, used here, intimates a departure from, and ἀνεχώρησεν may imply here a return to, a former abode—*Nazareth*. For this sense of ἀνεχώρησεν see ii. 12; iv. 12.

— Γαλιλαίας] Where a "King of the Jews" would not be so much an object of jealousy to the ruling powers as in *Judæa*.

day, are not punctually fulfilled at once, but have springing and germinant accomplishment throughout many ages,—and (it may be added) have, at length, their summer blossom and autumnal ripeness in Christ. See also *Bp. Horne's* Preface to the Psalms, p. xiv.

⁶ *Joseph.* Ant. xvii. 6, 1; 8, 4. *Jadler*, Chronol. ii. p. 391. *Winer*, R.-W. i. p. 560. *Cleiston*, F. H. iii. p. 254, and F. R. ii. App. p. 236.

⁷ For *Tiberius* was admitted by Augustus "in partem imperii" two or three years before the death of Augustus Cæsar, which took place in Aug. A. U. 767 (*Tacit.* Ann. i. 3. *Sueton.* Tiber. 20, 21. *Feil.* Pat. ii. 121); and so the fifteenth year of *Tiberius* corresponds with A. U. 779, or 780, and since our Lord was then thirty years old, he was born A. U. 749, or 750.

⁸ *Tertullian*, adv. Jud. 8. *Aug.* Civ. D. xviii. 54.

⁹ See *Kéris*, and others on John v. 1.

¹⁰ On this subject see *Wieseler*, Chronol. Synops. p. 67, who places the Nativity in A. U. 750. *Greenwell's* Dissertation, x. vol. i., who places our Lord's birth on April 5, A. U. 750. *Gieseler*, Ch. Hist. § 20. *Mill*, p. 341, who observes that the year of Rome 750 is the year at which the older tradition fixes the Nativity. *Cleiston*, F. H. ii. App. p. 238, places it in the spring of a.c. 5 = A. U. 749.

¹¹ On the time of year in which our Lord was born, see John i. 14. Luke ii. 8.

III. ($\frac{7}{III}$)¹ Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, ² καὶ λέγων, Μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία³ τῶν οὐρανῶν ($\frac{8}{I}$)³ Ὁὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ ($\frac{9}{VI}$)⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμηλοῦ, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν⁵ ἀκρίδες καὶ μέλι ἄγριον.

a Dan. 2. 11.
b Isa. 40. 3.
c Mark 1. 3.
d Luke 3. 4.
e John 1. 15, 23.

c 2 Kings 1. 8.
Zech. 13. 4.

d Lev. 11. 22,
e 1 Sam. 14. 25,
26.

f Mark 1. 5.
g Luke 3. 7.

g Luke 3. 7—9.
h 12. 34.
i 23. 33.
j Rom. 5. 9.
k Thess. 1. 10.
l John 8. 33, 39.
m Acts 13. 26.

⁵ Ἔτι τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου, ⁶ καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ποταμῷ ὑπὸ αὐτοῦ, ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν. ($\frac{10}{V}$)⁷ Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, ⁸ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς ἡμελλούσης ὀργῆς; ⁹ ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν

23. Ναζωραῖος κληθῆσεται]

A prophecy nowhere found *literatim* in the Old Testament. But (as has been already seen, i. 22; ii. 15. 17) the Holy Spirit in the New Testament gives the *sense* of the Prophecies spoken by Himself in the Old, and not always the exact words.¹

And therefore St. Matthew does not refer here to any one Prophet, but says generally that it was spoken *διὰ, through, the Prophets*, that He should be called a Ναζωραῖος.²

The word κληθῆσεται signifies "he shall be³, and be known to be,"—remarkably fulfilled by the title on the Cross.

But how was Christ Ναζωραῖος?

As the Branch or Neter from the root of Jesse (Isa. xi. 1; where see Jerome⁴ and Veringa, and cp. Is. xiv. 19). And though the word for Branch in other prophecies⁵ is not *ἄκρῃ* (neter), but *ἄκρῃ* (taema), yet Neter expresses the *sense* of them all⁶.

And it was indeed a marvellous thing that the Root of Jesse of Bethlehem Judah should flourish at NAZARETH in Galilee.

And from this word Neter, or branch, the City Ναζαρέθ derived its name, "quia urbs florida et virgultus conata." See Jerome in Isa. xi. 1.

And the Holy Spirit teaches us, that by settling at Nazareth, the city of branches, He whose "Name is the Branch" thus fulfilled an ancient prophecy that He should be called Ναζωραῖος.

This word, derived by the enemies of Christianity from an obscure village of despised Galilee. Nazareth, was inscribed as His title on the Cross⁷, and was applied in contempt to the followers of Christ (Acts xxiv. 5), who gloried in it⁸; and Christ applied it to Himself in heaven (Acts xxii. 8); for it proclaimed that He is the Branch, and the Giver of eternal life to all who are grafted in Him⁹, the true Vine.

CH. III. L. Ἰωάννης ὁ βαπτιστὴς] So called by Josephus, A. xviii. 5. 2. Heathens were baptized on reception into Judaism¹⁰, and John by baptizing the Jews taught them that they now needed as a great change, as from Heathenism to their own religion. Thus a preparation was made by John's baptism to a still higher ascent, viz. to the Baptism instituted by Christ. (Remig.)

— ἐρήμῳ τ. Ἰουδ.] west of Jordan. See Patrii. ii. p. 442. It seems that John first began to preach in the wilderness of Judea (cf. Luke i. 80; iii. 3), then baptized near Bethany (John i. 28), and in the region about Jordan (Luke iii. 3), and at Enon, near Salim (John iii. 23).

2. βασιλεία τῶν οὐρανῶν] A phrase used only by St. Matthew. St. Mark and St. Luke, writing more especially for Gentiles

who were to be disabused of their notion of local Deities, and to be taught the Unity of God, use βασιλεία τοῦ Θεοῦ. See below, iv. 7. And on the true character of the Kingdom of Heaven, or Christian Church, as distinguished from the Kingdoms of Earth, and from the temporal Kingdom expected by the Jews, see Daniel ii. 44; vii. 14. 27; our Lord's Parables, xiii. 11—52. Cp. Mede's Works, p. 103.

3. οὗτος] St. John's words concerning himself (John i. 23); and cp. on Matt. xvi. 18.

— Κυρίου] Jehovah, Christ. Bengel, *Bp. Lonsdale*.

4. οὗτος δὲ] Although he was so great, yet such was his fare and garb,—in which he resembled Elijah, 2 Kings i. 8.

— ἐνδυμα] Here (says Chrys.) was an invitation to the Jews, beholding in St. John's garb and appearance an image of the great Elias (2 Kings i. 8), and being reminded of his character and history in contrast with the effeminacy of his own age.

— ἀκρίδες] A common food in the East, Levit. xi. 22. *Phis. ii. 29; vi. 30.* St. Jerome (in Jovinian. ii.): "Locustas prisci edebant, vel elizas vel tostas et in pollinem redactas; imò vel sole vel sale et fumo duratas in totum annum servabant."

5. ἐξεπορεύετο] They were excited by the wonder, that after so long an interval of silence a Prophet had risen up among them; for the grace of Prophecy had ceased, and was now revived after a long time: and the burden of his prophecy was strange, not concerning battles, and pestilences, and famines, and Babylonians, and Persians, and the taking of their city, and other such things as they had heard from the old Prophets—but the kingdom of heaven, and the punishments of Hell. (Chrys.)

— πᾶσα] "major vel magna pars." *Gloss. Philol. 8. p. 882.* Or "some from all parts of—" (*Bengel.*) Exod. ix. 6; xxxiii. 8. Matt. viii. 34. Phil. iv. 13.

— Ἰορδάνου] Ἰορδάνης = ἵγρ., either from ἵγρ (yarad) descendit (*Reland, Pal. iii. 63.*), or from ἵγρ (yor), *fluvius*, and ἵγρ (Dan), its source at the foot of Lebanon. (*Joseph. A. xv. 13.*)

7. Φαρισαίων καὶ Σαδδουκαίων] On these sects see *Lightfoot, l. 654. John, Archæol. § 317—320, Bp. Lonsdale, and Alford* here. The Pharisees did not submit to John's Baptism, Luke vii. 31.

— γεννήματα ἐχιδνῶν] Cp. Pa. lviii. 4. Isa. xiv. 29. Matt. xii. 34; xxi. 31.—with an allusion perhaps to the ὄφις ἀρχαῖος, whose progeny some among them are called, John viii. 44, 45.

8. μὴ δόξητε λ.] Let not this be your δόξα. "Sic non debetis placere vobis." (*Bengel.*) Cf. *Winer, G. G. 540.*

— ἐκ τῶν λίθων τούτων] In the desert by the river's side,—"ut ex glebâ Adamum" (*Beng.*)

And so God did. For, as Joshua, the type of Jesus, took up twelve stones from the bed of the same river Jordan (*Josh. iv. 1—9*),

¹ See Jerome ad Pammach. Ep. 33, pp. 252—254, who sums up his disquisition on these Prophecies by saying, "ex his perspicuum est Apostolos et Evangelistas in interpretatione veterum Scripturarum sensum quesiasse non verba." Cp. *Swenensius*, pp. 2. 151, 152. 218, for some excellent remarks on this subject.

² St. Jerome says here, "Pluraliter Prophetas vocando Mattheus ostendit non verba de Scripturis à se sumpta esse sensum."
³ See *Forst* de Hebr. p. 155, and above, l. 23, and below, v. 19. Luke i. 32. 76.

⁴ St. Jerome says, also, ad Pammach. p. 252, "Exiit virga de radice Jesse et Nazareus de virgâ Ejus crescit."

⁵ Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12.

⁶ The other derivation of Ναζωραῖος from Nazir, a Nazarite, seems to be at variance with history and grammar: for, Christ was not a Nazarite, but is contrasted with the Baptist, who was one. Matt. xi. 19. Luke vii. 34.

The City Nazareth is spelt, properly, with *tseddi*, and not with *zain*. Cp. *Müll.* p. 422.

The etymology τῷ (neter), guardian, or Saviour, has more to recommend it. Job vii. 10. Psa. xxxi. 24. Isa. xxvii. 5. Jer. xxxi. 6.

⁷ The names Jesus, Christ, Emmanuel, all have their meaning in deed; and shall that of Nazarene be meaningless? (*Bengel.*)

⁸ See Acts ii. 23; iii. 6; iv. 10; vi. 14; xxvi. 9.

⁹ Cp. *Hammond* here, pp. 11, 12, and *Jackson*, On the Creed, vi. 219—221. "He turned aside into the parts of Galilee (Matt. ii. 23), to the place of Christ's conception: and thus by his doubtful resolution, the will of the Lord which he had spoken by the Prophet, is fulfilled; to wit, that Christ, from the place of his conception and education, should be called Nazareus; a name in their intention that sought to fasten it first upon him of disgrace and scorn, but by the disposition of the Almighty a known title of greatest honour, convicting such as used it otherwise, even whilst they spake it, of blasphemy. For this city's name, it is by interpretation, the city of plants. Whence if the Jew captiously demand, Was it ever heard that any prophet should arise out of Nazareth? We may answer (as our Saviour did Pilate), 'Infidel! thou hast said it, though unwittingly, as Calaphas thy predecessor did foretell his dying for the people: for didst thou never hear of a man whose name was the Branch, never of a plant Neter, that should grow out of the root of Ishai? What if thou canst not revile this Jesus whom we preach, but thou must acknowledge him Hamotzeri surculus ille, or surcularius ille, or germen illud, the Plant, the Branch?' For though the objector meant to disgrace him, yet God had ordained his glory as well out of his enemies' mouths, that meant him mischief, as out of the mouths of babes that meant him neither good nor ill. And it is very suitable to the ways of God's providence to suggest by ambiguous words or speeches unto the attentive hearer, conceits quite contrary to their meaning that uttered them."

¹⁰ *Buxtorf*, Lex. Tal. p. 468. *Lightfoot* on John iii. and here.

λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. ¹⁰ Ἦδη δὲ ἡ ἀξίμη πρὸς τὴν ρίζαν τῶν δένδρων κείται. ¹ πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπεται, ¹ Luke 13. 7. 9. John 15. 6. καὶ εἰς πῦρ βάλλεται. ⁽¹¹⁾ ¹¹ Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν. ¹ Mark 1. 8. Luke 3. 16. ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν· οὐ οὐκ εἰμι ἱκανὸς τὰ ὑποδήματα βαστάσαι. ¹ αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ. ¹ Mal. 3. 2. Acts 2. 3, 4. ⁽¹²⁾ ¹² Ὁ δὲ πτόνον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, ¹ Mal. 3. 3. καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ, ² τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. ¹³ ¹³ Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπὲρ αὐτοῦ. ¹⁴ Ὁ δὲ διεκώλυεν αὐτὸν, λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ Σοῦ βαπτισθῆναι, καὶ Σὺ ἔρχῃ πρὸς με; ¹⁵ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν, Ἄφες ἄρτι· οὕτω γὰρ πρέπει ἐστὶν ἡμῖν

and set them up on the western bank¹ there for a memorial, so Jesus, the true *Joshua*, after His baptism in the same river, began to choose His twelve Apostles (see on x. 2) from obscure and unlearned men, like rude and unweaned stones of the wilderness, and to make them to be the *θεμελίους λίθους* of His Church (Rev. xx. 14), which is the true family of Abraham, the Israel of God, the heavenly Jerusalem, the city that hath foundations, whose builder is God. (Heb. xi. 10.)

And so, daily, God raises up children to Abraham from *stones* of the desert (Iren. iv. 7. 2), when by His grace He softens the stony heart of the heathen, who worship stocks and stones,—and of the infidel, and turns them to Christ. (Jeroms.) *Aug.* in Joan. 42. 5. We become Abraham's seed by faith, but are changed into the Devil's by unbelief. (Hilary.)

¹⁰ ἀξίμη—κείται.] A warning of judgment. Cp. Luke xiii. 7. *Greg.* Hom. in Ev. xi. 9.

¹¹ ἐν] Hebr. *ב*, denoting the instrument; ὕδατι, with water only, without the Spiritual grace to be given by means of water in the Baptism instituted by Christ. Cp. Acts i. 5; xi. 16; xix. 4. *Greg.* Hom. in Ev. vii. 3.

— ἰσχυρότερός μου] For I call to repentance, but He remits sin. I preach the kingdom of heaven. He bestows it. I baptize with water, He with the Spirit also. (Raban.) On the difference of the Baptism of John and the Baptism instituted by Christ, see Acts xix. 4. *Aug.* c. lit. Petil. ii. 32—37. *Cyril*, in John i. 26. *Patrist.* ii. p. 450—453.

— ὑποδήματα βαστάσαι:] "Servus ejus esse." *Vorst.* *Adag.* N. T. 815. St. Luke says, iii. 16, *λύσαι τὸν ἱμᾶντα τῶν υποδημάτων.* "If," says *Aug.* de Consens. Ev. ii. 12, "there is any real discrepancy between the two expressions, then we may be sure that the Baptist used them both; but if he only meant to express our Lord's greatness and his own littleness, then the same sense is preserved, whether he used the one or the other. And thus considered, they afford salutary instruction, that in reading the Scriptures we are to inquire after the mind of the speaker."

— πυρὶ] "Spiritu Sancto, Illoque igneo."

To purify, illumine, transform, inflame with holy fervour and zeal, and carry upward (as Elijah was carried up to heaven in a *chariot of fire*),—a prophecy specially fulfilled at Pentecost when the Holy Spirit descended in tongues of fire. Acts ii. 3. (*Cyril*, Hierosol. Catech. 3, p. 44.)

There is also a threefold baptism with fire, says *Jerome*,

1. With the fire of the Holy Ghost at Pentecost.
2. With the fiery trials of this life. Luke xii. 49. 1 Pet. i. 7; iv. 12. See on Mark ix. 49.
3. That fire of which St. Paul speaks, which shall try every man's work, what it is, at the Great Day. (1 Cor. iii. 13.)

¹² οὐ τὸ πτόνον—αὐτοῦ] On this pronominal repetition see *Winer*, p. 134. As *Bengel* observes, the pronouns bring out the great truth, that no one has the judicial fan but Christ; that it is His fan, and in His hand.

The Baptist—greater than a Prophet—comes from a view of the First Advent to a vision of the Second. Christ has come as Saviour; but He is seen by him coming as Judge. His fan is in His hand; the Visible Church Universal, the World itself, is His threshing-floor, in which wheat and chaff now lie mingled together; He

stands over it, to winnow the one from the other by the fan of His all-searching Judgment. Cp. Pa. i. 4, 5.

The Baptist, the Herald of Christ, proclaims to the people the Future Judge, lest they should imagine that Christ, submitting to John's baptism, was inferior to John. "Observe," says *Chrys.*, "after baptism, he immediately speaks of the fan of judgment, in order that you might not imagine that Baptism is enough, without good fruit. For every tree that bringeth not forth good fruit is *hewn* down and cast into the fire. Let none of us, therefore, be chaff, tossed about with the wind, not puffed away by temptations, nor separating ourselves by schism, but remaining on the threshing-floor of the Church. Let us also remember that, on the Christian floor, the grain may become chaff and the chaff grain. God now tries the grain, and is long-suffering toward the chaff, that we may escape the fire, and inherit heaven." "In *areæ* sunt *vialores*, in *horreo* *vialores*." (*Bengel*.)

— ἄχυρον] Not merely chaff (*χυρὸς*) γῆς (*moti*) 'stubble,' 'stalk,' but the *stipula* also, and indeed all that is not grain.

Chaff alone would have been of little use for heating the *κλίβανος*, or oven, but stubble, &c. was commonly used in the East for that purpose. See vi. 30.

Hence the comparison here with the *ἀσβεστοῦ πῦρ* of Gehenna. And hence a warning is implied by the Baptist, that whatsoever is not good grain will be cast into it at the Great Day.

He also compares the Visible Church, which is the world, to an area, or threshing-floor, where chaff and grain,—bad and good,—now lie mingled together, till He who will winnow them shall come. And thus He teaches patience, constancy, charity, zeal, and fear.²

¹³ ὁ Ἰησοῦς—βαπτισθῆναι:] Why did Jesus come to be baptized?

"To sanctify Water to the mystical washing away of sin." See *Ignat.* Eph. 18, *ἵνα τὸ ὕδωρ καθαρίσθω.* Hence *St. Cyril Hierosol.* (Cat. 44, p. 45), *ἡγίασε τὸ βάπτισμα βαπτισθεὶς αὐτός,* and *Jerome* (adv. Lucif. p. 293), "Dominus lavacro suo non tam mundatus est, quam universas aquas mundavit," and *Greg. Naz.* (p. 538), "He who was baptized as man, cleanses our sins as God."³ He came to baptize water by being baptized in it.⁴

He came to the Baptism of His servant, in order that we, who are Christ's servants, should rejoice to come to the Baptism of our Master. (*Aug.* in John. Tract. v. 3.)

And thus, by obedience and humility, to fulfil all righteousness. For "I am come to take away, by My obedience, the curse of the Law consequent on Disobedience to it." (*Chrys.*) See on v. 17.

¹⁴ ἐγὼ χρείαν ἔχω] And therefore they who were baptized with John's baptism were afterwards baptized into Christ, Acts xix. 3—5.

And the Baptist himself was baptized into Christ, if not "baptismo *fluminis*" (as some of the fathers have thought), yet "baptismo *fluminis*," in his mother's womb (Luke i. 15), and "baptismo *sanguinis*," as a Martyr for Christ.⁵

¹⁵ ἀποκριθεὶς] A word censured as a solecism by the Grammarians. (See *Phrynich.* Eclog. p. 40.) Such Barbarisms as these, distinguishing the Greek Testament from all other books of its age, place it in a position of its own, and render its triumph over the learning and eloquence of the world more wonderful and illustrious.

— ἀφες ἄρτι] See v. 14.

Blessed Trinity, in whose Name Baptism is administered, declared themselves by sensible signs. As was the case of the other Sacrament, He transmuted the Levitical shadow of the Passover into the Evangelical substance of the Holy Eucharist, so (it has been thought) by some, He blended the spiritual reality of His own Baptism with that which was an adumbration of it.

In fact, it appears that soon after this, Christ did administer His Baptism (John iii. and iv.), though it was not made imperative on all till the outpouring of the Holy Spirit on the Day of Pentecost, when the New Law was fully promulgated, and the Old ceased to oblige.

⁵ Hence *Greg. Naz.* p. 687, says, "I have need," &c. So spake the *Λύχνος* to Him who is the Light; the Voice, to the Word; the friend, to the Bridegroom; He who was greater than all who had been born of woman, to Him Who is the Firstborn of every creature; John, to *Χριστός*.

And Christ replied, Suffer it to be so now, for He knew that He would afterwards baptize the Baptist. And for other expositions of this passage, see *St. Hippolytus*, l. p. 263. *Greg. Thaumaturg.* p. 30.

¹ Did John point to them? (*Bengel*.)

² *St. Aug.* (Serm. 4. 32, p. 37), "Ecclesia est una catholica et tolerat peccata hominum quos non potest purgare de area dominica antequam veniat Ille ultimus Ventilator qui falli non potest, ut purget aream suam." See also *Serm.* 88. 19, p. 686, and *Serm.* 223, p. 1408, "Quantum est hoc quod premit palea? Nos grana simus. Audite me, palea; granorum conjunctio grana vos faciat."

³ Cp. p. 687. and cp. *Ambrose* in Luc. ii. 88. *Aug.* in Joh. iv. 11.

⁴ The Author of the Sermon in *St. Aug.* Appendix 135, 1, says, "The Holy Spirit who had been present with Christ in His mother's womb, now shone around him in the water; He now sanctifies the water, who *hæc* purified *Mary*," a strong testimony against the modern dogma that she was exempt from original sin.

It has been supposed by some of the Fathers (see *Chrys.* here) that our Lord instituted the Sacrament of Baptism at His own Baptism, when Water was sanctified by His Baptism in it; when the Three Persons of the

p Mark 1. 10. πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφήσω αὐτόν (14) 16 β βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεώχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδεν τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον, ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν 17 καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Ὁυτός ἐστὼ ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

IV. (15) 1 Ὡς Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου. (16) 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα

— πληρῶσαι—δικ.] Quoted by *Ignatius* ad Smyrn. i. p. 431. See on v. 17.

16. ἀνεώχθησαν οἱ οὐρανοί] The heavens, which had been shut by the sin of Adam are now opened at the baptism of Christ (*Greg. Naz.* p. 688).

The opening of the Heavens, the Descent of the Holy Ghost, and the Voice from heaven, designating Christ, now thirty years of age, as the well beloved Son of God, were not only ministerial to His Baptism, as such, but to this His public Ordination, and Inauguration in His Ministry, by the visible Unction of the Holy Ghost lighting upon Him (Isa. lxi. 1 and Luke iv. 21), and by an audible commission from God for the public performance of His prophetic office of preaching the Gospel. Cp. *Bp. Pearson*, Art. ii. p. 178, 185.

— ὡσεὶ περιστερὰν] σωματικῶς εἶδει says St. Luke, iii. 22. Not by any hypostatic union of the Holy Spirit with a Dove, but for a visible sign of the invisible influences of the Holy Spirit, Who for a like reason descended in the likeness of fiery tongues on the Apostles at the day of Pentecost (Acts ii. 3). As *Aug.* says (de Trin. ii. 5), "In order that the hearts of men, moved by the visible and transitory appearance, might contemplate the invisible and eternal essence"

Aug. compares this manifestation to the flame which appeared to Moses in the bush 1.

Also, by the appearance of a Dove at Christ's Baptism, the Holy Spirit may have designed to remind the world of what took place at the Creation. The word used in Genesis i. 2, to express the moving of the Holy Spirit on the face of the Waters at the Creation 2 is *merackapheth*, to "flutter with a tremulous motion, as a dove does" (cp. Deut. xxxii. 11), and so prepared the way for this manifestation of the Holy Ghost at the inauguration of the New Creation in the Baptism of Christ.

We may suppose also 3 that, as at the Deluge—the Baptism of the Old World—the return of the Dove to the Ark, with the Olive Branch in its mouth, was the signal of the cessation of God's wrath, and the return of peace to the world, so the Dove was now visible as an emblem of reconciliation and peace in Christ (Eph. ii. 11—17. Col. i. 20).

The Dove, also, is an emblem of those graces, the fruits of the Spirit (Gal. v. 22), which are given in Baptism,—love, joy, holiness, and peace 4 (Matt. x. 16), and which are to be cherished by all who are baptized into the mystical body of Christ 5.

The distinct appearance of the Holy Ghost at Christ's Baptism, together with the Voice from heaven, "This is My beloved Son," brings out clearly the distinctness of each of the Three Persons of the EVER BLESSED TRINITY, and was an appropriate prelude to the fuller Revelation of the Doctrine of the Ever Blessed Trinity, in Whose Name the whole world is now to be Baptized, according to the institution of Christ.

The Mystery of the Trinity is shown in the baptism of Christ. The Lord is baptized; the Spirit descends in the likeness of a Dove; the Voice of the Father is heard, bearing witness to His Son. And the Dove settles on the Head of Jesus, lest any one should imagine that the Voice was for John, and not for Christ (*Jerome*), and in order that we might know that at our own Baptism the Holy Spirit descends on us, and that we are bedewed with the unction of celestial glory, and are made the Sons of God by adoption 6. (*Hilary*).

17. Ὁ Υἱός μου ὁ ἀγαπητός] He is supposed by men to be Joseph's son; but He is the Son of M^r (not *his*, but *my*), and He is My ἀγαπητός. My Only Son (*St. Hippol.* p. 263. *St. Athanas.* adv. Arian. iv. 29. *Patr.* ii. p. 488).

— εὐδόκησα] Not simply in a present sense. See xii. 18; xvi.

1 Cp. *St. Cyril. Hierosol.* p. 46. The Fathers make no doubt that a Dove was visible.

2 In the tract *Chalipha*, it is said on this passage, "Spiritus Dei ferebatur super aquas, ac Columba."

3 With *Chrys.* here. *Ambrose* on Luke iii. 21. *Greg. Naz.* p. 688.

4 Hence *St. Clement Rom.* fr. viii. Μακάριος ὁ γινώσκων ὅτι τὸ πνεῦμα ἄγιον, ὅπως ἐστὶ τοῦ Πατρὸς. Καὶ τούτο ἐν τῷ Περιστερῶς παρίσσει: Τὸ γὰρ ζῶον ἀκατίαν ἔχει· καὶ ἀγῶλόν ἐστι: Ἄκατος δὲ ὁ Πατὴρ Πνεῦμα ἔθηκεν ἄκατον, ἀνόργητον, ἀπλεῖραντον, ἄλειον, ἀμίαντον ἀπὸ σπλάγγων ἰδίων προέμεινος, ἵνα ρυθμίῃ τοὺς αἰῶνας, καὶ τοῦ ἀοράτου ἐφ' τὴν ἐπίγνωσιν.

5 In reference to the event recorded here by St. Matthew, the Arabian impostor had a dove which he taught to fly to his ear, and from which he pretended to derive inspiration; and so he bare witness to the truth of this history.

6 "Gloriosissima apparitio 8. Trinitatis, et documentum quid fiat, quando nos baptizamus: nam non sibi baptizatus est Christus." (*Beugel*).

Indeed, in a certain sense, Mankind was baptized in Christ: for, as *Athanasius* says (Or. i. c. Arian. 46, p. 355), "Christ declares that He sanctifies Himself for our sakes (John xvii. 19). When He had taken our flesh, and the Holy Spirit descended on Him at Jordan, it descended on us because He bare our flesh; and the Spirit descended then, not that the

5. 2 Pet. i. 17, and *Winer*, Gr. Gr. p. 249. For a valuable primitive comment on these incidents in vv. 13—16, 17, see *Justin M. Tryph.* 88.

CH. IV. 1. ὑπὸ τοῦ Πνεύματος] the Spirit; the Holy Spirit. On the distinct personality and Divinity of the Holy Ghost see *Athanas.* Epist. ad Serapion. p. 518—540, and p. 557; and for a refutation of the most prevalent errors on His Nature and Person, *Greg. Naz.* Orat. xxxi. p. 556. *Bp. Pearson*, On the Creed, Art. viii. p. 575.

— ἔρημον] Later curiosity has specified the desert of *Quarantania* (between Mount of Olives and Jericho) as the scene of the Temptation; just as it has fixed on a certain Mountain as the Mountain of Beatitudes, for the scene of the *Sermon on the Mount*, and on Mount Thabor for the *Transfiguration*, &c. But the Holy Spirit has left all these matters, in Christ's History, uncertain; probably with the same design that He had in not mentioning the burial-place of Moses,—viz. to guard against *Superstition*. (Cf. *Beugel* on xvii. 1.)

See also below, on Mark i. 12, and *Michaelis* and *Webster* here, for the opinion that the Temptation was in the desert of *Arabia*.

— πειρασθῆναι] Why was He tempted? "Ideò," says *Aug.* in Pa. lx. "tentatus est Christus ne vincatur à Tentatore Christianus." And because the trial of earth is necessary for the triumphs of heaven.

"Quando tentaris cognosce quia paratur Corona. Tolle Martyrum cruciatum, tulisti beatitudines." (*Ambrose*, in Luke iv.) Our Lord is tempted immediately after His Baptism; showing that the Devil attacks those who are sanctified, and that he desires particularly to gain a victory over them. (*Hilary*).

Thou hast received arms from God's armoury, not that thou shouldst fly, but fight. He does not restrain the troop of temptations hastening to assail thee, in order that thou mayest learn by resisting them through Grace, that He has made thee stronger than they; and in order that from a sense of danger thou mayest live humbly, and not be elated by thy gifts; and that the Tempter may learn, by finding thee proof against temptation, that thou hast renounced him and his works, and that by resisting temptations thou shouldst acquire more strength to resist, and that from the eagerness of the Tempter to rob thee of thy spiritual blessings, thou shouldst learn their value, and the value of those other benefits which are still reserved for thee. (*St. Chrys.*) On the History and doctrinal import of the Temptation see *Iren.* v. 21. *Leo M. Serm.* xxxviii.—xlvi. p. 98. *Bp. Andrewes*, v. p. 479. 558. *Chemnitz*, *Harmony*, xix. *Dr. Mill's Sermons* at Cambridge, 1844, p. 25—51. *Williams* on the Nativity, p. 239—260.

— ὑπὸ τοῦ Διαβόλου] If Christ, the Second Adam, was to be tempted, in order to be like us (Heb. ii. 18; iv. 15), it must be, as the first Adam was, by the Devil; for He could not be tempted from *within*. "Tentari Christus potuit," says *Greg. M.*, Hom. i. xvi. "sed Ejus mentem peccati delectatio non momordit. Ideò omnis diabolica illa Tentatio foris non intus fuit."

2. νηστεύσας ἡμ. τεσσ. ἡ. ἐπεισας] Cp. Luke iv. 2, οὐκ ἔφαγεν οὐδὲν. Moses and Elias were enabled to fast Forty Days, "potestate extrinsecae datâ." Christ "potestate propria," which He did not choose to exert beyond that time, and so presented Himself in the *infirmitas* of manhood to the Tempter. He was an *hungered* 7. "Christ," says *Greg. Naz.* p. 638, "hungered as man, and fed the hungry as God. He was hungry as man, and yet He is the Bread of Life. He was athirst as man, and yet He says, Let him that is athirst come to Me and drink. (Rev. xxii. 17 8.)"

On the term of forty days in the history of the Flood, the Spies of Canaan, the defiance of Goliath, the penitence of Ezekiel, &c., see *Maldonat.* here, who observes: "Non potest fortuitò fieri quod tam sæpe fit 9."

WORD might be improved, but that we might be sanctified, and be made partakers of His unction. When the Lord as Man was baptized in Jordan, we were baptized in Him. The Word was not anointed by the Spirit, but our Flesh which He had assumed, was, in order that the unction then received by Him might flow from Him upon all." (Pa. xiv. 7; cxxxiii. 2.)

7 Cp. an excellent Exposition in *Iren.* v. 21.

8 He proceeds thus: "He was weary, and is our Rest; He was weighed down with sleep, and yet is buoyed on the sea. He pays tribute, and is a King; He is called a Devil, and casts out devils; prays, and hears prayer; weeps, and dries our tears; is sold for thirty pieces of silver, and redeems the world; is led as a sheep to the slaughter, and is the Good Shepherd; is mute like a sheep, and is the Everlasting Word; is the Man of sorrows, and heals our pains; is nailed to a tree, and dies upon it, and by the tree restores us to life; has vinegar to drink, and changed water to wine; lays down His life, and takes it again; dies and gives life, and by dying destroys death." (*Greg. Naz.* p. 538.)

9 Observable is the recurrence of *Forty Days* in the History of Christ. He was forty days before the Presentation in the Temple, forty days in the wilderness before His entrance on His Ministry, forty days after His Resurrection before He presented Himself in the Heavenly Temple to God. The term seems often to intimate in Holy Scripture a season of probation and preparation for some public manifestation. [On

καὶ νύκτας τεσσαράκοντα ὑστερον ἐπέινασε. ³ Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν αὐτῷ, Εἰ Τίς εἶ τοῦ Θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ⁴ Ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, ⁵ Οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. ⁶ Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ⁷ καὶ λέγει αὐτῷ, Εἰ Τίς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω γέγραπται γὰρ, ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου. ⁸ Ἐφῆ αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, ⁹ Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. ¹⁰ Πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, ¹¹ καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἐὰν πεσῶν προσκυνήσῃς μοι. ¹² Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἔπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γὰρ, ¹³ Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. ¹⁴ Τότε ἀφίησιν αὐτὸν ὁ Διάβολος, καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόουν αὐτῷ. ¹⁵ Ἄκουσας δὲ ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν καὶ καταλιπὼν τὴν Ναζαρέθ, ἔλθων κατῴκησεν εἰς Καφαρναούμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, Ἡ γῆ Ζαβουλὼν καὶ γῆ Νεφθα-

3. ὁ πειράζων] Participle for noun. A common Hebrew use. See viii. 33. *Grot.* and *Glass.* Ph. S. p. 342, and *Arnoldi.*

— εἰ Τίς εἶ τοῦ Θεοῦ] If thou art indeed what thou wast lately proclaimed to be by the Voice from heaven at Thy baptism (iii. 17). How can that be, since Thou sufferest hunger? In what sense then art Thou Τίς Θεοῦ? This is what Satan would now explore.

He begins with flattery, and, as he had done, and done successfully, with the first Adam, by a temptation from the appetite (*Chrys.*).

He proceeds, as with our first Parents, by a temptation of spiritual pride, Vain-Glory, and Ambition—"Ye shall be as gods, eating good and evil." (Gen. iii. 1—15.)

— εἰπέ ἵνα—γίνωται] ἵνα in order that; and as a mean and cause, whereby. See xvi. 20. Mark v. 10. *Winer*, 299.

4. γέγραπται] "Vicis adversarii testimonium Legit, non potestate Virtutis. Pugnavit, ut et nos pugnaremus. Vicit, ut et nos vineremus. Ob hoc se tentari permisit, ut Cujus munimur auxilium Ejus erudiremur exemplo." (*St. Leo*, Sermon. xxxvii. de *Quadrages.*) Christ quenches the false Scripture darts of the Devil with the true shield of Scripture. (*Jerome.*) And note, that his quotations are all from the Law of God, to show the invincibility of Obedience to His commandments. "Our Lord defeats the Tempter, not by Miracles, but by Scripture. He routs him by what all may wield,—the word of the Spirit,—which is the word of God. Hence learn the value of Scripture, and the impotence of Satan against it." (*Origen*, on Luke iv. *Cp. Greg.* Hom. in Ev. vi. 5.)

— ἐν παντὶ ῥήματι] Every thing that He appoints for that purpose,—as manna and quails in the desert. On ἐν (not ἐνί) see *Winer*, G. G. 347.

5. τὴν ἁγίαν πόλιν] Jerusalem, still preserving a memorial of its holiness in its modern name. (*Winer*, R.-W. p. 546.)

— τὸ πτερύγιον] The article τὸ indicates something single of its kind; and therefore πτερύγιον cannot mean a porticus or corridor; nor would there be any special eminence in πτερύγιον so understood. It rather signifies the apex of the *fastigium*, *ἀέτωμα*, or tympanum of the Temple¹. If so, the appeal would be,—If Thou art the Son of God, cast Thyself down into the court below, that if Thou art the Son of God, Thou mayest be adored by the assembled Priests and People in Thy Father's House.

On the *Quadragesimal*, or Lent Fast, see *St. Jerome* here. *Aug.* Ep. ad Januar. 55. *Greg.* M. Hom. i. 16. *Bp. Gunning's* History of the Lent Fast, pp. 46—60. 200—232. Oxf. 1845. *Bingham*, xxi. 1.

¹ Cp. the use of the word (τὸ σπυρίγιον τοῦ ἱεροῦ), also τοῦ ναοῦ by *Hezeiarius* (in *Essed.* li. 23, and *Routh*, R. S. i. 210. 239). In his account of the martyrdom of St. James: there, also, it is evidently a pointed eminence; and it would seem that a person there standing would be visible and audible to a large concourse of people, such as we may suppose collected in the court of the Israelites,—σπῆδι ἐπὶ τὸ σπυρίγιον τοῦ ἱεροῦ, ἵνα ἀνοθεν ᾖ ἐπιφανής, καὶ ἢ εὐάκουστός σου τὰ ῥήματα παντὶ τῷ λαῷ—πτερύγιον = *αερωτήριον* in *Hezech.* The *Schol.* on *Aristoph.* Av. 1110 says, τὰς τῶν ἱερῶν στήλας πρὸς καὶ ἀπὸ τοῦ καλοῦσιν.

² Cp. *Hooker*, l. iv. 3. It has been supposed by some (see *de Lapide* here), that when it was known in heaven that the Second Person of the Blessed Trinity designed to unite Himself with some other Nature, the Evil Angels were envious that He did not take the nature of Angels (Heb. ii. 16), and that some of them fell through Envy and Pride, while, on the

Satan lies in wait in "high and holy places;" especially does he tempt there to Spiritual pride. (*Gloss. Remig.*)

6. βάλε σ. κ. γέγραπται γὰρ] cast thyself down. This is the language of the Devil, who desires that we should fall. Observe, he may tempt us to fall, but he cannot make us fall. He may persuade us to cast ourselves down, but he cannot cast us down.

Observe also, the Devil expounds Scripture falsely; for if the text from the Psalm (xci. 11) which he quotes, refers to Christ, he ought to have added what there follows against himself,—"Thou shalt tread upon the Lion and the adder: the young Lion and the Dragon shalt Thou tread upon Thy feet." Ps. xci. 13. (*St. Jerome.*)

9. ἐὰν πεσῶν προσκυνήσῃς μοι] Satan is ever seeking to be worshipped. Hence Idolatry. It is due to Satan's Pride (by which he fell from heaven), craving adoration on earth.

10. Σατανᾶ] *Satan*, Adversary. See Zech. iii. 1. Our Lord reserves this name for the Tempter when he claims adoration, and thus declares the Satanic character of Idolatry.

— προσκυνήσεις—λατρεύσεις] Deut. vi. 3, where the original signifies literally, 'thou shalt fear and serve.' But, since the Tempter had claimed worship as an outward sign of awe, our Lord uses a word which signifies adoration. As to λατρεύσεις, the LXX often render the word τῆς (to serve) by λατρεύω (Exod. iii. 12; iv. 23).

12. ἀκούσας] "Decrecente Joanne crevit Christus." (*Bengel.*) — Γαλιλαίαν] Then very populous. *Joseph.* B. J. iii. 2. 10. 7. *Lighfoot*, ii. 66. St. Matthew here passes over the events narrated in John i. 37; iv. 47.

13. Καφαρναούμ] from τῆς (capnar), vicus, and τῆς (colan), consolatio, χωρίου παρακλήσεων (*Hezei.*), villa consolationis (*Hieron.*). Cp. *Winer*, R.-W., p. 210³. And therefore Καφαρναούμ, the reading of B, D, T, Z, is preferable to Καπρναούμ.

14. ἵνα πληρωθῇ τὸ ῥηθὲν] That the prophecy which, as far as the mournful part of it is concerned, was in some degree verified in the abduction by Tiglath Pileser (2 Kings xv. 29), and by the religious debasement of those cities, might now have its full and final accomplishment in the light of the Gospel of *Redemption*, diffused by the preaching of Christ and His Apostles who were Galileans, in that land first, which was first over-shadowed by the darkness of captivity. Cp. *Jerome* in Isa. ix. 1, and *Mede*, p. 100, and *Webster* here.

contrary, the Good Angels rejoice in God's act of Love, though the nature of Man is thereby exalted above their own (Luke ii. 14). But Satan and His Angels, in their nature, are ever at work to pervert the honour due to the Man Christ Jesus, into homage to some other creature—and specially to themselves.

³ "Capernaum erat florentissima Galilæe civitas, in finibus Sabulonitarum et Naphthalitarum, ad mare Galilæe sita. v. *Lighfoot* Hor. Hebr. et Talm. in Joh. ii. 12, p. 139. Quò accuratius autem hujus urbis, quæ Christo domicilium præbuerat, situm describeret Evangelista, addidit τὴν παραθαλασσίαν, muritiam, sitam ad lacum Gennesaret.

"Lacus Gennesaret, ἢ λίμνη Γεννησαρὴν, Luc. v. 1. *Joseph.* B. J. iii. 35. longus fuit, auctore Josepho l. i. centum stadia, latus stadia quadraginta, Joh. vi. 1; xxi. 1. dicitur θάλασσα τῆς Τιβεριάδος à civitatibus Gennesaret et Tiberiade, adjacentibus; et θάλασσα τῆς Γαλιλαίας infra v. 18. et simpliciter θάλασσα viii. 24. Lacus autem, λίμνη, vocatur θάλασσα, more Hebræorum, qui non modo mare, sed etiam lacum nominare solent, 1 Regg. xviii. 32." (*Klein.*) Cp. *Winer*, R.-W. i. 407.

λείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν
 16 ὁ λαὸς ὁ καθήμενος ἐν σκοτει φῶς εἶδεν μέγα· καὶ τοῖς καθ-
 ημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

l Isa. 42. 6, 7.
 & 49. 6.
 Luke 2. 32.

k Mark 1. 14, 15.
 ch. 8. 2. & 10. 7.

l Mark 1. 16—18.
 Luke 5. 1, 2.
 John 1. 42.

m Luke 5. 10, 11.
 1 Cor. 9. 20, 22.
 2 Cor. 12. 14.
 n Mark 10. 28.
 Luke 18. 28.
 o Mark 1. 19, 20.
 Luke 5. 10.

p Mark 1. 23.
 Luke 4. 31.
 ch. 9. 35.

q Mark 3. 7.

($\frac{20}{VI}$) 17 ^k Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν καὶ λέγειν, Μετανοεῖτε
 ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 18 ^l Περιπατῶν δὲ παρὰ τὴν θάλασσαν
 τῆς Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν
 τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ
 ἄλιεῖς. ($\frac{21}{VII}$) 19 καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἄλιεῖς
 ἀνθρώπων. 20 ⁿ οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. ($\frac{22}{VIII}$) 21 ^o καὶ
 προβὰς ἐκείθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ
 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν,
 κατάρτιζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς· 22 ^p οἱ δὲ εὐθέως ἀφέντες
 τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

($\frac{23}{IX}$) 23 ^p Καὶ περιῆγεν ὁ Ἰησοῦς ὄλην τὴν Γαλιλαίαν, διδάσκων ἐν ταῖς συν-
 αγωγαῖς αὐτῶν, καὶ κηρῦσσειν τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν
 νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὄλην
 τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις
 καὶ βασάνοις συνεχόμενους, δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παρα-
 λυτικούς· καὶ ἐθεράπευσεν αὐτούς. 25 ^q καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ
 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν
 τοῦ Ἰορδάνου.

V. ($\frac{24}{X}$) 1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσ-

16. ὁδὸν θαλάσσης] $\text{עַד} \text{הַיָּם}$ Isa. ix. 1, the accusative ὁδὸν may, perhaps, be explained by reference to the verb expressed in the Original, and here *understood*, or it may have the force of an *adverb*, as *πέραν* (prop. an accusative) and הַיָּם . Other explanations are given in *Winer*, G. G. 206. *Meyer* interprets it *seaward*.

— *πέραν*] עַד understood here by some (*Bengel*, *Klein.*) to mean *justo*, not *trans*.¹ But it seems to retain here its usual meaning (see iv. 25; xix. 1. Mark iii. 8. John i. 28; iii. 26), and to refer to our Lord's miracles and teaching in *Peræa*, where, in fact, our Lord began His ministry, being baptized there (John i. 28; iii. 26), at *Bethany*, in *Peræa*.

17. βασιλεία τῶν οὐρανῶν] The fifth, universal, and heavenly and everlasting kingdom, foretold by Daniel (ii. 44; vii. 14. 27), which is to supersede all kingdoms of the earth, and to destroy all that resist it. See on iii. 8. Rev. v. 10.

18—23. περιπατῶν] See the Homily of *Greg. M.* in *Evang. i.* 5, p. 1451.

18. δύο ἀδελφοί] He chose three pairs of *brothers*; building the Gospel on the foundations of *natural* affection; and He sent out His Apostles and Disciples two and two. See x. 2—4. Mark vi. 7. Luke x. 1. So He had laid the foundations of the Law on two Brothers—Moses and Aaron.

19. ἀλιεῖς ἀνθρώπων] Luke v. 10, ἀνθρώπων ἐξ ἡ γῆρας ἐν τῇ σαγήνῃ of the Gospel, to be drawn through the sea of the world, and enclosing both bad and good fish, and at length to be drawn to the shore—when the separation will be made. Matt. xiii. 47.

Our Lord *chose* fishermen at their nets: “Volens superbiorum cervices frangere, non quæsit per oratorem piscatorem, sed de piscatore lucratus est oratorem.” (*Aug.* in *Joan.* tr. 7. 1 Cor. i. 26—30. 2 Cor. iv. 7.)

Hence, and for other reasons, Christians are compared to *Ιχθύες*, in the sea of the world, and enclosed in the net of the Church. One other reason is suggested by *Tertullian* (de *Baptism.* 1), “Nos pisciculi secundum Ιχθύν Nostrum (Ἰησοῦν χ. Θεοῦ υἱόν) in *αἰσῶ* nascimur.”

23. περιῆγεν— $\text{ἔλθην} \tau. \Gamma.$] On the reading, cp. ix. 35. Mark vi. 6, and see *Bloomf. Mede*, p. 67, and *Prideaux*, *Connex.* i. 406—430.

— *συναγωγαῖς*] See on Luke iv. 16. *Br. Lombdale*, and *Alford* here.
 — *θεραπεύων πᾶσαν*] ‘working miracles.’ Whenever God introduces a new Revelation He works miracles; thus giving pledges of His power, to those whom He requires to receive His Laws. *Chrys.*, whose remarks here may serve as a reply by anticipation to *Himé's* objection to the evidence from Miracles.

— *πᾶσαν*] ‘every kind of.’

24. ἡ ἀκοή α.] See on Rom. x. 16.
 — *βασάνοις*] *βάσανος*, ‘*ischiatone*,’ perhaps from Hebr. בַּשָּׂן (*baskan*), *πρόσόντι*, thence any *trial*, *torture*, or *pain*, and *βασανιστής*, xviii. 34, *tormentor*.

— *δαιμονιζομένους*] The opinion (of *De Wette*, *Meyer*, &c.) that the *δαιμονιζόμενοι* of the Gospel were merely afflicted with ordinary diseases, is refuted by the facts—

That they are distinguished from such persons by Christ Himself, see Matt. x. 1. Luke iv. 40. Mark iii. 15; xvi. 17.

That they act and speak as possessed with evil spirits, *whom Christ addresses* as distinct from the persons possessed by them, and who give to those persons supernatural power, see Mark v. 3—15; ix. 25.

That when the devils go out of a possessed person, they enter into other creatures, Mark v. 12.

The Devils had a clearer knowledge of Christ than was shown by others, even His disciples (viii. 29. Mark iii. 11. Cp. *Arnoldi*, p. 138), at the beginning of His Ministry.

As to the allegation, that if men were possessed with devils in Palestine, *then* such cases would be frequent in other countries and times, it may be observed,

That we do not know the nature and extent of diabolical agency. But the Holy Ghost, who wrote the Gospels, does.

That Satan exerted his power with extraordinary energy in our Lord's age and country, because he knew that “the stronger than he” was come. And he was permitted by Christ to put forth his power then with extraordinary force, that by collision with him, in his fiercest fury, the power and mercy of Christ, in casting him out, might be more manifest, gracious, and glorious.

It has sometimes been urged against the truth of these possessions, that they are never mentioned by St. John (*Meyer*, p. 115). But St. John's silence is a proof of their truth. The other Gospels were read in the Church, and were current in the world, when St. John wrote; and if any thing further had been requisite, concerning these possessions, he would have added it in his Gospel. His silence therefore in this matter, as in many others, is the silence of approval. See John vii. 20; viii. 48, 49, 52; x. 20, 21.

CH. V. 1. εἰς τὸ ὄρος] The article τὸ does not point to any particular hill frequented by our Lord; but it signified the hill country, distinguished from τὸ πεδίου, or the level ground, where He had just been, and which He had left, to ascend the ὄρος. So ἡ ἐρημος is not the wilderness, but open pasture land, distinguished from ἡ πόλις, or inhabited places (see on Luke xv. 4. John vi. 10); and ἡ πέτρα is not any particular rock, but stony soil, opposed to good ground, vii. 24. Luke viii. 6; ix. 28.

The Law had been given from a mountain. So now the Gospel, but without the thunder and lightning of Sinai. The Law had also blessings and cursings on two opposite mountains (Deut. xxvii. 13). The Gospel at its delivery has one Mountain—of *Brutitudes*.

From Luke vi. 12—49, it would appear that our Lord had gone up to an elevated and sequestered place in order to retire from the crowd and to pray, before He chose His Apostles, and in order that He might then *instruct* them in His doctrine, before He sent them

¹ *Vorst*, Hebr. 230. And so *Cassiodorus* interprets it in John i. 28; x. 40.

ἦλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· ⁽²⁶⁾ ² καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐ-
 τοὺς, λέγων, ³ Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν
 οὐρανῶν. ⁽²⁶⁾ ⁴ μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. ⁽²⁷⁾ ⁵ μα-
 κάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. ⁽²⁸⁾ ⁶ μακάριοι οἱ πεινῶντες
 καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. ⁽²⁹⁾ ⁷ μακάριοι οἱ
 ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. ⁸ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ
 τὸν Θεὸν ὄψονται. ⁹ μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.
¹⁰ ¹⁰ μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία
 τῶν οὐρανῶν· ⁽³⁰⁾ ¹¹ μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ
 εἰπωσὶ πᾶν ποιητὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. ¹² ¹² Χαίrete
 καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν
 τοὺς προφήτας τοὺς πρὸ ὑμῶν.
⁽³¹⁾ ¹³ ¹³ Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι
 ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι
 ὑπὸ τῶν ἀνθρώπων. ⁽³²⁾ ¹⁴ ¹⁴ Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται
 πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· ¹⁵ ¹⁵ οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
 αὐτὸν ὑπὸ τὸν μῶδιον, ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσι τοῖς ἐν τῇ
 οἰκίᾳ. ¹⁶ ¹⁶ Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως
 ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς
 οὐρανοῖς.
⁽³³⁾ ¹⁷ ¹⁷ Μὴ νομίσητε, ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφήτας·
 οὐκ ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι. ⁽³⁴⁾ ¹⁸ ¹⁸ Ἀμὴν γὰρ λέγω ὑμῖν, ἕως
 ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ

forth to preach. In these respects His conduct was specially exem-
 plary to those who hold office in the Church.

The τόπος πλίνθος (not the plain, but a level place) in Luke vi.
 17, is quite consistent with τὸ ὄρος of St. Matthew, and is a circum-
 stance added by St. Luke. Our Lord went up eis τὸ ὄρος, and He
 chose a τόπος πλίνθος in it, in order that He might instruct His
 disciples who were seated near him. Cf. *Maldonat*, and *Hengel* here,
 and on Luke vi. 17. On the relation of the two Evangelical narra-
 tives, see further on Luke vi. 20.

Christ had four places of spiritual retirement from the bustle of
 the world—all, in a certain sense, exemplary.—

1. τὴν Ἰσημὸν (for Fasting and Temptation, Conflict with Satan).
2. τὸ ὄρος, for Prayer, Teaching, Miraculous Feeding, Trans-
 figuration, finally, Ascension.
3. τὸ πλῆθος (type of Church, for Teaching, Miracles).
4. The Garden of Gethsemane, Agony.

2. ἀνοίξας τὸ στόμα αὐτοῦ] He who before had opened the
 mouth of Moses and all the Prophets, now opens His own mouth,—
 He who had taught the world by them concerning Himself, now
 teaches in His own Person—God with us (John x. 8. Heb. i. 1.
Gregor. Moral. iv. 1), and He delivers in the Sermon on the Mount a
 perfect Code of Christian Duty. (*Aug.* on Sermon in Mon. 1.) See
 also *Leo M.*, Sermon. xcv. p. 181 f.

3. μακάριοι] "Hæ octo Christi Beatitudines sunt quasi octo
 Christi Paradoxa;" and *St. Ambrose* (de Offic. i. 6) says, "Inde inci-
 pit Beatitudo divinis iudicio unde argumta æstimatur humano."

— ἡ βασιλεία τ. ο.] In all the Beatitudes, the Kingdom of Heaven
 is promised in a form corresponding to the grace which is beatified.
Aug. (de Sermon. in M.), who asks (on Ps. xciii.), "Regnum cælorum quo
 emittit? Paupertate, regnum; dolore, gaudium; labore, requies; vili-
 tate, gloria; morte, vita;" "adde (says *d. Lap.*) luctu, consolatio; curie,
 satietas; miseratione, misericordia; munditie, visio; pace, filiatio Dei."

St. Ambrose adds (in Luc. vi.), that there seems to be a gra-
 duated scale here of grace and glory.

And this seems to be done with a silent reference to the pro-
 mises of the Law.

To prevent misconceptions as to the nature and ends of His own
 promises in the Gospel, He promises the kingdom of heaven,—not an
 earthly Canaan.

He then speaks of παράκλησις.

Of inheritance of γῆ,—with reference to the promised land of
 milk and honey.

Of satiety, opposed to *Kibroth-kattavaah*.

Mercy,—lex talionis.

¹ For an Exposition of this Sermon, and its fruits in human Society,
 see *Justin M.*, Apol. i. 15. 16. Cp. *Aug.* iii. 1492 sqq. *Ep. Andrews*, v.
 419—440. *Cheminis*, Harmon. ii. *Ep. Taylor's* Life of Christ, Sect. xii.
Williams on the Nativity, pp. 420—460. *Willigton*, p. 85, and *Trench*.

² On this subject, see the excellent remarks of *St. Irenæus*, iv. 12, 13,
 and 16, where it is shown that Christ is the Author of the Law as well as

Vision of God.—Jerusalem (visio pacis).

Children of God,—true Israel, spiritual Jezreel.

5. κλ. τῆν γῆν] the land; i. e. of promise, of the living (Ps. xxxvii.
 11; cxlii. 5); for, Earth is the land of the dying; heaven of the
 living. *Cyril*, in Isa. lviii. *Jerome* here. *Aug.* Sermon. liii. 2—6.
 Cp. 2 Pet. iii. 13. Rev. xxi. 1—27.

9. ἀληθίσσονται] i. e. be and be owned to be — (il. 23), even by
 the children of the world.

13, 14. ἅλας—φῶς] Salt to purify the earth, to season all
 things as sacrifices to God. (See on Mark ix. 49.) Light to enlighten
 it; but so that men may glorify not you, but Him who enables you to
 be both the one and the other. (Cp. *Aug.* Sermon. liv. and cxlix. 12.)

"Ye are the salt of the earth," says *Chrys.* "He does not
 send His disciples—as the Prophets of old—to one Nation, but to all.
 He calls them the salt of the earth,—of the earth then corrupted by
 sin. Not that the Apostles could deliver it from this corruption, but
 when it was delivered by Christ, they were to keep it in a healthy
 state. Hence He teaches those virtues which, most diffuse in their
 nature, are conducive to the general good and common salvation of
 all; and that not by flattering, but by making the wound smart, if
 necessary, as salt does. He reminds them also of their own peril con-
 sequent on the greatness of their commission. Others may fall and be
 forgiven; but if the Teacher falls, his punishment is extreme. If the
 salt hath lost its savour, &c." (Mark ix. 50.) "If the teacher errs,
 by what other teacher will he be corrected? Let Bishops and Doctors
 look to it; for mighty men will be mightily tormented." Wisdom vi. 6.
 (*Jerome*.) "Quo sale sal condietur? non datur sal salis." *Maldon.*
Jansen.

15. τὸν μῶδ.] the bushel of the house.

17. πληρῶσαι] Christ fulfilled the Law and the Prophets, by
 obedience, by accomplishment of Types², Ceremonies, Rites, and
 Prophecies, and by explaining, spiritualizing, elevating, enlarging, and
 perfecting the Moral Law, by writing it on the heart, and by giving
 grace to obey it³, as well as an example of obedience, by taking away
 its curse; and by the doctrine of free Justification by Faith in Him-
 self, which the Law prefigured and anticipated, but could not give.

18. ἀμὴν] Hebr. אָמֵן (*Amen*). Truth, Is. lxxv. 6. It had
 been used in the LXX for Hebr. אָמֵן in 1 Chron. xvi. 36. Neh. v.
 13, and elsewhere. *St. Luke* uses ἀληθῶς for it, ix. 27, or καὶ, xi. 51.

No one in the N. T. ventures to say Ἀμὴν, λέγω ὑμῶν, but
 He only who is the AMEN (Rev. iii. 14), the Truth Itself (John xiv.
 6). In the last Gospel—that of *St. John*—the word Ἀμὴν is in-
 variably repeated,—never in any other.

— ἰῶτα] a yod, the least letter of the alphabet; κεραία, some-

the Gospel. And so He is said to abrogate the Law.—As a painter fills up
 a cartoon. (*Theophyl.*) "Aboluit non dissolvendo sed abolvendo, non
 delendo sed perficiendo." (*Maldon.*)

² As *Aug.* says, "Ante Christi Adventum Lex jubebat non juvabat; post,
 et jubet et juvat."

r James 2. 10.
ver. 3.

s Luke xi. 39.
ch. 23. 25—27.

t Exod. 20. 13.
Deut. 5. 17.
u | John 3. 15.

v Luke 12. 58.

x Luke 12. 59.
y Exod. 20. 14.
Deut. 5. 18.

z Job 31. 1.

a ch. 18. 8.
Mark 9. 43, 45,
47. Col. 3. 5.

b Deut. 24. 1.
ch. 19. 7.
Mark 10. 4.
Luke 16. 18.
1 Cor. 7. 10.

νόμου, ἕως ἂν πάντα γένηται. ⁽⁸⁵⁾ 19 Ὅς ἐὰν οὖν λύση μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὡς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ²⁰ Δέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσέυση ἢ δικαιοσύνη ὑμῶν πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ²¹ Ἐκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐ φονεύσεις, ὡς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ²² Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ, ἔνοχος ἔσται τῇ κρίσει ὡς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται τῷ συνδεδριφῷ ὡς δ' ἂν εἶπῃ, μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ²³ Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ, ²⁴ ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου. ⁽⁸⁶⁾ ²⁵ Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ· μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. ²⁶ Ἄμην λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδώσῃς τὸν ἔσχατον κοδράντην. ⁽⁸⁷⁾ ²⁷ Ἐκούσατε ὅτι ἐρρήθη, Οὐ μοιχεύσεις. ²⁸ Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν, ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. ²⁹ Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν. ³⁰ Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν.

³¹ Ἐρρήθη δὲ, ὅτι ὡς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀπο-

thing still less, *apex literæ*. Cf. *Procop. Gaz.* 1 Sam. xxi. 2, τὰ στοιχεῖα βίβθ (3) καὶ κάφ (3) βραχυτάτης κεραίας μόνον διαλλαττούσης. (Κεῖται.) In the Hebrew Bible there are above 66,000 yods.—“Colligi hinc potest integritas Scripturæ, nam Scriptura nisi integra esset non posset perspicui impleta.” (*Bengel.*)

¹⁹ Ἰλαχίστων—μῆγας] An intimation, perhaps, that there will be different degrees of glory in a future state. See the use of *βασιλ.* τ. ο. in v. 20, and cp. on x. 15. Accordingly as we treat the Word of God, so will God treat us. Cp. John xvii. 6. 11. Rev. iii. 10. (*Beng.*)

²¹ τοῖς ἀρχαίοις] to those of old (*Chrys.*, *Theoph.*, *Maldon.*, *Beng.*), at the beginning of God's written Revelation; distinguished from *ὑμῖν*, 'to whom I now speak face to face.' Our Lord not only opposes the Pharisaic corruptions of the Decalogue, but He unfolds it. He gives the kernel of it, its spirit, in opposition to those who dwell *only* on the letter; for the letter (i. e. taken *alone*) killeth, but the Spirit (*added* to it) giveth life. (Rom. vii. 14. 2 Cor. iii. 6.)

²² τῇ κρίσει] The *Din Mishpat*, or inferior court (of twenty-three judges), distinguished here from the Superior Tribunal of the *Sanhedrim* (of seventy-two judges²). Our Lord says, that the ratio of *ὀργή* and its penalties is to contumelious words and their penalties, what the ratio of the former court is to the latter. And above all is the Tribunal of *γίμνα τοῦ πυρός*,—for more contemptuous expressions,—how much more for malignant Actions! Against *them* He sets a double fence, by condemning passionate words and angry thoughts.

— *ῥακά*] Hebr. *רָחָק* = *κενός, vacuus*.

— *μωρὲ*] The mention of an Oriental word *ῥακά* in the first clause, and of the *Sanhedrim*, where crimes of blasphemy were punished, make it probable that there is a reference to the Hebrew *מִוֶּרֶת* (*morah*), apostata. Cf. *Misler* in v.

— *ἔνοχος εἶ*] liable to come to — *Wiener*, G. G. 191.

— *γέενναν*] *גֵּי הַיְיָ* (*callis*), *גֵּי הַיְיָ* *Hinnom*, the valley at the foot of *Moriah*, and in which *Siloa* flows (*Jerome* on x. 28), on the East of *Jerusalem*, desecrated by the idolatrous fires of *Moloch* (*Jer.* vii. 31. *Isa.* xxx. 33), and called *Topheth*, from *תופ*, the tympanum used to

drown the cries of children there immolated. Cp. *Joshua* xviii. 16, where the LXX have *γαίεσσα*; “the type of hell.”

²³ δῶρον] *Thy corban*. Mark vii. 11.

— *θυσιαστήριον*] the brazen altar, before the Porch of the Temple,—not called *βωμό* (*Meds.* p. 390). He does not say, If *thou* hast sought against thy brother, but if *he* has sought against thee; that the harder duty of reconciliation may be laid on thee. (*Jerome.*)

²⁵ τῷ ἀντιδίκῳ] The word of God. (*Aug.* Serm. xi. and cix.) An allusion to Roman Law. The Plaintiff might ‘in *ius vocare*’ the Defendant might ‘*concordare*,’ till he came before the Magistrate, when law must take its course.

²⁶ ἄμην ἂν] *never*. Cf. v. 22. See *Jerome* here, and *Ambr.* in *Luke* vii. 59, and below on xii. 32; xviii. 34. Such as God finds us at our Death, such will He judge us at the last Day. (*St. Cyrillus*, de *Mortal.* 2.) “In what things I find thee, in those things will I judge thee,” were words of Christ Himself. See *Grabe*, *Spicileg.* i. p. 14. 327, and *St. Hippolyt.* Fragment, printed by the present Editor, p. 307. See also *Chrys.* here ad iv. 24,—a protest against the notion that pardon for the dead can be obtained by works and prayers of the living.

²⁸ ἐπιθυμῆσαι] A new doctrine to the Pharisees, who condemned only overt acts.

²⁹ εἰ δὲ ὁ ὀφθαλμός] If the love of a brother or wife, or children intercepts our view of the true light, we ought to renounce it. Hence the High Priest might not defile himself for his Father or for his Mother (*Levit.* xxii. 10), that is, he must know no other affection but that of Him to whose worship he is dedicated. (*Jerome.*)

³¹ ἑρρήθη] Perhaps the connexion may be, He had said out off hand, pluck out a right eye, and they might imagine, therefore, that they might be allowed to put away their wives. He corrects this. For the hardness of their hearts Moses permitted the Jews to put away their wives, but if they did so, they were to give a bill of Divorce. (*Deut.* xxiv. 1. *Jer.* iii. 1. *Matt.* xix. 9. *Mark* x. 2.) Our Lord allows a man to put away his wife for one cause, and one only. Our Lord reminds His hearers of the former law, which He does not destroy, but correct. (*Chrys.*) Moses did what he did, not to concede divorce, but to prevent murder. (*Jerome.*) The Gospel

¹ See *Aug. Retr.* i. 22, and *Chrys.*, *Hilar.*, and *Theophyl.*

² On these courts, see *Joseph.* B. J. i. 20. 5. *Ant.* iv. 8. 14, and *Maldon.* here. *Buxtorf*, *Lex Talmud.* p. 514.

³ Of which *Milton* writes thus accurately, *Par. Lost* l. —
“First *Moloch*, horrid King, besmeared with blood
Of human sacrifice, and parents' tears,
Though for the noise of drums and timbrels loud
Their children's cries unheard that passed through fire
To his grim idol. Him the Ammonite

Worshipped in Rabba and her watery plain
In Argob and in Basan to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the Temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of *Hinnom*, *Tophet* thence
And black *Golems* called, the type of Hell.

στάσιον. ³² Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιῇ αὐτὴν μοιχᾶσθαι καὶ ὅς ἂν ἀπολελυμένη γαμήσῃ, μοιχᾶται. ³³ Πάλιν ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐκ ἐπιорκῆσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὄρκους σου. ³⁴ Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· ³⁵ μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως. ³⁶ μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. ³⁷ Ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. ³⁸ Ἠκούσατε ὅτι ἐρρήθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. ³⁹ Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ⁽³⁸⁾ ἀλλ' ὅστις σε ραπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· ⁴⁰ καὶ τῷ θέλουτί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· ⁽³⁹⁾ ⁴¹ καὶ ὅστις σε

c Lev. 19. 12.
Exod. 20. 7.
Deut. 5. 11.
& 23. 23.
Numb. 30. 3.
d James 5. 12.
Ecclus. 23. 9.
Isa. 66. 1.
e Ps. 48. 2.
f Exod. 21. 24.
Deut. 19. 21.
Lev. 24. 20.
g Prov. 20. 22.
& 24. 29.
Luke 6. 29.
Rom. 12. 17, 19.
1 Cor. 6. 7.
1 Thess. 5. 15.
Pet. 3. 9.
h Deut. 15. 8, 10.
Luke 6. 35.

of Christ not only commands husbands to live at peace with their wives, but lays the guilt of adultery at their door, if the wife, being divorced, marries another; and tolerates no other cause of divorce but fornication on the part of the wife." (*Hilary*.)

— ἀποστάσιον] The words used by the LXX. in Deut. xxiv. 1 are *קָטַעַתְּ אֶתְּ* (*sepher ovrithuth*) a bill of cutting off from, *rad. קָטַעַתְּ* (*castrā*), abscidit (cf. Isa. 1. 1); and this word shows that our Lord is speaking concerning divorcium *à vinculo*; not separation only *à mensā et toro*. See v. 32.

³². παρὰ λόγου πορνείας] λόγος = *ῥῆμα*, verbum, negotium, causa. *Vorst.*, Hebr. 373.

It is generally supposed by Divines of Rome that ἀπολύω does not here signify *to divorce*, in its strict sense of severing the *vinculum matrimonii* (which they suppose to be in all cases indissoluble), but means only to separate *à mensā et toro*¹, and that Matrimony is in all cases pronounced indissoluble by our Lord in Mark x. 11. Luke xvi. 18².

But the conversation here with the Pharisees is concerning divorce *à vinculo*; and ἀπολύω is used in the natural sense of *dissolviō* vinculi, as expressed in the bill of Divorce (Deut. xxiv. 1), see above, v. 31; and the exception contained in *παρὰ λόγου πορνείας*, is repeated by our Lord in Matt. xix. 9. And it cannot be supposed that any thing taught by our Lord in the "Sermon on the Mount" has been repealed. On comparing the passages of the three Evangelists above quoted on this subject, and also the words of St. Paul (1 Cor. vii. 10, 11), it appears that *in no case* does our Lord advise Divorce;

And that in only one case (*πορνεία*) does He tolerate it³;

And in no case does he permit a person to marry a woman who has been divorced⁴.

— ποιεῖ α. μοιχᾶσθαι] by tempting her to contract a second marriage. — ὅτι ἂν ἀπολελυμένη γαμήσῃ] not τὴν ἀπολ., i. e. he who marries a divorced woman is guilty of adultery.

But if a woman is divorced, does she not cease to be the wife of him from whom she is divorced? how then can he who marries her be guilty of adultery?

The reason seems to be, that a hope of union with another man who is not her husband, is the main thing which makes a woman unfaithful to him who is her husband. Take away that hope, and the principal cause of adulteries is removed. There is the root of the evil; and our Lord, in His Sermon on the Mount, goes to the root of evil, by condemning all such unions as adulterous.

Besides, by marrying her he precludes her return to her husband. See further on xix. 9.

³⁴. μὴ ὁμόσαι ὅλως] i. e. *sponte tuā*.

Do not voluntarily proffer, much less vainly protrude an oath. "Non ames non affectes non appetas jusjurandum." Cp. *Aug.* Sermon. 307, 308, and de Mend. 15.

Our Lord here again goes to the root of the evil, as seen in the teaching and practice of the Pharisees, see Matt. xxiii. 16—Do not swear at all.

But this does not prohibit a person from being sworn, on a grave and solemn occasion⁵. For, as the Holy Spirit says by St. Paul, An oath for confirmation is to men an *end of strife*. (Heb. vi. 16.) Strife is an evil, and so an Oath arises from what is evil, v. 37, ἐκ τοῦ πονηροῦ.

But the evil may be, and ought to be overcome with good: for an Oath, on such an occasion, is an appeal to God⁶, as Omnipresent, Omniscient, and Omnipotent, and as the searcher of all hearts, and the Future Judge of all men; i. e. it is an act of Divine Worship, as the Prophet Jeremiah teaches (Jer. iv. 2), and therefore the Psalmist says, "all they that swear by Thee shall be commended." (Psa. lxiii. 12.)⁷

³⁷. περισσὸν τούτων ἐκ τοῦ πονηροῦ] See last note. It is also ἐκ τοῦ πονηροῦ in that it arises from irreverence; and so in every sense is ἐκ τοῦ πονηροῦ, i. e. it is from the Evil One who is the author of strife and profaneness.

³⁹. μὴ ἀντιστῆναι τῷ πονηρῷ] On the use of the negative, for the sake of comparison, see on Matt. ix. 13. Do not retaliate, do not render evil for evil.

The Levitical law of retaliation (Exod. xxi. 24. Deut. xix. 21. Levit. xxiv. 20), though strictly just in itself, was often abused for the gratification of vindictive passions, and for the infliction of evil as such, and not for the repression of crime for the sake of society. This is what our Lord forbids; He commands to check all private feelings of personal hatred and revenge, and to make private sacrifices on all occasions in a spirit of forbearance, patience, meekness, and love, though (as our Lord teaches, Matt. xviii. 15—17. Luke xvii. 3) a regard for public justice, and the welfare of society and of the offender himself, may render it necessary (as it does) to restrain and punish crime.

Thus, for the Law of Retaliation as then practised by the Jews, Our Lord substitutes the Law of Love.

This and the following precepts (see *St. Aug.* de Serm. D. i. 59) are to be understood as having regard "ad *præparationem cordis*, non ostentationem operis." Some conform to the letter of these commands, without being animated by the spirit of them. "Multi," says *Aug.* i. 58, "alteram maxillam præbere noverunt, diligere verò eum à quo feriuntur ignorant." But we must pray and strive to be animated by the spirit, and then we shall not contravene the letter.

— ὅστις σε ραπίσει] i. e. not only do not retaliate an injury, but be prepared rather to bear more injuries. "Si quis te percusserit, noli tu percutere, sed para te adhuc percutienti," *S. Aug.* de Serm. Dom. i. 56, i. e. be ready to suffer in a good cause. Our Lord did not thereby forbid to take legal means of self protection or reparation (John xviii. 23. Acts xxii. 25). But He taught by precept as by example, "non solum in alteram maxillam cædi pro salute omnium sed etiam crucifigi." *St. Aug.* *ibid.*

⁴⁰. χιτῶνα—ἱμάτιον] χιτῶν from Hebr. קֶחְמֶת (cethoneth), the inner garment, tunica; ἱμάτιον, ῥῆμα (leged), the outer robe, " toga Romanis, pallium Græcia." *St. Luke* inverts the order, vi. 29. You

ber. Cp. *שָׂבַע* (*saba*) to be filled, and *שָׁבַת* (*sabbath*) to rest, so that an Oath is, as it were, intended to be a sacred rest—a Sabbath from strife. (Heb. vi. 16.)

⁶ Hence the sin of the Jews not only in swearing rashly and lightly, but also in swearing by creatures: "He who swears venerates or loves that by which he swears: and in the law it was ordered that they should not swear but by God: but the Jews, who swore by Angels, and the city and temple, honoured the creatures with the honour due to God." (*Jerome*.)

⁷ The case of *swearing* is similar to that of taking away life. It is *malum per se*; but Swearing in a Court of Justice is an occasion of asserting God's Supremacy, and so an act of Worship, as the punishment of Death inflicted in obedience to God's law, and in His Name (Gen. ix. 6. Rom. xiii. 4), is an occasion of proclaiming His Justice and dominion over the lives of all His creatures.

See *Bp. Andrews*, De Jurejurando Theolog. Disputatio, 1591, and Catechistical Doctrine, p. 239, and Sermons, v. 70—82. *Dr. Barrow*, Sermon xv., vol. i. p. 330. *Bp. Cosin*, on Eccl. Courts, pt. 3. *Bp. Sanderson*, De Juramenti Obligatione, vol. iv. 244 (ed. *Jacobson*, Oxford 1854), and *Bp. Beveridge* on Article xxix., and below, xxvi. 62.

¹ See Conc. Trid. Sess. xiv. can. 7. *Bellarmino* de Matrimonio.

² This is the general opinion of Roman Divines; but some of them, e. g. *Caletanus* and *Catharinus* do not concur in it. See *à Lapide* and *Maldonat.* on Matth. xix. 9. The latter, pp. 255—260, gives a clear statement of the different opinions on this point.

³ Cf. *Greg. Naz.* p. 650, *Χριστὸς οὐ κατὰ πάσαν αἰτίαν, ἀλλὰ συγχωρεῖ μὲν μόνον χωρίζεσθαι τῆς πόρνης. τὰ δὲ ἄλλα πάντα φιλοσοφεῖν κελύει.*

Cp. Aug. ep. 89, and other authorities quoted in the Editor's Occasional Sermons, No. 40, on the subject of Divorce, and below, xix. 9, and *Bp. Cosin*, iv. 489.

⁴ *St. Jerome* (vol. iv. 162), "Qui dimissam acceperit adulter est, sive ipsa dimiserit virum sive à viro dimissa sit. Vivente viro adultera est mulier si alteri nupserit;" and *Ep.* ad Ocean. p. 658, "Præcepit Dominus uxorem non debere dimitti, exceptâ causâ fornicationis; et si dimissa fuerit, manere inuuptam; et Evangelii vigore nubendi caussato viventibus viris feminis amputatur."

⁵ The verb *σπῆ* is used only in *Niphāl* (i. e. to be made to swear), and *Hiphāl* (to cause to swear); as much as to intimate that no one ought to swear, except when compelled to do so (see *Bylaker* on Psa. xv. 4).

The word is derived from *שָׂפַע* (*sheba*) seven; a perfect and sacred num-

ἀγγαρεύσει μίλιον ἐν, ὑπαγε μετ' αὐτοῦ δύο. ⁴² Τῷ αἰτοῦντί σε δίδου καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. (⁴⁰ $\frac{40}{\nu}$) ⁴³ Ἦκούσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. ⁴⁴ ^k Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων ὑμᾶς. ⁴⁵ ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. (⁴¹ $\frac{41}{\nu}$) ⁴⁶ ^m Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; ⁴⁷ ⁿ Καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνηκοι τὸ αὐτὸ ποιοῦσιν; ⁴⁸ ^o Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

VI. (⁴⁹ $\frac{49}{\nu}$) ¹ Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῆ πατρὶ ὑμῶν τῆ ἐν τοῖς οὐρανοῖς. ² ^a Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. ³ Σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου. ⁴ ^b ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῇ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῇ κρυπτῷ, αὐτὸς ἀποδώσει σοι. ⁵ Καὶ ὅταν προσεύχη, οὐκ ἔση ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. ⁶ Σὺ δὲ, ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι

must be ready to sacrifice *private* comforts and advantages—"decedero de tuo ipsius jure" (see *Aug.* l. c. i. 59), for the sake of charity and peace. This precept does not require nor permit any one to surrender what is not *his* own *χρῆτῶν* or *ιδιῶν*, viz. *public* rights, much less *Christian principles* and *Christian truth*; for which we are to contend earnestly (*Jude* 3), and of which we are not to divest ourselves, or to allow any one to strip us—for then we should be naked indeed (*Rev.* iii. 17, 18).

⁴¹ *ὅστις σε ἀγγαρεύσει*] *Ἀγγαρεύς*, a Persian word for a royal courier¹, who had authority to press horses, &c. into his service in execution of his mission². The word *αγγαρεύς* (*angariūs*) (whence *avansia* and *assanis*, in Ital. and Fr.), is used in the Talmud for any forced work. If any one presses thee to do him service,—especially if he has a public claim on thee for duty,—do not contend, but do it heartily.

The word *ἀγγαρεύω* is applied by the Evangelists to Simon the Cyrenian, pressed into the service of bearing the cross of Christ. *Matt.* xxvii. 32. *Mark.* xv. 21. This is our *ἀγγαρεύμα*, to bear cheerfully the cross of Christ, and follow Him to Calvary.

⁴² *τῷ αἰτοῦντί σε δίδου*] "*Omni petenti, non omnia petenti, ut id des quod dare justè et honestè potes. Omni petenti dabis, quavis non semper id quod petit dabis, et aliquando melius aliquid dabis cum petentem injusta correxeris.*" (*St. Aug.* de *Serm.* in *M.* i. 67.)

— *δανείσασθαι*] "Ne voluntatem alienam ab eo qui petit, quasi et pecunia tua vacabit et Deus tibi non redditurus est: sed cum id ex præcepto *Dei* facis, apud illum qui hæc jubet infructuosum esse non potest." (*St. Aug.* *ibid.* i. 68.)³

⁴⁴ *ἀγαπάτε τοὺς ἐχθρούς*] This is the Christian 'Lex Talionis.' Be not overcome of evil, but overcome evil with good. (*Rom.* xii. 21.)

⁴⁵ *ὅπως γένησθε*] that you may become. — *βρέχει*] for *βρέχει*, the popular word, still in use in Greece. So *βροχή* for *ὕετος*, *βουδὸς* for *ὄρος*, *ψαρι* (from *ὄψαριον*), for *ἰχθύς*, and numerous other words used in the New Test., instead of the more refined forms, and still surviving in the vernacular Romain. See Preface to *St. Luke*.

⁴⁶ *τελώναι*] The Jewish subalterns and lessees of the Roman publicani, and therefore doubly odious to those of their own nation. The Talmud classes them with thieves and assassins, and regards their repentance as impossible.

⁴⁸ *Ἰσασθε—τίλαιοι*] We who are created in God's image, and restored in Christ, and made partakers of the divine nature in Him, are round by the conditions of our creation, redemption, and sanctification, to endeavour to be like Him here, that we may have the

fruition of His glorious Godhead hereafter. *Ephes.* v. 1. *1 Pet.* i. 15. *1 John* ii. 1. "Many imagine what is here commanded to be *impossible*. But Christ never commands impossibilities; but He prescribes such kind of *perfection* as was attained by David in the case of Saul and Absalom, and by Stephen the martyr in praying for his murderers, and by St. Paul in wishing to be accused for his persecutors. *Acts* vii. 60. *Rom.* ix. 3." (*St. Jerome.*)

CH. VI. 1. *δικαιοσύνην*] *justitiam*, *Vulg.* applied to outward acts of righteousness; specially to almsgiving. See *Dan.* iv. 24, where *πρῆξαι* (*δ'isidkai*), i. e. *ἐν δικαιοσύνη*, is rendered by LXX and Theodotion *ἐν ἐλεημοσύναις*. Cp. *2 Cor.* ix. 10, where *δικαιοσύνη* seems to have a similar sense. It is also used in LXX for *ἔλεος* (*clemed*), i. e. *mercy*, e. g. *Prov.* xx. 28. *Isa.* lxiii. 7.

Here the general word *δικαιοσύνη* appears to be used by our Lord as introductory to precepts on its two special branches, Almsgiving and Prayer.

— *πρὸς τὸ*] i. e. with that intention. We are to be seen to do good, but not to do good to be seen. Cp. v. 16. *Gal.* i. 10.

² *μὴ σαλπίσσης*] The reference seems to be to the use of *ἑσπερίαις* to summon public assemblies to see some fair spectacle, or hear some great thing. *Num.* x. 3, &c. *Ps.* lxxxi. 3. *2 Kings* ix. 13.

— *ὑποκριταί*] *ὑποκριτής*, properly a *histrion* or actor who *ὑποκρίνεται τῷ χορῷ*, i. e. is an interlocutor with the chorus; and wears a mask (*προσωπεῖον*, *personam*), and plays a part. Hence the word is applied in Christian Ethics to those who "*legunt sub personâ quod senti, et ostentant in personâ quod non senti.*" (*Aug.*) On the use of the word *ὑποκριτής* in the N. T. see below, xxiii. 13.

"He follows up the metaphor. The hypocrite acts a part on this world's stage, to be seen of men; but *your* Theatre is to be the Omniscience of God your heavenly Father, and the presence of the World and of Angels at the judgment to come. If you wish to be glorious, conceal your good deeds here, and they will have a brighter crown hereafter." (*St. Chrys.*) "He calls them *hypocrites*, i. e. *actors*, wearing a mask; pretending to pray to God, they look around for the praise of men. God is the hearer not of words but of hearts." (*Jerome.*)

³ *μὴ γνώτω*] much less let it hold the trumpet to thy mouth,—*σαυτὸν λάμβαν.* (*Theoph.*)

⁴ *τῷ κρυπτῷ*] Observe the article here and v. 6, not a secret place merely, but *in secret*,—shutting out all worldly considerations.

⁵ *ἀπέχουσι*] 'id quod iis *debetur.*' On the use of *ἀπό* see xxii. 21.

⁶ *ταμιεῖον*] as Daniel did. *Dan.* vi. 10. The word *ταμιεῖον* is used by the LXX, in *Gen.* xliiii. 30, for the private chamber to

¹ Connected with this is the Hebrew *יגגרת* (*iggethâ*), a letter.

² See *Blomfield* and others in *Æschyl.* *Agam.* 202, and *Alford*, here.

³ On the question concerning the legality of Usury, see on *Matt.* xxv. 27.

τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. ⁽⁴³⁾ 7 ° Προσευχόμενοι δὲ μὴ βαττολογήσητε, ^c ὡς περ οἱ ἔθνη· δοκοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. ^c Ἔκκλησι. 7. 14. Ἔκκλησι. 5. 2, 3, 7.

8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ^d Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. ¹⁰ ἔλθέτω ἡ βασιλεία σου. ° γενή- ^e θήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹¹ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. ¹² καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ^g ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. ¹³ καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ^h ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ⁽⁴⁴⁾ ¹⁴ Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις

which Joseph retired to weep. See also in Exod. viii. 3, and passim. The Fathers give also a figurative sense to this precept, e. g. *St. Ambrose* (Cain and Abel, c. 9) thus: Enter into the secret chamber (τὸ κρυπτόν) of the world, and commune with God. So *St. Jerome*, "Claude ostium, et mente ora, uti faciebat Anna mater Samuelis. Hoc orationis cubiculum," says *St. Ambrose*, "ubi quis tacuit est." We may enter the κρυπτόν or chamber of our own hearts, even in a crowd,—"et ubique secretum est, cuius arbiter nullus est nisi solus Deus." "Qui," as *St. Cyprian* de Orat. says, "non vocis sed cordis auditor est."

7. προσευχόμενοι μὴ βαττολογήσητε] "βάττος dicitur fuisse Poëta quidam fuisse qui multa inaniter garriebat eademque molestissime inculcabat." (*Mintert* in v. Cp. *Suidas* in v.) Hence βαττολογία, to use vain repetitions; to repeat for repetition's sake.

Our Lord repeated the same words in prayer in His agony, *Matt. xxvi. 44*. He teaches us here that the essence of prayer is not in the utterance of the lips, but in the colloquy of the heart with God; and by his own practice in His Agony He instructs us that the affection of the heart is stimulated and sustained by the ministry of the lips saying the same words.

8. οἶδα γὰρ] But since God knows what we need before we ask, why should we pray? Not to inform Him, but to exercise ourselves in communion with Him. (*Chrys.*) We are not narrators, but supplicants. It is one thing to inform the ignorant, and another thing to beseech the Omniscient. (*Jerome.*)

9. οὕτως οὖν προσεύχεσθε] Our Lord here, by this Prayer—(cp. the Benediction, Num. vi. 23. Deut. xxvi. 13),—

Authorizes form of prayer.¹
Delivers a particular form of prayer to be used, and To serve as a pattern for the subject and order of our desires and prayers; and² therefore as a guide for our practice.

As the Decalogue is in two tables, so the Lord's Prayer is in two parts; making together seven petitions,—the first three relating to God, the latter four to man. (*Aug.*) *Bp. Andrewes*, v. p. 381.

— Πάτερ ἡμῶν] Not ἡμῖν. He lays the Foundation of Prayer in Love. If God is our Father, we should honour Him as His children; and if He is the father of us (ἡμῶν), we should love one another as brethren. Let us remember also, for our comfort and joy, Who it is that authorizes and encourages us to use these words,—the Son of God, co-equal and of One Substance with the Father.

— ἁγιασθήτω τὸ ὄνομα] ὄνομα, Hebr. שֵׁם (*Shem*), has a comprehensive meaning. See *Mede*, p. 5. It signifies whatever belongs to God.—His Essence, Attributes, House, Day, Word, Ministers, &c. See *Exod. xxiii. 21*. *Levit. xxiv. 11. 16*. *1 Sam. xvii. 45*. *Ps. viii. 1; xx. 1. 7; xviii. 10; cxiii. 1; cxlviii. Mal. i. 11. 14*.

This is to be our first aim and desire in all things—the glory of God. (*Chrys.*)

10. γενήθῃτω] as by angels in heaven, so by us on earth. (*Jerome.*)

11. τὸν ἄρτον—τὸν ἐπιούσιον] Bread—the Hebrew ἄρτος a synecdoche for "quicquid ad vitam sustentandam utile est." *Gen. xliiii. 25. 31. 34*.

The word ἐπιούσιον, a new word, as *Origen* observes (de Orat.), peculiar to the New Testament, and marking the newness of the precept involved in this petition, seems to be formed in the same way as περιούσιος (superfluous), and is contrasted with it, and signifies what is necessary, not περι-ούσιον, but sufficient for our οὐσία³ or existence; hence ἄρτος ἐπιούσιος is⁴ the same as ἄρτος ἄρτος (*chem kmi*) in *Agur's* prayer. *Prov. xxx. 8*; and this petition appears to be derived from it. (*Mede.*)

The Fathers understand by this bread, the spiritual food of the Word and Sacraments. *Tertullian*, de Oratione 6, "Panem spiritualiter intelligamus, Christus enim panis uoster." "Hunc panem quotidie nobis postulamus," says *St. Cyprian*, de Orat. Dom., as the *Manna* in the wilderness. (Cp. *John vi. 33*.) So the English Catechism,—“all things that be needful for our souls and bodies.”

12. ἀφες τὰ ὀφειλήματα] ἀφίεναι respondet verba Chald. et Syr. ῥῥῥ, quod non modo valet, dimittere, relinquere, sinere, sed etiam condonare, remittere, et tunc ei fere jungitur ῥῥῥ, ὀφίλημα, v. *Buxtorf*, Lex. Talm. h. v. atque sic etiam h. l. ἀφίεναι notat, condonare, remittere, Hebr. פָּטַח; ut ap. τοῦτε δ'. *Ps. xxv. 18*, ἀφες τὰς ἀμαρτίας μου. add. *Num. xiv. 19*. *Ies. lv. 7*. Voces ῥῥῥ et ῥῥῥ etiam de peccatis usurpantur, v. *Buxtorf's* Lex. Talm. p. 714 s. et *Forstius* de Hebraism. N. T. p. 74 ss. hinc et ap. *Luc. xi. 4*. pro ὀφειλήματα legitur ἀμαρτίας, et infra v. 14. ὀφειλήματα commutatur cum παραπτώματα. (*Klein.*) Hence *St. Augustine* argues against the Pelagians, that no one is without sin. *S. Aug. de Peccat. ii. 10*, and c. *Epist. Parmen. ii. 10*. *St. Cyprian* (de Orat. Dom.) says, "hinc docetur peccare se quotidie."

13. μὴ εἰσενέγκῃς] Quoted by *St. Polycarp*, Phil. 7. God tempts no one (*James i. 13*; cp. de *Aug. Serm.* on M. ii. 9); but He sometimes permits the Tempter to try the faith and patience of His servants, as *Job* (i. 12; ii. 6), and our Lord Himself (iv. 1). We are taught to pray here that God would not lead us into Temptation, i. e. allow us to run into it—"Ne nos induci patiaris." (*Tertullian*)—(though the Tempter may be allowed to attack us), much less go in quest of it; and thus we are reminded of, and acknowledge our frailty, and need of grace, and of watchfulness against Satan, and of prayer for the Holy Spirit,—Christ's own prayer in His Agony. See *Matt. xxvi. 39*. See *Bp. Andrewes*, v. 458, 467, on this text.

— τοῦ πονηροῦ] the wicked one. Πονηρός is to be distinguished from κακός, because it always signifies moral evil; whereas κακός sometimes means physical evil only.

The Doxology ἔτι σου—ἀμήν is not found in the oldest MSS, and was probably added in the beginning of the fourth century⁵, from the primitive usage of Christian Churches in reciting the Lord's Prayer in their public Liturgies.

Mr. Humphry (on Acts xxi. 14) and *Prof. Blunt* (on the Chris-

¹ And in "the Lord's Prayer" our Lord adopts petitions already in use in Forms of Prayer among the Jews. See *Vitrings* de Synag. iii. 692. *Lightsfoot* and *Schoetgen*, pp. 61—65. Cp. on vi. 34.

² On this Prayer see *Tertullian* de Oratione, p. 129, Paris 1695, who calls the Lord's Prayer "Breviarium Evangelii," and *St. Cyprian* de Oratione Dominica, p. 395, ed. Ven. 1728. *Aug.* de Serm. M. ii. 4—8, and *Serm. 56—58*, "ad Competentes post symbolum traditum." *Gregor. Nysseni.* in de Orat. Domini. *Origen*, περὶ εὐχῆς, i. 226, and *St. Cyril. Hierosolym.* Catech. 23, p. 329. *Bp. Andrewes*, v. 350—476, who calls it "a compendium of faith," and *Mede*, 1—18.

³ "Panem peti mandat, quod solum fidelibus necessarium." (*Tertullian* de Orat. 6.)

⁴ It has been said by many learned modern interpreters, that ἐπιούσιος is derived from ἡ ἐπιούσα ἡμέρα (to-morrow), and cannot come from ἐπι and οὐσία, for it would be ἐπιούσιος.

But this opinion does not seem satisfactory. It is hardly consistent with *Matt. vi. 34*, to pray σήμερον for to-morrow's bread.

Ἐπιούσιος, from ἐπι and οὐσία, may be compared with ἐπιούσιος, ἐπιούσιος, ἐπιούσιος, ἐπιούσιος, ἐπιούσιος, where the vowel i is not elided.

And so the Ancient Church understood the phrase; e. g. *Chrys.* ἄρτος ἐπὶ τῇ οὐσίᾳ διαβαίνοντα, and *Basil.* reg. brev. 253, τὸν ἄρτον τὸν πρὸς τὴν ἐρήμην ζῶν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα. *Theoph.* ἐπὶ τῇ οὐσίᾳ καὶ συντάσσει αὐτάρα, and *Euthym.* and *Suidas*, and *Etyimol. M.* δ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀμύζων.

So also *St. Cyril. Hierosol.* p. 329, speaking of daily bread in a spiritual

sense, ὁ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς καταρτίζόμενος, and so the Greeks now understand it. See the Athenian ed. of *Euthym.* 1842, p. 110.

The Version of the Western Church has *supersubstantialis*. See also *Joseph Mede's* excellent Essay, p. 125, who observes that the petition may be thus paraphrased, τὸν ἄρτον ἡμῶν, μὴ περιούσιον, ἀλλὰ τὸν ἐπιούσιον ὅδε ἡμῶν σήμερον. *Schoetgen* (pp. 63. 71. 72) cites passages from the Rabbis, which show that even among the most pious of the Jews it was not usual to pray for the things of the morrow. See also *Bloomf.*, *Alford*, and *Arnold*.

⁵ "mittunt hæc verba codd. Græci, pauci quidem, sed præstantissimi, patres Latini omnes, etiam il, qui commentarios in hanc orationem scriperunt, et singulas ejus partes diligenter illustrarunt, inter quos antiquissimi sunt Tertullianus et Cyprianus. Origenes quoque, qui omnes hujus orationis sententias singulari libello (περὶ εὐχῆς Opp. T. i. p. 226 ss. ed. de la Rue) pertractavit, et disertè indicavit, quibusnam rebus codices Lucæ, qui doxologia semper caruerunt, a Matth. codicibus differrent, hanc ultimam formulæ partem planè præterit, unde patet, eam ab Origenis codd. abfuisse. Reperiuntur quidem hæc verba in vers. Syriacis tribus, (Peschito, Philoxeniana, Hierosolymitana), in Æthiopia, Armenica, Gothica, in constitutionibus Apostolorum, et apud Chrysostomum. Sed horum testimonium nullus, ut *Griesbachius* in Commentar. Crit. ad h. l. monuit, si Syriacam Peschito excipias, probare potest, quarto seculo antiquiorem hanc clausulam esse, versionem autem Peschito, senioribus temporibus passim ad Græcos libros juniores, cum vulgari textu consonantes, recognitam esse. Ad stipulor igitur *Griesbachio*, cui hæc doxologia seculo iv. post Chr. N. e. liturgis irrepsisse videtur." (*Klein.*)

These facts show that we have now Greek MSS. of the New Test.,

- k ch. 18. 35. τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος· ¹⁵ κ' εἰ
δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ Πατὴρ ὑμῶν
ἀφήσει τὰ παραπτώματα ὑμῶν. ($\frac{45}{x}$) ¹⁶ Ὅταν δὲ νηστεύητε, μὴ γίνεσθε
ὡσπερ οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως
φανῶσι τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισ-
θὸν αὐτῶν. ¹⁷ Σὺ δὲ, νηστεύων, ἀλειφαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν
σου νύψαι· ¹⁸ ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ Πατρὶ σου
τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατὴρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.
- m ch. 19. 21.
Luke 12. 33.
1 Tim. 6. 6, 9, 18,
19.
Heb. 13. 5. ¹⁹ μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις
ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· ($\frac{46}{v}$) ²⁰ θησαυρίζετε
δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου
κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· ²¹ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς
ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν. ($\frac{47}{v}$) ²² Ὁ λύχνος τοῦ σώματός ἐστὶν
ὁ ὀφθαλμὸς. εἰ οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾗ, ὅλον τὸ σῶμά σου φωτεινὸν
ἔσται· ²³ εἰ δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν
ἔσται· εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον. ($\frac{48}{v}$) ²⁴ Οὐδεὶς
δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγα-
πήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ
δουλεῖν καὶ μαμωνᾷ. ($\frac{49}{v}$) ²⁵ Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ
ὑμῶν, τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. Ὁ οὐχὶ
ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ²⁶ ἐμβλέψατε
εἰς τὰ πετεινὰ τοῦ οὐρανοῦ· ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συν-
άγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς
μᾶλλον διαφέρετε αὐτῶν; ²⁷ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι
ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; ²⁸ καὶ περὶ ἐνδύματος τί μεριμνᾶτε; κατα-
μάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ γίθει· ²⁹ λέγω δὲ
ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων
u Luke 12. 28. ³⁰ εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλό-
μενον, ὁ Θεὸς οὕτως ἀμφιένυσεν, οὐ πολλὰ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ³¹ μὴ
o Luke 16. 13.
Rom. 6. 16, 22.
1 John 2. 15, 16. ³² πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
χρηζέτε τούτων ἀπάντων· ³³ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ
t Luke 12. 27. τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν· ³⁴ μὴ οὖν μερι-
- p Luke 12. 22.
Phil. 4. 6.
1 Tim. 6. 8.
1 Pet. 5. 7.
Ps. 55. 22.
q Luke 12. 23.
r Joh 8. 41.
Ps. 147. 9.
Luke 12. 24. ²⁵ μὴ μεριμνᾶτε]
- s Luke 12. 25. ²⁶ ἐμβλέψατε]
- 1 Tim. 4. 8.
1 Kings 3. 11—13. ²⁷ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι

tian Church, p. 38) well compare 2 Tim. iv. 18, where St. Paul adopts the substance and order of the last two petitions in the Lord's Prayer with the *Doxology*.

16. ὅταν νηστεύητε] Our Lord is speaking here of *private* fasts, not of fasts imposed by public authority. Fasting was prescribed by the Old Law; but with the exception of the annual fast on the day of Atonement (Lev. xvi. 1—34; xxiii. 27—29. Cp. Numbers xxix. 7), the times were left, for the most part, to private discretion. Some (e. g. the Pharisees) fasted twice a week (Monday and Thursday) Luke xviii 11. (*Lightfoot*.) He anticipates that His disciples will fast. On the duty, design, and proper meaning of fasting see *Basil*, De Jejunio ii. p. 1—15. 621.

22. ὀφθαλμὸς ἀπλοῦς] "*Lippientes oculi*," says *St. Jerome*, "solent lucernas videre *nimias*: simplex oculus et purus simplicia intuetur et pura." Thy body will be full of light, if thou hast one object in view, i. e. the glory of God seen in the way of obedience to His Law¹.

24. μαμωνᾷ] From Syriac *ܡܡܘܢܐ* (*mammuna*), *riches*; which appears to be derived from *ܡܡܘܢ* (*hamon*), *abundance*. "Non dixit, qui *habet* divitias sed qui *servat* divitiis; qui divitiarum servus est *custodit* ut *servus*; qui *servitutis* excussit jugum, *distribuit* eas ut *dominus*." (*Jerome*.) Cp. Luke xvi. 9. 11. 13².

representing the Text as it was *before* the fourth century,—a very important result.

And that the Lord's Prayer was probably in universal use in Ancient Christian Liturgies.

¹ See *Sp. Sanderson* (Prælect. de Obligat. Consc. ii. § 11, vol. iv. p. 31), who observes, that singleness of purpose,—or good intention, properly so called,—here includes *good means* not less than a *good end*, and quotes *St. Bernard*, "Ut oculus sit *simplex*, duo sunt necessaria, *charitas* in intentione et in electione *veritas*."

25. μὴ μεριμνᾶτε] Our Lord does not forbid provident forethought (cp. 1 Tim. v. 8), as was imagined by the Eucharists ("qui volent semper *εὐχεσθαι* et nunquam *laborare*"), against whom *St. Augustine* wrote his book "de Opere Monachorum" (vi. 797; xi. 446). "Dominus," says *St. Aug.*, "propter exemplum loculos habuit." But he forbids anxious, restless, and distrustful solicitude about earthly things,—and this He does by seven considerations. 1. The care which God shows for our life and our bodies (see *Chrys.* and *Jerome*). 2. For the inferior creatures which exist for our sake. 3. Because all our care is vain without God. 4. From a consideration of the flowers and grass which God clothes and adorns. 5. Because such solicitude is unchristian and heathenish. 6. Because God adds every thing necessary to them who seek *first* His Kingdom. 7. Because sufficient unto the day is the evil thereof. Cp. Phil. iv. 6. 1 Pet. v. 7.

— τῆς τροφῆς] *its* food. τοῦ ἐνδύματος, *its* clothing.

29. Σολομῶν] "Christus verè scivit Solomonis amictum." (*Beng.*)

30. αἱ κλίβανον] *'clibanus, furnus, the kiln; from κλιβανός (clibanus), later. From lack of timber in Palestine, χόρτοι, &c. was used as fuel. See above, iii. 10.*

"Him, only him, the hand of God defends
Whose means are pure and spotless as his ends."

² This verse is cited *μημονεως* καὶ *παραφραστικως* by *Clement*, Rom. i. 1. 6, λέγει ὁ Κύριος, οὐδεὶς οὐκ ἐστὶ δύναται δυσὶ κυρίοις δουλεῖν· εἰς ἡμᾶς θεὸς καὶ Θεὸς δουλεύει καὶ *Μαμωνᾷ*, ἀσυμφωνῶν ἡμῖν ἐστὶ. Τί γὰρ ὄφελος, εἰς τὴν τὸν ἑαυτοῦ κόσμον κερδέσθαι τὴν δὲ ψυχὴν ζημιωθῆ; ἔστι, ὅτι οὐκ ἐστὶν αἰὼν καὶ ὁ μέλλων δύο ἐχθροὶ . . . οὐ δύναμεθα τῶν δύο φεῖσθαι εἶναι.

μνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

VII. (50/II) ¹ Ἄ μὴ κρίνετε, ἵνα μὴ κριθῆτε. ² ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. (51/V) ³ Ἔ τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σφῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ⁴ ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοῦ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ ὑποκριτά· ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. (52/X) ⁶ Ἄ μὴ δώτε τὸ ἅγιον τοῖς कुσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. (53/V) ⁷ Ἄιτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν, ⁸ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται. ⁹ Ἄ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν εἰς αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ¹⁰ καὶ εἰς ἰχθὺν αἰτήσῃ, μὴ ὄψιν ἐπιδώσει αὐτῷ; ¹¹ εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. (54/V) ¹² Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφήται.

(55/V) ¹³ Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ¹⁴ ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν. (56/V) ¹⁵ Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. ¹⁶ Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· (57/V) ¹⁷ οὕτω πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ. ¹⁸ οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν, οὐδὲ

a Luke 6. 37, 38. Ps. 41. 2. Rom. 2. 1. & 14. 3, 4, 10, 13. 1 Cor. 4. 3, 4, 5. James 4. 11, 12. Mark 4. 24. b Luke 6. 41, 42.

c ch. 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 23. James 1. 5, 6. 1 John 3. 22. d Luke 11. 11.

e Luke 11. 13.

f Luke 6. 31. Tob. 4. 16. Matt. 22. 40. Rom. 13. 8, 10. Gal. 5. 14. 1 Tim. 1. 5.

g Luke 13. 24.

h Micah 3. 5. ch. 24. 4, 5. 2 Tim. 3. 5. Acts 20. 29.

i Luke 6. 44. 2 Tim. 3. 1, seqq.

k Luke 6. 43.

34. μεριμνήσει ἑαυτῆς] So C, B, G, L, S, V, and other MSS.—*pot τὰ ἑαυτῆς*, i. e. to-morrow will take care of itself; so *φροντίζω* with *geuit*. *Matth.* G. G. § 326.

— ἡ κακία *pot* ἡ πονηρία, or *malitia*, but *repatio* or *arumma*,—its burden of care and sorrow. See *Tertullian* c. Marcion. ii. 24. *Jerome*, *Epist.* 147, and above, v. 13. Cp. *Gen.* xlvii. 9.

This adage is found in the Talmud *Berachot*, fol. 9. 2. *Vorx*, *de Adag.* N. T. p. 806.

Here it may be observed, that our Lord adopts and spiritualizes several proverbial sayings in succession, which were known to the Jews. (See on verses 2, 3, 6 of the next Chapter.) In the same manner as in the Lord's Prayer (see above, vi. 9) He adopted and spiritualized petitions from the Jewish Liturgy. He thus exemplified His own precept concerning new wine and new bottles (*Matt.* ix. 16, 17), and on bringing out of the storehouse things new and old (*xiii.* 52). In all those cases He animates the old letter with the new Spirit of His own.

CH. VII. 1. μὴ κρίνετε] Quoted by *St. Polycarp*, *Philipp.* 2, p. 507, who also cites v. 3. 10. On the meaning of this precept, see *Barrow's Sermon* xx. vol. i. p. 431. 456.

2. ἐν ᾧ μέτρῳ] *ἔν* preserves its usual sense here, in what measure, large or small, or just the contrary. On this adage, which is found in the Talmud *Sota*, cap. i. see *Vorx*, p. 801.

3. κάρφος] "Festuca, stipula, palea quæ in oculo facile involat" (*à Lapide*) "opponitur δοκῷ trabi." This proverb was already familiar to the Jews. See Talmud *Erachin*, c. 2, and *Baba Bathra*, c. 2, and see next note.

6. कुσί] By *κύνας* *St. Aug.* understands 'impugnatores veritatis'; by *χοῖροι*, 'contemptores.' Both were among the unclean animals of the Levitical Law (*Lev.* xi. 1—7); on whose moral significance see *W. Jones* of Nayland, *Zoologia Ethica*, vol. ii. p. 115, ed. 1826. See also his *Serm.* xxix. on this text. This, like most of our Lord's proverbial sayings, appears to have been already current among the Jews. See *Vorx*, *de Adag.* N. T. p. 780, ed. Lips. 1778, cap. i. of *Mischar Happeninim*.—"Ne proiciatis margaritas coram porcis, et ne tradatis esepientiam ei qui ignorat prestantiam ejus."

As to our Lord's use of heathen proverbs, see on Luke v. 39. *Acta* xxvi. 14.

11. ὑμεῖς, πονηροί] Scripture does not commend itself to the world by speaking well of mankind; more wonder is it that Scripture has been received by men as God's word. (*Cp. Beng.*)

12. πάντα οὖν] οὖν is not here illative; or if so, it depends on what has preceded generally concerning moral duty, and so introduces a summary of universal application (*Glauz*, *Philol.*, p. 534), and corresponds to *Hebr.* *לכן* (*lachen*), and is used in transitions, as *John* ix. 18. 1 *Cor.* xiv. 23.

— ἴνα] On this use of *ἴνα* see *Mark* vi. 25; ix. 30. *Winer*, p. 301. It is the *vā* of modern Greek.

— οὗτος ἐστὶν ὁ νόμος καὶ οἱ προφῆται] i. e. the sum of the revealed will of God,—which among the Jews was known by the name "The Law and the Prophets." *Luke* xvi. 16. See *Matt.* xi. 13; xxii. 40.

14. στενὴ πύλη] The *parrouseus* of the gate appears from various historical types of salvation; i. e. Lot and his daughters in Sodom; Noah and seven persons in the Flood; Caleb and Joshua in the Wilderness; and from our Lord's saying, "Many are called but few chosen" (*Matt.* xx. 16).

"The gate is straight; let the knowledge of its straightness stimulate our energies. And though the gate is straight, and the path narrow, yet not such is the city—the heavenly city—to which it leads," *στενὴ ἡ πύλη, οὐχ ἡ πόλις.* (*Chrys.*)

— τὴν ζωὴν] Observe *τὴν*, the life: that which alone deserves to be called *life*. "Vita enim *pravens* non est *vita*, sed potius *mors*." (*Beng.*)

15. ψευδοπροφητῶν] false teachers. See on *Rom.* xii. 6. *Titus* i. 12. 1 *Cor.* xi. 4; xiv. 6.

16. ἀπὸ τῶν καρπῶν] i. e. from the fruits of *their teaching*; not from their acts alone, because acts seemingly virtuous are often nothing more than the Sheep's clothing in which the wolf wraps himself in order that he may deceive and devour the Sheep. See *Ep. Sanderson*, *Sermon* ix. § 31, on 1 *Tim.* iii. 16, vol. i. p. 244. "Non ex *foliis* neque ex *floribus*," says *St. Bernard*, ep. 107, "sed ex *fructu arbor* bona malive dignoscitur."

18. οὐ δύναται] Christ does not say that a good tree cannot become bad (as *Jovinian* and others inferred), or that man has no free agency (see *St. Jerome*), as the Manichæans said; but that while it is good it produces good fruits, as a consequence and proof of its good-

l ch. 3. 10.
John 15. 2, 6.
Luke 3. 9.

δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. ¹⁹ ¹ πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. ²⁰ ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

m Hos. 8. 2.
Jer. 7. 4.
Luke 6. 46.
Rom. 2. 13.
James 1. 22.
n Luke 13. 24, 25.

(⁵⁹/_{III}) ²¹ ^m Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

o Luke 13. 27.
ch. 25. 12, 41.
2 Tim. 2. 19.
p Luke 6. 47, 48.

(⁶⁰/_V) ²² ⁿ Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῶ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; ²³ ^o καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνω ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. (⁶¹/_V) ²⁴ ^p Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. ²⁵ καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

q Luke 6. 49.

²⁶ ^q Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον. ²⁷ καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι· καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. (⁶²/_{II}) ²⁸ ^r Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. ²⁹ ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

r Mark i. 22, 27.
Luke 4. 32.

s Mark 1. 40.
Luke 5. 12.

VIII. (⁶³/_{II}) ¹ Καταβάντι· δὲ αὐτῆ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. ² καὶ ἰδοὺ, λεπρὸς προσελθὼν προσεκύνει αὐτῷ, λέγων, Κύριε, ἂν θέλῃς, δύνασαι με καθαρίσαι. ³ καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ⁴ ^b καὶ

b Luke 5. 13.
Mark 1. 41, 42.

ness, and cannot be called good, if it does not bring forth good fruit.

²². ἐν ἐκείνῃ τῇ ἡμέρᾳ] the great day. Mal. iii. 17. Luke x. 12; xxi. 34.

— προεφητεύσαμεν] preached. See 15. Balaam and Caiaphas prophesied. Pharaoh and Nebuchadnezzar learn the future by dreams. Judas (among the Apostles) worked miracles with a traitor's mind. Such things are permitted for a manifestation of God's power, for the conviction of sinners, and for the edification of others. (St. Jerome.) "They will say to Me." Observe, having concluded His sermon, He presents Himself as our Judge, and describes the Judgment to come. So He said to His disciples, "Rejoice not that the spirits are subject unto you, but that your names are written in heaven" (Luke x. 20). He teaches us that faith will not profit us without works, nor miracles. Hence St. Paul, "If I have faith so as to move mountains, and know all mysteries, but have not charity, it profiteth me nothing" (1 Cor. xiii. 2). Let us then take good heed not to work iniquity, and let us not consider ourselves disparaged because we do not work miracles now. We shall be none the worse at the day of judgment on that account, when God will not require of us miracles, but holiness. (Chrys.)

²³. οὐδ' ἔγνω] as Mine.

²⁵. ἡ βροχὴ] the rain. "Articulus significat pluviam non refuturam." (Beng.)

— ἐπὶ τὴν πέτραν] the Rock, as distinguished from τὴν ἄμμον (²⁶). See above on v. 1. "Mysticē petra est Christus; unde Glossa 'Ille ædificat in Christo qui quod audit ab illo facit.'" (à Lapid.) St. Jerome, says, "Christ built His Church upon a Rock Petra (Matt. xvi. 18), and from this Petra, Peter (Petrus) derived his name. See Rom. ix. 33. 1 Pet. ii. 8. 1 Cor. x. 4. The foundation which the Apostle laid as a Master builder (1 Cor. iii. 10—16), is the one Lord Jesus CHRIST. On this solid and firm foundation the Church of Christ is built. But all doctrines of Heresy are built on the sand, which is floating and cannot be consolidated; and they are built only to fall." Cp. on Matt. xvi. 18¹.

²⁸. καὶ ἐγένετο] This Hebraism, so often repeated by the Evangelist St. Matthew (see ix. 10; xi. 1; xiii. 53; xix. 1; xxvi. 1; cp. Ford, p. 601), served continually to remind the Jewish and Hellenistic reader of the connexion of the Gospel History with the narrative of the Old Test. It would be difficult to find any other Books in the

World where it occurs in the same manner as in the two Testaments.

²⁹. ἦν διδάσκων] Hebraismus.

— ὡς ἐξουσίαν ἔχων] authority to teach.

— οὐχ ὡς οἱ Γραμματεῖς] There were various points of difference between Christ and the Scribes.

In the subject of teaching: Christ taught concerning grave spiritual matters; the Scribes, on frivolous trifles and superficial formalities. (See the Talmud, *passim*.)

Christ did what he taught. Not so the Scribes.

Christ taught with fervour and energy.

Christ confirmed his teaching by miracles.

Christ taught as the Divine Law Giver; the Scribes as doctors of the Law.

Christ in His teaching sought only the glory of God; the Scribes, that of men.

Christ gave divine grace to his hearers (if they were humble), to receive and do His Word.

Christ's doctrine was perfect; that of the Scribes erroneous and defective.

CH. VIII. 2. λεπρῶς] Our Lord enforces His Sermon by a Miracle; and begins with healing that disease (Leprosy) which was regarded by the Jews as almost incurable, and was specially a type of sin. Cp. John, § 189, where it is shown that leprosy was infectious and hereditary.

³. ἤψατο αὐτοῦ] To show that He was above the Law, which forbade contact with leprosy (Num. v. 2. Lev. xiii. 46. Tertullian adv. Marcion. iv. 9); and to prove that He is the Source of purification even to what is most unclean, whether in body or soul. He stretched out His hand and touched the leper, to show that He is not subject to the Mosaic law, but superior to it. Eliaba did not touch Naaman the leper, but conformed to the strictness of the law, and sent him to Jordan to wash. But the Lord touches the leper; and thus shows that He heals not as a servant, but a Lord; for His hand was not rendered unclean by touching the leper, but the whole body of the leper was cleansed by the touch of that holy hand. (St. Chrys.) See also on ix. 20¹.

— θύλω, καθαρίσθητι] "Folo; magna potestas." (Beng.) "Dicit 'Folo' propter Photinum" (who said that Christ was a mere man); "imperat propter Arium" (who denied His equality with the Father);

¹ "The rain descended. A prophecy verified in the primitive Church, bearing all the brunt of the waves and storms of the world, of People, of Tyrants, of friends, of strangers, of the Devil himself persecuting her, and venting all the hurricane of his rage upon her. She stood firm, because she was built upon a Rock. So far from being injured, she was made more glorious by the assault." (Chrys.)

² St. Jerome adduces here a remarkable example of error, arising from the exclusive use of the Latin Version, "Folo mundare," which many of

the Latins, he informs us, then interpreted as if "mundare" were the active infinitive, instead of the passive imperative.—"I will, be thou clean." Christ says this to prove the truth of the leper's declaration.

Contrast here the mode of our Lord's working miracles with that of the Apostles. He says, "I will;" they say, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" And they ascribe the effect to Christ alone. His name, through faith in His name, hath made this man whole. Acts iii. 12—16.

λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδεὶ εἶπης, ἀλλ' ὑπαγε, ° σεαυτὸν δείξον τῷ ἱερεῖ, c Mark 1. 44.
καὶ προσένεγκον τὸ δῶρον ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. Luke 5. 14.
Lev. 14. 3, 4, 10.
ch. 9. 30. & 12. 16.

(⁶⁴/_{II}) ⁵ δ' Εἰσελθόντι δὲ αὐτῷ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος, d Luke 7. 1.
παρακαλῶν αὐτὸν ⁶ καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παρα-
λυτικός, δευρῶς βασανιζόμενος. ⁷ καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἐγὼ ἔλθων θερα-
πεύσω αὐτόν. ⁸ ° καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμι ἰκανὸς e Luke 7. 6, 7.
ἵνα μου ὑπὸ τὴν στέγην εἰσελθῆς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ
παῖς μου. ⁹ ° καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν f Luke 7. 8.
στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου,
καὶ ἔρχεται καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. ¹⁰ ° Ἀκούσας δὲ g Luke 7. 9.
ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν
τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. (⁶⁵/_v) ¹¹ h Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ h Luke 13. 29. &
12. 37.
ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ
καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ¹² i οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθή- i Luke 13. 29. &
25. 30.
σονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ch. 21. 43.
ὀδόντων. (⁶⁶/_v) ¹³ k Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη Ἔπαγε, καὶ ὡς ἐπί- k John 4. 53.
στευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ. Luke 7. 10.

(⁶⁷/_{II}) ¹⁴ Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ
βεβλημένην καὶ πυρέσσουσαν ¹⁵ καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν
αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτῷ. ¹⁶ Ὀψίας δὲ γενομένης
προσῆνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ,

“tangit propter Manichæum” (who said that Christ had not human flesh, but was only a phantom). *Ambrose* in Luc. v. 12.

“Prima miracula,” says *Beng.*, “confestim fecit, ne videretur cum labore facere, posteaquam auctoritatem sibi constituerat, moram interdum adhibuit salutarem.”

4. μηδεὶ εἶπης]

To give a lesson against vain-glory.

To teach humility.

To avoid giving offence to His enemies by exciting their envy and jealousy.

To allow them time to examine calmly into the evidence of His works and claims.

To wean them from their carnal and earthly notions of the *Messiah*; and to teach them what the true character of the Messiah was to be, viz. one of meekness and suffering as well as of power and of glory.

Not to expose the person healed to persecution as a disciple of Christ.

But yet the miracle was to be made known in an orderly manner by an appeal to the Priests who were legally appointed to examine the criteria of the case (Levit. xiii. 2; xiv. 2; xv. 19. 21), and who might thus be satisfied that He was not at variance with the Law, but revered and obeyed it.

And since they were, for the most part, hostile to Jesus, their testimony would be of greater value; and if they were candidly disposed, they would thus be led to acknowledge Him to be what He professed to be, and what His works proved Him to be. And He would give them the opportunity of originating the acknowledgment of His Power, instead of having it forced upon them by others.

— εἰς μαρτύριον αὐτοῖς] For a testimony that thou art really cleansed; and in order that they may testify to that effect; and recognize me to be the Christ; and (adds *Chrys.*), “for a witness against them, if they will not believe,—which Christ foresaw would be the case; and as a witness for Me, that I have done My part that they should believe.”

5. προσῆλθεν αὐτῷ ἄλλοι.] He came by others whom he sent. See Luke vii. 3. “Non absurdè Matthæus, per alios factu accessu Centurionis ad Dominum, compendio dicere voluit accessit ad Eum Centurio.” (*Aug.* de Cons. Ev. i. 20, and see *Chrys.* here.) And it is common with Hebrew writers, especially to speak of a thing as done by him who orders others to do it. (See *Kuin.* and xxvii. 26.)

This Centurion at Capernaum was a figure and precursor of the Gentile World coming to Christ, and received by Him (*Aug.* Sermon. 62),—a forerunner of the Centurion at Cæsarea, Cornelius (Acts x. 1).

6. ὁ παῖς] He does not say δούλος, but, as in Latin, *puer*, servant. See Luke vii. 3.

8. εἰς τὸν λόγον] The centurion had a just notion of Christ's power. He did not say, *Procy* to God, and my servant will be healed, but speak the word only. And our Lord greatly commended him, whereas Martha, who said, “I know whatsoever thou shalt ask of God, He will give it Thee” (John xi. 22), was reproved, as having spoken amiss; and Christ thus teaches that He Himself is the Source of Blessings (*Chrys.*), which He could not be unless He were God.

9. ὑπὸ ἐξουσίαν] If I, who am under authority (i.e. of the ‘tri-

bunus legionis’ and of the ‘imperator’), command and receive ready obedience from my soldiers, how much more Thou, Who hast no superior, canst command Thy ministers (Diseases, the Elements, &c.), and they will obey Thee?

10. θαύμασε] “Who,” says *St. Aug.*, lib. de Genes. c. Manich., “had inspired that faith but He Who now admires it? In wondering at it, He intimated that we ought to admire, He admires for our good, that we may imitate the Centurion's Faith. Such movements in Christ are not signs of perturbation of mind, but are exemplary and hortatory to us.” See a similar expression, Mark vi. 6, θαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.

— οὐδὲ ἐν τῷ Ἰσραὴλ] Christ did not enter the Centurion's house, but his servant was healed by Him, present in majesty, but absent in body. So to Israel indeed, and to them alone, He showed Himself in the Flesh; but to the Gentiles He was preached by others. And then was fulfilled the saying, “A people that I have not known shall serve Me” (Ps. xviii. 43). The Jews saw and crucified Him; the Gentiles heard and believed. (Cp. *Aug.* Sermon. 62.)

13. οἱ υἱοὶ τ. β.] A Hebraism. Cf. on ix. 15.

— τὸ σκότος] the darkness—that which is indeed such. The righteous will be received into the glorious light of the heavenly palace, and there be refreshed at the Spiritual banquet; but the children of the kingdom, those who rely on their carnal descent from Abraham, and do not acknowledge Me to be the Son of Abraham, in whom all Nations are to be blessed, they will be excluded from the glory of the royal palace, and cast into outer darkness.

— ὁ κλαυθμὸς καὶ ὁ βρυγμὸς] the weeping, &c.; that which alone deserves the name; being more doleful than any other anguish,—both in duration and intensity. “In hac vitâ dolor nondum est dolor” (*Beng.*). See the opposition in ἡ ζῳή, vii. 14.

16. ἤψατο] This was on the Sabbath-day. See Mark i. 29. Luke iv. 38; and thus He taught His disciples at first privately that it was lawful to do good on the Sabbath—the people did not bring the Sick till sunset. See Mark i. 32.

— διηκόνει] By His touch He not only quenched the fever, but restored her to perfect health. This no human physician could have done. After a fever a long convalescence ensues before health returns. But in the case of Christ it was with the Sea. After a storm there is a swell before the Sea sinks into a calm. But Christ reduced the fury of the Sea by a word to perfect calm, as He did the rage of the fever to perfect health. She arose and ministered to Him, thus proving the cure and her own love to its Author. (*Chrys.*)

16. ὄψιας] “scil. ἔρας, [quod addit Marc. xi. 11.] γνομίμην, *caesari*, Marc. i. 32. addit: ὄψις ἰδὸν ὁ ἥλιος, sed ἰσπέρα est Hebr. 20, et de omni tempore pomeridiano adhibetur. Duas fuisse Hebræis vesperras, docent loci Exod. xii. 6. Levit. xxiii. 5. Matt. xiv. 15; una fuit ab horâ 1x, nostrâ pomeridianâ tertiâ, usque ad horam sextam, altera ab horâ nostrâ sextâ, usque ad noctis principium, ὄψια δαιτύρα, quæ etiam simpliciter ὄψια et ἰσπέρα dicebatur, et hoc quidem loco altera illa pars temporis pomeridiani intelligi debet, ut Luc. xxiv. 29, al.” (*Kuin.*)

— πολλούς] See how, as it were, with a single word the Evangelista sail over a sea of miracles! And that it might not seem incredible

καὶ πάντα τοὺς κακῶς ἔχοντας ἐθεράπευσεν ¹⁷ ὅπως πληρωθῆ τὸ ῥηθὲν διὰ
 Ἡσαίου τοῦ προφήτου λέγοντος, Ἐπιπέσει τὰς ἀσθενείας ἡμῶν ἔλαβε,
 καὶ τὰς νόσους ἐβάστασεν.
 18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν
 εἰς τὸ πέραν. ⁽⁶⁶⁻⁾ 19 ^m Καὶ προσελθὼν εἰς γραμματεῦς, εἶπεν αὐτῷ, Διδάσκαλε,
 ἀκολουθήσω σοι ὅπου εἶαν ἀπέρχῃ. ²⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἰ ἀλώπεκες
 φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ
 ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. ²¹ ⁿ Ἐτερος δὲ τῶν μαθητῶν
 αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα
 μου. ²² ὁ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι
 τοὺς ἑαυτῶν νεκροῦς. ⁽⁶⁷⁻⁾ 23 Καὶ ^p ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν
 αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴ καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ
 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων αὐτὸς δὲ ἐκάβευδε ²⁵ καὶ
 προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν, λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα.
 26 καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὀλιγόπιστοι; ἴ τότε ἐγερθεὶς ἐπέτιμησε

that so large a number should be healed in so short a time, the Evangelist introduces the Prophet Isaiah witnessing that so it should be. (*Chrys.*) Thus Prophecy becomes History.

17. ὅπως πληρωθῆ] From this citation of Isa. liii. 4 compared with 1 Pet. ii. 24, it appears that some of the prophecies of the Old Test. have a double sense,—physical and spiritual; and that the Holy Spirit in the New Testament has enabled us to see new lights, which otherwise would be only partially discerned, in those Prophecies. Cp. *Surenhus.* p. 222.

—ἔλαβε—ἐβάστασεν] λαμβάνειν respondet Hebr. קָבַץ, quod ut ἔλαβε, cui h. l. respondet βαστάζειν, non tantum notat, *ferre, perferre*, sed etiam *depellere, auferre, tollere*, ut h. l. v. 40. xv. 26. v. Exod. xxxiv. 7. Levit. x. 12. Numb. xiv. 8, ubi Alexandrini habent ἀφαιρῆν verbum βαστάζειν hoc modo occurrit etiam Joh. xx. 15, ubi in nonnull. codd. pro ἐβάστασεν e glossemate legitur ἤρας. (*Kaim.*) Thus Christ is not only our Vicarious Proxy, but our all-sufficient Atonement. On αἶρων in a similar sense see on John i. 29.

19. εἰς] 'one,' 'unus e multis.'
 —ἀκολουθήσω] This Scribe saw the crowds following Christ on account of His miracles, and appears to have hoped for some worldly advantage from Him. This man's temper is to be inferred not so much from his words as from our Lord's answer to them. Christ read his heart, and replied from it. You think perhaps that you will derive some worldly advantage from following Me; but do you not see that I have no resting-place, no, not even so much as the birds of the air?

Observe here generally, that we may often ascertain the disposition of those whose conversations with Christ are recorded in the Gospel, not so much from their *own words* as from *His replies* to them. He answered not their words, but their *thoughts*. (*St. Chrys.*, who refers to Matt. xii. 47. John vii. 7; i. 47. Luke vii. 22.)

20. αἰ ἀλώπεκες] Our Lord would not draw any to Himself by promises of worldly ease. "Servus Christi nihil præter Christum habet," says *St. Jerome*, ad Heliodor. i.; and we may add "nihil ævet." But, says *Aug.*, "pauci amant Christum præter Christum."

—ὁ δὲ Υἱὸς τοῦ ἀνθρώπου] The article ὁ denotes that He is the Son of Man κατ' ἐξοχήν, He who being above all has taken on Him man's nature—the Second Adam. A proper name (applied by Daniel vii. 13 to the Messiah. See on Matt. xvi. 13), which Christ applies to Himself (cp. *Lightfoot*, i. 537) when He speaks of His own Incarnation and its consequences. "Commendat nobis," says *St. Aug.* De Cons. Evang. ii. 1, "quid misericorditèr dignatus sit esse pro nobis; et velut mysterium commendans admirabilis incarnationis sue, nomen hoc sæpiùs auribus nostris insinuat."

22. λέγει] So B, C; not εἶπεν. There seems to be a contrast between the εἶπεν of these persons and the λέγει of our Lord; see v. 19, 20.

—ἀκολουθεῖ μοι] "Hoc dixit ei," says *St. Ambrose* (on Luke ix. 60), "cujus patrem jam sciebat mortuum." The person here described was a *disciple* (v. 21), one to whom Christ had already said, "Follow Me." (Luke ix. 59.) Our Lord, when He had called him, knew what would happen to his father; and our Lord, by precept and example, taught filial love and obedience (Luke ii. 51. Matt. xv. 6), and yet He had said, "Follow Me." Hence we may be sure that no duty to the parent was infringed by obeying Christ. But, as *St. Ambrose* says (lib. vii. in Luc. ix. 59), "Paternali funeri

sepultura prohibetur, ut intelligas humana posthabenda *diviniæ*." Our Lord shows the vast importance and paramount duty of following Him *immediately, alone*, and with the *whole heart*, by contrasting with that duty, and subordinating to it, the natural desire and obligation of burying the dead (see *Tobit* xii. 12), and especially a dead parent.¹

The strength of Abraham's faith was tried and proved by the command to *slay his son*. The strength of this man's faith was tried by the answer given to his request, "Suffer me first to *bury my father*."

See also below, xii. 46—50, where our Lord illustrates in His own conduct to His mother what He teaches here. And see the comment of *St. Augustine* on Luke ix. 59; and cp. Luke xiv. 26.

—ἄφες τοὺς νεκροῦς] Suffer those who have not been called by Me, who are as yet *dead* (John v. 25) in trespasses and sins; who have not risen to *life in Me*,—suffer them to bury their dead, not *My* dead: for My dead live—they never die. But I am *The Life*; therefore follow thou Me: and "go thou and preach the Gospel" (Luke ix. 60); preach it to them who are dead, and so raise them from that which is indeed death,—raise them from the grave of the soul, instead of following others to that of the body.

23. τό] Observe τό. Cp. v. 18.—πλοῖον. "Jesus habebat *scholam ambulantem*." (*Bengel.*) This school a ship,—sometimes near shore, where the people stood; sometimes in calm, sometimes in storm,—an emblem of the Church.

24. σεισμός μέγας] He permitted the storm to arise to try the faith of His disciples, and in order that by quelling it He might prove His Divine power.

—ἐκάβευδε] was sleeping. He fell asleep to exercise the faith of His disciples, εἰ ἄρα ἐν πειρασμοῖς ἀκλόνητοί εἰσι (*Theophyl.* on Luc. vii. 23).

And to combine (as usual) a proof of His Manhood with the evidence that He was now about to give of His Godhead, so that they might never think of the one without being reminded of the other. See on John xi. 35.

He was asleep. We have a type of this action in Jonas, who slept when the others were in peril, and was awakened and rescues those who were labouring in the storm, by the mysterious action of His own self-sacrifice. (*Jerome.*) The Church is a ship, and bears passengers of different sorts, and is tossed by the winds and waves of this world. Christ invites all to the ship. A storm arises; the sea is agitated; those who are on board fear; Christ is awakened; He rebukes the disciples, because they have little faith, and calms the storm. Those Churches where the Word of God is not awake, are in danger of shipwreck; not that Christ sleeps, but He is slumbering in us by reason of our sleep. But where faith watches, there is no fear of wreck from the powers of this world. (*St. Hilary.*)

25. σῶσον] A mark of truth,—the Evangelists describe their own weaknesses. They were ambitious, &c. before Pentecost. The Holy Ghost changed their hearts. (Cp. *Bengel.*)

26. τί δειλοὶ ἐστε, ὀλιγόπιστοι] They had some faith, for they came to Christ; but it was a *weak* faith, for they *awoke* Him. They did not wait patiently on Him, relying on the power and love of Him whose disciples they were, and who had led them into the storm.

They did not yet understand that while He slept as man, yet as

¹ Hence *Chrys.* here, "You may say, was it not unnatural in a son not to bury his father? Yes; if he was absent from indifference. But *Jesus* forbade him to go, in order to show that nothing, not even the most important work of natural duty and affection, is so momentous as care for the kingdom of heaven; and nothing, however urgent, should cause us to be guilty of a *moment's delay* in providing first for that. What *earthly* concern could be more necessary than to bury a father? a work too which might be *dispatched speedily*.—And yet the answer is, 'Let the dead bury

their dead. Follow thou Me.' If, then, it is not safe to spend even so little time as is requisite for the burial of a parent, to the neglect of spiritual things, how guilty shall we be if we allow slight and trivial matters to withdraw us, who are Christ's disciples, from His service! (Luke ix. 62.) But rather let us endeavour, with Christ's aid, to raise those who are spiritually dead and buried, from the death of sin to a life of righteousness, as He raised Lazarus from the tomb, then we shall be His disciples indeed."

τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. ²⁷ οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπὸς ἔστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ.

²⁸ Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. ²⁹ Καὶ ἰδοῦ, ἔκραξαν λέγοντες, Τί ἡμῶν καὶ σοὶ, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ; ἦλθες ὠδε πρὸ καιροῦ βασανίσαι ἡμᾶς; ³⁰ ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη· ³¹ οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. ³² καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων καὶ ἰδοῦ, ὥρμησε πασα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. ³³ οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαμονιζομένων. ³⁴ καὶ ἰδοῦ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάτησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν.

IX. (70/II) ¹ Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. ² καὶ ἰδοῦ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, Θάρσει, τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ³ καὶ ἰδοῦ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. ⁴ καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν, Ἰνατί ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; ⁵ τί γὰρ ἔστιν

God, He neither slumbers nor sleeps. He sleeps as man, before He calms the sea as God, in order that we may believe that the one Christ is perfect man and perfect God.

Why are ye so fearful, O ye of little faith? By these words He rebukes all irregular, impatient, and irreverent ways of endeavouring to extricate ourselves from difficulties; and if we can neither row nor sail, He teaches us to sit still in quietness and confidence, and wait till He arises and calms the storm.

²⁷ οἱ ἄνθρωποι] The sailors, not disciples. Some allege (*Mezer*, 184) that this is at variance with Mark v. 41. Luke viii. 25, as if the remark might not have been made by many.

²⁸ Γεργεσηνῶν] This seems to be the true reading here¹, called *Gadara* by St. Mark v. 1, and St. Luke viii. 26, who mention only one demoniac, "quia ille nobilior et fatiosior," says St. *Aug.*, de Cons. Ev. ii. 24. So *Chrys.* These circumstantial differences (not contradictions) show independence of knowledge, and are evidences of truth. See further on Mark v. 2. Luke viii. 31.

²⁹ τί ἡμῶν καὶ σοὶ] See on John ii. 4.
— πρὸ καιροῦ] i. e. before the day of Judgment. The devils believe and tremble. (James ii. 19.) As yet the Evil Spirit has great liberty and power in the world. He is called the Prince of this world; the God of this world; the Prince of the power of the air. (John xiv. 30. 2 Cor. iv. 4. Eph. ii. 2; vi. 12. 1 Pet. v. 8.)

But when the *καιρὸς* is come, he will be cast into the Lake of Fire (Rev. xx. 10. Matt. xxv. 41), and there *βασανισθήσεται* (Rev. xx. 10).

Cp. *Aug.* de Civ. Dei, viii. 23. *Joseph Mede*, Discourse iv. p. 23—25, and Luke viii. 31.

³⁰ χοίρων] which, being unclean, it was not lawful for Jews to keep. (*Lightsfoot*.)

³¹ ἐπίτρεψον] "Nec in *porcum gregem* diaboli legio habuit potestatem nisi eam de Deo impetrasset; tantum abest ut in *oves Dei* habeat." (*Tertullian*, de fuga 2.)

³² ὥρμησε πᾶσα ἡ ἀγέλη] How great was the multitude of devils cast out from this one man by Christ, since they were able to fill this herd of swine, and drive them down into the deep! See here a visible proof of the power and fierceness of Satan and his associate fiends, who will hurry all that give entrance to them into their hearts, with furious impetuosity into the gulf of the Lake—the Lake of Fire. If the contemplation of this awful spectacle can save a single soul from everlasting death, let no one question the *merciful* design of this stupendous miracle, by which the devils themselves are made

ministerial to the display of Christ's power, and to the publication of a warning against their own deadly designs.

³⁴ παρεκάλεσαν ὅπως μεταβῆ] An example of *servile fear*. Contrast the case of the Samaritans and the consequences (John iv. 40). Fear is the *beginning* of wisdom (Prov. ix. 10), but perfect love casteth out fear. (1 John iv. 18.)

CH. IX. 1 τὸ πλ.] See viii. 23.

— ἰδίαν πόλιν] Capernaum. iv. 13. Mark ii. 1.

² τὴν πίστιν αὐτῶν] As shown by the circumstances mentioned by St. Mark, ii. 3, 4. Luke v. 17—20.

— θάρσει, τέκνον, ἀφέωνται] ἀφίωνται = ἀφείνται. Luke vii. 47, 48. 1 John ii. 12. Thy sins *have been already* forgiven. The Word precedes the Word; an evidence of Love and Power in the Agent and Speaker. *τίκνον*, a word of condescension and love, suggesting that Our Lord saw the operation of faith in the *paralytic* himself, who, with his shattered frame, would not have consented to be borne to the roof, unless he had believed that Christ was able to heal him. "Mira humilitas Christi," says St. *Jerome*, "*filium* vocat, quem sacerdotes non dignabantur attingere."

³ βλασφημεῖ] i. e. usurps the prerogative of God. See below, xxvi. 65.

⁴ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις] The Pharisees accused Him of blasphemy because He forgave sin, for God only can do that. But He proved Himself God; for He knew their thoughts. God alone reads the heart (Jer. xvii. 10; xx. 12); and by healing the body, He who sees the soul proves that He is able to heal the soul. By the same power as that with which I read your thoughts, I have healed his soul. (Cp. *Jerome* here.) And so by what was visible He establishes what was invisible. The Pharisees perhaps thought Him a deceiver, because He professed to act upon what was *invisible*, the soul, and did not act upon what was visible, the body. And therefore He heals the body which they could see, in order that all may know that He can heal the soul which they cannot see.

At the same time He thus teaches that the *cause* of disease is *sin*, and that when that is destroyed, the body will enjoy angelic health and beauty.

⁵ τί γὰρ ἔστιν ἕυκοπώτερον] It is easier to heal the body than the soul; and therefore I have proceeded to do what is the more difficult work of the two, i. e. to heal the soul. I have forgiven his sins. But you do not believe that I can do *that*. You even accuse Me of blasphemy for professing to do it; but ye are guilty of blasphemy

¹ It is authorized by the best MSS. testimony. *Gadara* is mentioned by *Josephus* as the principal town of Persea, and as a Greek city (hence the swine. Bell. Jud. iv. 8, 3. Ant. xiii. 13, 3; xvii. 13), and as a sixty stadia from Tiberias. (*Joseph.* vit. 65.) Cp. *Stanley* on Palestine, 373.

Gergesa is mentioned by the same writer as on the eastern frontier of Persea, and is called a city of Arabia by *Origen.* (*Joseph.* Bell. Jud. iii. 3, 3; iv. 9, 1.)

Gergesa is mentioned by *Origen* (in *Johan.* tom. iv. vol. i. 239, Lomm.) as near the Lake of Tiberias, and as the scene of the Miracle.

He speaks of the reading *Γεργεσηνῶν* as a common one in the MSS. which he had seen, and appears to prefer *Γεργεσηνῶν* on the ground of local tradition; and he mentions *Γαδαρα* as found in some *Jew* MSS.

See *Bloomfield*, Excursus, p. 890, for some interesting topographical details. Probably the miracle took place on the confines, between the district of Gadara and Gergesa, and some of the masters of the swine may have belonged to Gadara and some to Gergesa. The mention of both, as well as other circumstantial variations, bespeak independent knowledge in the Evangelists.

εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σου αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἐγείρε, καὶ περιπάτει; ⁶ ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—τότε λέγει τῷ παραλυτικῷ,—Ἐγερθεὶς ἄρον σου τὴν κλίνην, καὶ ὑπαγε εἰς τὸν οἶκόν σου. ⁷ καὶ ἐγερθεὶς ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ. ⁸ ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

e Mark 2. 14.
Luke 5. 27.

f Mark 2. 15, &c.
Luke 5. 29, &c.

g ch. 11. 19.
Luke 5. 30, &
15. 2.
h Gal. 11. 15.
i Hos. 6. 6.
Micah 6. 6, 7, 8.
ch. 12. 7.
k 1 Tim. 1. 15.

(⁷¹/_{II}) ⁹ Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. (⁷²/_{II}) ¹⁰ καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συναρέκευτο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ ⁸ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; (⁷³/_{II}) ¹² ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, ^b Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες—¹³ πορευθέντες δὲ μάθετε τί ἐστίν, ¹ Ἐλεον θέλω, καὶ οὐ θυσίαν—οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ^k ἁμαρτωλοὺς.

while you accuse Me of it. And therefore, ἵνα εἰδῆτε, in order that you may know that I can do it, I will do what is more easy, but is visible, i. e. give health to the body, that you may know by this outward sign that the inward act is done.

8. ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς] Hence St. Athanasius demonstrates the Divinity of Christ, Adv. Arian. iii. 4, p. 438. Christ forgives sins not only as God, by His Omnipotence, but as Son of Man; because He has united man's nature to His own, and in that nature has fulfilled the law, and perfected obedience, and so merited to receive all power on earth (Matt. xxviii. 18) in that nature; which power He now exercises as Mediator, and will continue to exercise, till all enemies (Satan, Sin, and all their powers and adherents) are put under His Feet. As Son of Man He ever exercises this power of forgiving sin on earth, by means of the Word and Sacraments, and by the Ministry of Reconciliation (2 Cor. v. 18, 19), and by whatever appertains to what is called "the Power of the Keys." "Per eos dimittit (Dominus) peccata," says St. Ambrose on Luke v. 20, "quibus dimittendi tribuit potestatem." See Bp. Andrews, Sermon ix. vol. iii. p. 263. 277—279.

Besides, by saying that sins are forgiven "upon earth," our Lord reminds us that after death there is no more place for repentance and forgiveness, for then the door is shut. (Theophyl. on Luke v. 24.)

— ἐγερθεὶς ἄρον σου τὴν κλίνην] Here was a visible sign of invisible grace. He who restored health to the body, and gave a public proof of the restoration by enabling him to carry that whereon he lay bedridden, thus proved manifestly to all that He had by His word raised him from that sick-bed of sin on which he lay, a paralytic in soul. He thus gave visible evidence of His power to work invisible cures; i. e. to give birth and health to the soul by His divine power, working in and by the means of grace. "Surge, excussa paralysi, et ut id probes toti populo porta lectum tuum, ut jam curatus à Me portes eum, qui te paralyticum paulò antè portavit." (à Lap.)

Paralysis is regarded by Divines as a type of that spiritual state of bedridden incapacity and impotence which is called *acedia* (*ἀκηδία*), and is a proper subject of mercy and aid from others, and can only be cured by being carried and laid at the feet of Christ, Who alone can enable the soul to rise and carry its bed. Cp. Rom. vii. 24, 25.

9. τελώνιον] Probably at or near Capernaum, where he collected port-duties and customs from those who traversed the lake.

— Ματθαῖον] i. q. ματθῆ (Mattiah), i. e. *donum Dei*, i. q. Gr. Θεοδωροί. See Mark ii. 4. See the wisdom of the Apostle. He does not disguise his former life, as a publican, but calls himself by the name which he afterwards bore (Matthew), whereas the other Evangelists veil it with another name, *Levi* (Mark ii. 14. Luke v. 27). (Jerome.) In a like spirit in the Apostolic catalogue he calls himself Matthew the publican,—which they do not; thus he identifies himself with the Matthew here called by Christ, and named *Levi* by the two other Evangelists. See on x. 3. Hence it is clear that *Levi* and Matthew are not (as some suppose) two different persons, but two different names of the same person. The difficulty which some have imagined in the mention of Matthew here without any note of his oneness with *Levi*; and in the mention of *Levi* by the other two Evangelists without any note of his oneness with *Levi*, will disappear before the moral considerations stated above, combined with the reflection that all the Gospels were dictated by one Spirit, and form one whole, of which the component parts mutually illustrate one another.

That mode of Interpretation which severs one Gospel from another can never lead to any good result.

Some Sceptics (Porphyry and Julian) object here that it was irrational for a man to rise and quit his calling immediately at the bidding of another. But many miracles had been wrought by Christ and seen by the Apostles before they believed. And the radiance and majesty of the hidden Deity beaming in our Lord's countenance might easily draw many even on the first aspect; for if there is so much power in the magnet and in amber to attract objects to them, how much more could the Lord of All draw to Himself whom He would! (Jerome.) Observe our Lord calls him from the receipt of custom, that is, from the midst of his worldly business, as He called Saul from the heat of persecution. A signal proof of divine power. (Chrys.)

10. τῇ οἰκίᾳ] St. Matthew's. Observe his modesty. He does not mention that this was his own house, and that he made a *δοχὴ μεγάλη*, great feast for Christ (as St. Luke relates, v. 29, cp. Mark ii. 15); whence it appears that he left much to follow Christ. But of this he says nothing.

12. οὐ χρεῖαν] It is not a shame, but a glory, for a Physician to be surrounded by the sick. He is not contaminated by their sickness, but heals it. Which, therefore, is the true Physician? You, or Christ? All men are morally diseased and need the Physician of Souls (see Isa. liii. 4—16); and therefore the sense of these words seems to be, "they who imagine themselves to be well, as ye Pharisees do, have no need, feel no want of, have no desire for, My healing care,—non Me egētis; but they who are Sick," i. e. are sensible of their sins. See note on next verse and on Luke xv. 7, οὐ χρεῖαν ἔχουσι μετανοίας. The words οὐ χρεῖαν ἔχουσι, signifying, do not feel the want, are used precisely in this way by the LXX in Prov. xviii. 2, οὐ χρεῖαν ἔχει σοφίας ἰδοῦντε φρενῶν, for γρηγορή (lo yagphots), non delectatur.

13. πορευθέντες μάθετε] You have come here to teach the Law, go and learn it.

— ἔλεον] Hos. vi. 6 ἤρη (cheded), which you Pharisees limit to external acts, of almsgiving, to the body; but it is an affection of the heart, showing itself generally in acts of mercy and tenderness and love both to body and soul. Tisch. and Lachmann prefer ἔλεος, the neuter form.

— καὶ οὐ θυσίαν] i. e. more than sacrifice; and so that sacrifice is a vain abomination without it. A Hebrew use of the negative, in order to bring out more forcibly the need and value of the one thing, which is contrasted with, and preferred to, another good in itself, and even prescribed by God, as sacrifice was. Cp. 1 Sam. viii. 7. Prov. viii. 10. Jer. vii. 22. Joel ii. 13. John vi. 27. Luke xiv. 12. 26. Heb. viii. 11. 1 Cor. i. 17. "Comparativus sæpè ita circumscriptur, ut alterum et quidem inferius ex duobus comparis negetur, alterum affirmetur, cui excellentia tribuenda est." See Glass. Phil. Sacra, p. 468 (lib. iii. tract. v.).

On this text, as expressive of the true genius of Christianity, see Bp. Butler's Analogy, pt. ii. chap. 1., near the end.

— οὐ γὰρ ἦλθον καλέσαι δικαίους] I have not come to call those who think themselves righteous, but those who confess themselves sinners, to repentance. So σοφοὶ and συνετοί, those who think themselves wise. (Matt. xi. 25. Luke x. 21. 1 Cor. i. 19. See also ou Luke vii. 48.)

— οὐ γὰρ ἦλθον—ἁμαρτωλοὺς] Cited by Clem. Rom. ii. 2, thus: ὁ δὲ εἶπεν ὅτι πολλὰ τὰ τέμνα τῆς ἐρήμου (Isa. liv. 1). Ἐτίτρα δὲ Γραφὴ λέγει, 'οὐ γὰρ ἦλθον—ἁμαρτωλοὺς,' whence it appears

¹ "Observe, that the couch of the Paralytic, which before was the proof of his sickness, was now made the proof of his cure." (Chrysolog.) The sin which once carried us when sick, is to be carried by us when restored to health, and thus it will be proved that Christ has indeed said to us, "Thy sins are forgiven thee" When the drunkard becomes an example of temperance, and the libertine becomes a pattern of holiness, he carries the bed on which he once lay; and he proves the power and love of his Saviour.

² It is a rule of frequent use in sacred criticism, that "opinio hominum sæpè pro re ipsa ponitur" (Glass. Phil. 8. p. 699. e. g.), as here, they who in their own opinion are δικαιοί, are called δικαιοί. Thus St. Paul, 1 Cor. i. 21, speaks of the 'foolishness of preaching,' i. e. what was accounted foolishness by men. Cp. Gal. i. 6. See also a similar use of verbs, Mark vi. 48.

¹⁴ Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, ¹ Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσι; ¹⁵ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύναται ὁ υἱὸς τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἔστω ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. ¹⁶ Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. ¹⁷ οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέροι συντηροῦνται.

⁽⁷⁴⁾ ¹⁸ Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰσελθὼν προσεκύνει αὐτῷ, λέγων, Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. ¹⁹ καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.

²⁰ Καὶ ἰδοὺ, γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, ²¹ ἔλεγε γὰρ ἐν ἑαυτῇ, ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. ²² ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. ²³ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς, ²⁴ Ἀναχωρεῖτε οὐ γὰρ ἀπέθανε τὸ κοράσιον ἀλλὰ καθευδεῖ καὶ κατεγέλων αὐτοῦ. ²⁵ ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. ²⁶ καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

⁽⁷⁵⁾ ²⁷ Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κρᾶζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. ²⁸ ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ, Κύριε. ²⁹ τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν· ³⁰ καὶ ἀνέψαθησαν αὐτῶν οἱ ὀφθαλμοὶ· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων,

that the writer regarded the Gospel of *St. Matthew* as *Scripture* no less than *Isaiah*.

^{14.} οἱ μαθηταὶ Ἰωάννου] According to Luke v. 33 the *Pharisees*. Some Critics (*De Wette, Meyer*) have alleged that one of the two Evangelists is *wrong*. But Mark (ii. 18) informs us that *both* are *right*. An important lesson. What if we had a *single Evangelist*? The few *seeming* discrepancies in the Four would then perhaps disappear. But they are left to try our Faith. The Fifth Gospel will be the coming of Christ.

^{15.} οἱ υἱοὶ τοῦ νυμφῶνος] תַּרְנַתִּי וְגַ (bene *hachathunna*). The Hebrew תַּרְנַתִּי (ben), son, is often used for a friend, inhabitant, disciple, follower, &c. So υἱοὶ βασιλείας, Matt. viii. 12; υἱοὶ τοῦ αἰῶνος τούτου, Luke xvi. 8; xx. 34; οἱ υἱοὶ ὑμῶν, Matt. xii. 27. (Cp. Zech. ix. 13, and see *Vorst*, de Hebr. cap. xxiv., and below, Matt. xxiii. 15, and on Luke x. 6. John xvii. 12.) Our Lord answers St. John's disciples by referring to their Master's words (John iii. 29), "He that hath the bride is the bridegroom, but the friend of the bridegroom (i. e. their Master, John) rejoiceth to hear the bridegroom's voice."

By His Incarnation the Son of God had married our nature, and espoused to Himself a Church; and as long as He was present in His body on earth the children of the bridechamber could not fast, but they must fast till He returns again in His bodily presence, and the Marriage of the Lamb and of the Bride is come (Rev. xix. 7), and then they will no more fast, but celebrate an eternal festival.

^{16.} ῥάκου ἀγνάφου] 'panni rudis,' 'impexi,' 'impoliti,'—newly woven; and before it has been dressed and dyed by the fuller. St. Luke, v. 36, has ἐπίβλημα ἱματίου καινοῦ.

^{17.} ἀσκοὺς παλαιούς] 'utres veteres,' *skins*. See Judges ix. 4. 13, "dolorum loro—utres veteres, Pharisei; novi discipuli; vinum Evangelium." (*Beng*) "My disciples have *not yet* been made new by the Holy Spirit, and I must deal with them accordingly. (John xvii. 12.) I must not commit too much to them which is not fitted to their as yet imperfect condition. He thus bequeaths a law to His own disciples, that when they make converts they should treat them with gentleness" (*Chrys*). See also *Jerome* here.

^{18.} εἰσελθὼν] So C, D, E, M, X, and other MSS. and Ver-

¹ Surely this is far better Criticism, than that of some later Interpreters (e. g. *Ottobruner*), who say that the damsel had only fallen into a trance, a

sions. Others ἐλθὼν or εἰς ἐλθὼν. There is a force in the preposition *eis*. Our Lord was sitting at meat in St. Matthew's house (v. 10). The ἀρχων entered the house in quest of Him; and our Lord rose up (v. 19) from table, to go with him, and heal his daughter.

^{20.} καὶ ἰδοὺ, γυνή] See further on Mark v. 25. "Statuum hujus mulieris et Dominum eam sanantis suo anno mansisse narrat Euseb. vii. 14." (*Beng*.)

— ἤψατο] According to the law of Moses (Lev. xv. 19), whoever touched a woman with an issue of blood was unclean. She touches Christ to be made clean. And our Lord said, "Daughter, thy faith hath made (not *will* make, but hath already made) thee clean." (*Jerome*.) Compare the case of the leper, viii. 5.

— τοῦ κρασπέδου] the fringe. See Num. xv. 38. Christ observed that law also. (*Beng*.)

^{23.} αὐλητῶν] Concerning hired mourners among the Jews see Jerem. ix. 17. Eccles. xii. 5. Amos v. 16.

^{24.} οὐ γὰρ ἀπέθανε] See *Theophyl.* on Luke viii. 52. "He says this because He was about to awake her, as from a sleep;" for death is only a sleep when Christ calls and says "Arise." Cp. John xi. 11¹.

^{25.} ἠγέρθη τὸ κοράσιον] Among the numerous examples of dead persons raised to life by Christ, the following are mentioned in the Gospels:—

The daughter of Jairus; here dead, but not carried out of the house. (Cp. Mark v. 22. Luke viii. 41.)

The widow's son at Nain; dead, and being carried to the grave. (Luke vii. 11.)

Lazarus; dead, and buried. (John xi. 39.)

Lastly, Himself.

These appear to be mentioned in order to show Christ's power over death in every form; and also to show that He has provided means in His Church for reviving the soul in every stage of *spiritual mortality* by His Divine Virtue acting in and by those means. Cp. John v. 25. Eph. ii. 1. 5, 6. It is observable that He connects this power with His own Resurrection. (John xx. 22—24.)

^{30.} ἐνεβριμήσατο] See Mark i. 43; xiv. 5. John xi. 33. He

supposition contradicted by St. Luke viii. 55, "her spirit came again." It is well said by *Bengel*, "non *spiritus est*; Deo enim vivens omnes

u ch. 8. 4. &
12. 16. & 17. 9.
Luke 5. 14.

v Luke 11. 14.

w ch. 12. 24.
Mark 3. 22.
Luke 11. 15.
x ch. 12. 24.
Mark 3. 22.
Luke 11. 15.
y Mark 6. 6.
Luke 13. 22.
ch. 4. 23.
z Mark 6. 34.
Num. 27. 17.
1 Kings 22. 17, 19.
Zach. 10. 2.
zz Luke 10. 2.
John 4. 35.
Ps. 68. 11.
2 Thess. 3. 1.

a Mark 3. 13, 14.
Luke 6. 12. &
9. 1.

b Luke 6. 14.
John 1. 42.
Mark 3. 16, 17.
Acts 1. 13.

“Οράτε, μηδεὶς γινωσκέτω. ³¹ οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὄλῃ τῇ γῆ ἐκείνῃ.

³² Ἐξερχομένων δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν, δαιμονιζόμενον. ³³ καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. ³⁴ Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

(⁷⁶/_{II}) ³⁵ Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. (⁷⁷/_{VI}) ³⁶ Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. (⁷⁸/_V) ³⁷ Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι. ³⁸ δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.

X. (⁷⁹/_{II}) ¹ Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. (⁸⁰/_{II}) ² Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· ³ Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου,

charged them with rebuke, because they had low notions of the Messiah's Kingdom, and thought that He would aspire to worldly fame and glory. See on viii 4.

³¹ οἱ δὲ ἐξεληθόντες διεφήμισαν] Glory is not to be obtained by seeking for it, but by declining it. "Sequentem fugit, fugientem sequitur."

³⁵ καὶ τὰς κώμας] Not only the towns but the *villages*, in order that men may learn not to despise what is little and lowly; and not seek only to preach the Word in large cities, but take care also to sow the seed of the Gospel in small hamlets. (*Theophyl.* in Mark v. 16.)

³⁶ ἐσπλαγχνίσθη] *σπλαγχνία* is the word by which the LXX render *misericordia*, *compassion*, Prov. xii. 10, which is connected with *ἐσπλάγχιον* (*visceral*), whence probably the word *σπλαγχνία* was suggested to the LXX. Cp. Gen. xliii. 30. 1 Kings iii. 26; and see the excellent remarks of *Vorstius*, de Hebr. N. T., p. 35—37.

This use of *σπλαγχνίζομαι* and *σπλαγχνία* is limited to the LXX and N. T. It bespeaks connexion between *them*, and separation from *other* compositions. Singular intimations of *Mercy* may well have a language of their own.

³⁷ θερισμῶν] By the word *harvest* He connects the Gospel with the Law, which was the *seed-time*. An argument against the Marcionite and Manichean, who would sever the one from the other, and set the one *against* the other. See John iv. 38.

³⁸ δεήθητε] "Vide quanti sint preces!" (*Beng.*)
— *ἐκβάλλει*] As the Hebrew *קָח* and *קָחַ* not only signifies *enquire* but *emittere*. See Matt. xiii. 52. Mark i. 12. John x. 4. Luke x. 35. Matt. x. 34, *βαλεῖν εἰρήνην*: but perhaps there may be some reference to the divine impulse which constrains men unwilling and unable of themselves to labour in so great a work, and makes them feel and say *Vas mihi si non evangelizavero!* (1 Cor. ix. 6)

CH. X. 1. ἔδωκεν αὐτοῖς] He gave. Mark the difference between Christ and all others who exercised miraculous power. Christ is the Author of it, others Recipients; He the Source, they only streams and channels of grace.

— *ἐξουσίαν πνευμάτων*] 'Genitivus objecti.' See on Luke vi. 12.

² δώδεκα ἀποστόλων] See the Lists in Mark iii. 16. Luke vi. 14; and cp. on Acts i. 13. The number Twelve (3 × 4) in Scripture seems to be significant of perfection and universality¹; and the Twelve Apostles were regarded by the ancient Church as typified by the

mortui. (Luc. xx. 36.) Et puella ob resurrectionem mox futuram enumeranda erat *dormientibus*.

See therefore here, not only a miracle, but a prophecy; i. e. a twofold proof of divine power.

¹ "Hi sunt operarii," says *Aug.* in *Ps.* lix., "qui mittendi erant et *quadrati* orbis partes ad fidem *Trinitatis* vocaturi." The symbolical meaning of *Numbers* in Holy Scripture deserves more study and attention than it has received in recent times. "God doeth all things in *number* and *measure* and *weight*." (*Wisdom* xi. 20.) From an induction of particulars it would appear that 3 is an arithmetical Symbol of what is *Divine*, 4 of what is *Created*,

3 + 4 = 7 is the union of the Two; hence signifying Rest: a Sabbath 3 × 4 = 12, is the blending and indwelling of what is Divine with what is created: e. g. as in Israel, the people of God; and in the Heaven by Jerusalem, Rev. xxi. 14 (cp. *Bähr*, *Symbolik* i. 201, and *Arnoldi* here).

² See *Ep. Pearson*, On the Creed, Art. ii. p. 145. Joshua, or *Jesus*, the

Twelve Sons of Israel (cp. Matt. xix. 28, and *Maldonat.* here), the Twelve wells at Elim. (Exod. xv. 26. See *St. Jerome*, xlii.), and perhaps by the Twelve Stones of the Urim and Thummim on the breastplate of the High Priest, the type of Christ (Exod. xxviii. 15—21); the Twelve Loaves of shew-bread; the Twelve 'Exploratores' of the promised land, the type of heaven; the Twelve Stones taken from the bed of Jordan². They seem also to be represented by the Twelve Stars in the crown of the Woman in the Wilderness, the Church on Earth (Rev. xii. 1), as well as by the Twelve Foundations³ of the Church glorified. (Rev. xxi. 14. See Eph. ii. 20.)

These types of the Apostolic body are irreconcilable with the notion of a *Supremacy* in any one of the number. See on v. 2, and xvi. 18.

— *ἀποστόλων*] *ἀπόστολος* is used by the LXX for the Hebrew *קָחַ* (*sheliah*), (*Lightfoot*), which does not signify a messenger simply, but one who executes the office of him by whom he is sent.

— *πρῶτος Σίμων*] St. Peter is always first in all the catalogues of the Apostles; as Judas is always last; and (says *Aug.*) "As Stephen was first among the Deacons." (See on Acts vi. 5.)

Cp. Gen. xli. 8, *πρωτότοκος* 'Pouβίν.—The twelve Apostles are the twelve Patriarchs of the Spiritual Israel, and the relation of St. Peter to the other Apostles appears to be similar to that of Reuben to his brethren: a relation of primacy, not of supremacy. He was "*primus inter pares, non summus supra inferiores*."

Suppose, for argument's sake, that this privilege of primacy was to descend to the successors of St. Peter; and suppose also that the Bishops of Rome are St. Peter's successors,—yet, as Reuben the first-born was deprived of his birthright because he went up to his father's bed (Gen. xli. 3. 1 Chron. v. 1), so, if the Bishop of Rome puts himself in the place of Christ, as if he were *husband*⁴ of Christ's Spouse the Church, he forfeits whatever privilege may belong to him on the ground of his supposed succession to St. Peter.

Christ calls Judas, the last of the Apostles, 'the Son of perdition' (John xvii. 12). And there is a Power which sits in the Christian Church, and is called in Scripture 'the Son of Perdition' (2 Thess. ii. 2—4). And if he who calls himself the Successor of St. Peter, the first of the Apostles, imitates that Power, then it may be that in him may be verified the saying, "he that exalteth himself shall be abased;" "and many that are first shall be last;" and he that claims to be Peter may prove to be Judas.

³ *Βαρθολομαῖος*] from *βάρ* (*bar*), i. q. *ben*, *filii*, and *τολμαῖ* (*tolmai*), supposed by some to be the same as *Ptolemy* (see *Winer*, *Lex.* p. 140,

Son of Nun, begins his office at the banks of Jordan, where Christ is baptized, and enters upon the public exercise of His prophetic office. He chooseth there twelve men out of the people to carry twelve stones over with them, as *our Jesus* thence began to choose His twelve Apostles, those *foundation stones* in the Church of God, whose names are in the *twelve foundations of the wall of the holy city, the new Jerusalem* (Rev. xxi. 14).

⁴ It is supposed by some (e. g. *à Lapidé*) that the twelve precious stones in the High Priest's breastplate (Exod. xxviii. 15—21), are similar to those mentioned as the 12 *θεμέλιοι λίθοι* of the Church glorified, in Rev. xxi. 19, 20. See above, on iii. 9, and below, on xvi. 18.

⁵ See *Barrow*, On the Pope's Supremacy, vol. iv. p. 204, "Christ is the *One Spouse* of the Church, which title, one would think, the Bishop of Rome might leave peculiar to our Lord, there being no *Vice-husbands*; yet *hath he been bold ever to claim that*, as may be seen in the Constitutions of Pope Gregory X., in one of their general Synods." Sext. Decret. l. tit. vi. c. 8.

καὶ Δεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος ⁴ Σίμων ὁ Κανανίτης, καὶ Ἰουδας ^c Luke 6. 15, 16.
ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

(⁸¹/₂) ⁵ Τούτους ^d τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, ^{d ch. 15. 24.}
λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε, ^{Acts 13. 46.}
⁶ πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ,
(⁸²/_{II}) ⁷ πορευόμενοι δὲ κηρύσσετε λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν ^e Luke 9. 2.
οὐρανῶν. ⁸ Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, ^{& lu. 9.}
δαμόνια ἐκβάλλετε ^f δωρεὰν ἐλάβετε, δωρεὰν δότε. ⁹ Μὴ κτήσησθε χρυσόν, ^{ch. 3. 2. & 4. 17.}
μηδὲ ἄργυρον, μηδὲ χαλκόν, εἰς τὰς ζώνας ὑμῶν ¹⁰ μὴ πήραν εἰς ὁδόν, μηδὲ ^g Luke 9. 2.
δύο χιτῶνας, μηδὲ ὑποδήματα μηδὲ ῥάβδους· ἄξιός ⁵ γὰρ ὁ ἐργάτης τῆς τροφῆς ¹ Cor. 9. 7, 11.
αὐτοῦ ἐστίν. (⁸³/_{II}) ¹¹ εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ¹ Tim. 5. 18.
ἐν αὐτῇ ἀξίός ἐστι· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθῃτε. (⁸⁴/_V) ¹² εἰσερχόμενοι δὲ ² Tim. 2. 6.
εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. ¹³ καὶ εἰάν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω ^{Rom. 15. 27.}
ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ^k εἰάν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπι- ^{Gal. 6. 6.}
στραφήτω. (⁸⁵/_{II}) ¹⁴ Καὶ ὅς εἰάν μὴ δέξῃται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ^h Mark 6. 10.
ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ^m ἐκτινάξατε τὸν κονιορτὸν τῶν ^{Luke 9. 4. &}
ποδῶν ὑμῶν. ¹⁵ Ἀμὴν λέγω ὑμῖν, ὁ ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γο- ^{10. 8.}
μόρρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. ⁱ Luke 10. 5.
^k Ps. 35. 13.

note) and *Bartholomew* is thought by some¹ to be the same as Nathanael of Cana in Galilee, which is *Winer's* opinion; and then the relation of the name Nathanael to Bartholomew would be the same as Simon to Barjona.

— Θωμᾶς] Hebr. *תומא* (*tom*), i. q. Gr. *διδυμος*, *geminus*, 'a twin.' John xi. 16; xx. 24, and *Lightfoot* in loc.

— ὁ ταλῶνης] Observe St. Matthew's humility in preserving this title, which is *not* added to his name by the other Evangelists; and also in putting himself *after* St. Thomas. (*Jerome.*) Cp. Mark iii. 18. Luke vi. 15, and see above ix. 9.

This addition (ὁ ταλῶνης) is also a confirmation of the genuineness of St. Matthew's Gospel; and it is an argument that this Gospel in its *Greek* form is from *St. Matthew himself*: It well became the charity of *others* (e. g. of St. Mark and St. Luke) *not* to add this appellation (a publican) to a brother's name; and it also well became the *humility* and thankfulness of the Apostle and Evangelist St. Matthew, to add it, in evidence of his Master's love and condescension to himself, and as an encouragement to others.

— Ἀλφαῖου] Probably the same as Κλιόπας². Luke xxiv. 18.

— Θαδδαῖος] Probably the same name as *Judas*, from *τηθη* (*hodah*), *laudavit*³, and by this name, as well as by his name *Lebbaeus* (from *לב*, *leb*, *heart*), Jude, the brother of James, was distinguished from Judas the traitor. Cp. *Roussé*, R. S. ii. 26. *Dr. Mill*, Diss. ii. p. 251.

4. Κανανίτης] or rather *Καναανίτης*, from B, C, D, L, and *Vulg.* *Not* 'Canaanite,' nor 'Cananite,' but, as St. Luke renders it, *Ζηλωτής* (Luke vi. 15), from *ζηλ* (*zēlos*), 'a zealot,' cf. Ps. lxi. 9, i. e. a person zealous for the glory of God. Cf. *Jerome* in *Caten.* Aur. in Marc. iii. 18.

On the character of the *ζηλωται* in this age, see *Joseph.* B. J. iv. 6, 3 (cf. *Weizsäcker* and *Hammond* here). If Simon was one of that class, he had much to unlearn (like Saul) in the school of Christ.

— Ἰσκαριώτης] from *ישכר* (*isch*, *vir*) and *קרינ* (*Keryn*) a city of Juda. Jos. xv. 25. See *Gloss* and *Remig.* on xxvi. 14.

— ὁ παραδοὺς] a mild word for *προδοὺς*. "Eligitur et *Judas*," says *St. Ambrose*, on Luke vi. 16, "non per imprudentiam, sed per providentiam. Quanta est veritas quam nec adversarius Minister infirmat! Christus voluit deseri, ut tuo socio desertus moderatè feras:" and to show an example of toleration, and that His Word and Sacraments "be effectual because of Christ's institution and promise, although they be ministered by evil men" (*Art. xxvi.*). Cf. *Greg. Nazianz.* p. 712, and note on Acts viii. 36, and cp. on Acts vi. 5, the case of Nicolas the Deacon.

5. τοῦτους τοὺς δώδεκα] Among these twelve, half were three pairs of brothers. See above iv. 18.

— ὁδὸν ἰθνηῶν] Way to the Gentiles. (*Meyer.*) See iv. 15. It was not till after His Crucifixion by the Jews and His Resurrection, that our Lord said, 'Go and teach *all nations*.' He sends His Apostles first to the Jews, that they might not plead that they rejected Him because He sent His disciples to the Gentiles and Samaritans. (*Jerome.*)

¹ See *R. Nelson* on St. Barthol.'s Festival. Cp. *Lightfoot*, Hor. Hebr. p. 325. See further on, John i. 43, and *Minteri*, Lexicon in v.

² See *Papias*, Galland. i. p. 319; below on xii. 46. *Minteri*, in v. and *Κλαύριος*: the *η* in *τηθη* (*Haiētha*) being hardened into a K, as *ηρα* *peas*, *peasē*, whence *πάσχα*, the passover. Cp. below on xii. 46, and *Roussé*, R. S. i. 16. 207, 215, 219, 255, 260, 261, 279, 280, he is called the father of Symeon, and the brother of Joseph (*Evseb.* iii. 11). *Mill*, Diss. ii. 236, 237. *Patric.* ii. p. 44. *Arnoldi* on xii. 47.

— Σαμαρειτῶν] for the reason of this see *Jerome* iv. 195.

8. δωρεὰν δότε] A warning against *simony*. (*Greg.* 4 Mor. in Ev. i. 4.) "*Gratia vocatur quia gratis datur.*" (*Aug.*)

9. μὴ κτήσησθε] By this charge He would thus make them free from suspicion of avarice; and He would relieve them from all worldly anxiety, and teach them to devote themselves wholly to the preaching of the Word; next He would prove to them His own power: and therefore He afterwards asked them, When I sent you without purse and scrip and shoes lacked ye any thing? (Luke xxii. 35.) For He intended to send them forth as teachers of the world, to live the life of Angels without secular distractions.

He also gave this charge in order to teach *others* the duty of maintaining the Ministers of the Gospel (for the labourer is worthy of his hire); and therefore maintenance is a debt due to the teachers from the taught. (*Chrys.*)

Hence the Apostle says, 'Let him that is taught in the word communicate unto him that teacheth, in all good things' (Gal. vi. 6); and that they who sow spiritual things to others should reap their carnal things (1 Cor. ix. 11). (*Jerome.*)

— χρυσόν—χαλκόν] a climax. Not gold,—no, nor even copper.

10. μηδὲ δύο χιτῶνας] which were sometimes worn, especially by travellers,—one an upper χιτῶν, the other an under one, for warmth. *Winer*, R.-W. i. p. 662.

— μηδὲ ὑποδήματα] i. e. *calceos*; but He allows *σανδάλια* (Mark vi. 9). *soleas*, i. e. coverings merely for the sole of the foot, and fastened with *ἰμάτια*, or thongs across the instep. Cp. Acts xii. 8, *ὑπόδησαι τὰ σανδάλια σου*.

— μηδὲ ῥάβδους] This is the reading of 12 uncial and 150 cursive MSS., and is received by Tisch. for *Elz. ῥάβδου*. St. Mark (vi. 8) has *ἓνα μηδὲν αἰρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον*. St. Luke (ix. 3) has *μητε ῥάβδους*. The sense is the same in all. They are to go as they are; they are not to *procurare* any thing: 'ne minimum quidem rem' (*Aug. de Cona. Ev. ii. 30*); not even so light and common a thing as a staff, which was, as it were, nothing (see Gen. xxxii. 10, "with my *staff* I passed over this Jordan"). They among them who have *no* staff are not to *purchase* one (*μὴ κτήσησθε*). They among them who have one may *take* it (*αἰρωσιν*), but nothing more. They are to depend on the power and love of Christ, "Who is their Rod and their Staff to comfort them" (Ps. xxiii. 4).

If all of them were to go *without* a ῥάβδος at all, our Lord would probably have specified the ῥάβδος particularly in the question which He afterwards put to His Apostles, "When I sent you forth," &c. See Luke xxii. 35².

13. ἡ εἰρήνη ὑμῶν] Therefore Prayers and Benedictions are not in vain, though they may not take effect in behalf of those for whom they are designed; they redound to the good of him who offers them, and return with a blessing into his bosom. (Ps. xxxv. 13.)

On the use of *Benedictions* in the Church of God, see Num. vi. 22. Deut. xxi. 5. Luke x. 6. *Hooker*, V. xxv. 2; V. lxx. 1, and lxxvi. 1.

15. ἀνεκτότερον] Hence it appears that there will be different degrees of punishment, as well as different degrees of bliss and glory,

³ Another derivation is from *תה* (*tad*, qu. Angl. *teat*), *mamma*. See *Buxtorf*, Lex. Talm. p. 2565.

⁴ *Gregory* there discusses the question, why in *some* cases the Apostles worked miracles, and in *others* not. Cp. 1 Tim. v. 23.

⁵ A spiritual meaning, also, has been assigned to these words by some, e. g. *Hilary*. Take no *purse*. We are to have no venal affections in the discharge of our Ministerial office. Our Apostleship is not to be made a trade. Take no *scrip*. We must leave behind us all anxiety about worldly

p Luke 10. 3.
Rom. 16. 19.
q ch. 23. 34.
Heb. 22. 19.

r Mark 13. 9.
Luke 12. 11.
Acts 12. 1.
& 25. 23.
s Luke 12. 12.
& 21. 14, 15.

t Mark 13. 11.
Acts 2. 4.
2 Pet. 1. 21.
u Micah 7. 5, 6.
Luke 21. 16.

x Mark 13. 13.
Luke 21. 17.
ch. 21. 12.
y Matt. 16. 28.

z Luke 6. 40.
John 13. 16.
& 15. 20.
a ch. 12. 24.
Mark 5. 22.
Luke 11. 15.
b Mark 4. 22.
Luke 8. 17.
& 12. 2.
l Pet. 3. 14.

c Luke 21. 18.
Acts 27. 34.
2 Sam. 14. 11.

($\frac{86}{\text{v}}$) 16 ^p Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. ($\frac{87}{\text{r}}$) 17 ^q Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. 18 ^r καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ($\frac{88}{\text{II}}$) 19 ^s ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ, τί λαλήσετε. 20 ^t οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 ^u Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. 22 ^x καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου ὃ δὲ ὑπομένας εἰς τέλος οὗτος σωθήσεται. ($\frac{89}{\text{x}}$) 23 ^y Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ φεύγετε εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου. ($\frac{90}{\text{III}}$) 24 ^z Οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ. 25 ^a ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. ($\frac{91}{\text{x}}$) Εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; 26 ^b Μὴ οὖν φοβηθῆτε αὐτούς· ($\frac{92}{\text{II}}$) οὐδὲν γὰρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. ($\frac{93}{\text{v}}$) 27 ^c ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐδὲ ἀκούετε, κηρύττετε ἐπὶ τῶν δωματίων. 28 ^c Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι φοβηθῆτε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γενέῃ. 29 ^c Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ Πατρὸς ὑμῶν. 30 ^c Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμη-

in another world. In the words of *Hooker* (App. bk. v. p. 571), "Degrees in wickedness have answerable degrees in the weight of their endless punishment." See below, xi. 22, 24, and Luke xii. 47, 48. *St. Jerome* c. *Jovinian*, and *Br. Bull's* Sermon on that subject, *Serm.* vii. vol. i. p. 168, and see above, v. 19; below, xiii. 15.

16. πρόβατα ἐν μ. λύκων] He thus prophesies what they will have to encounter; and He will prove his own power, when the sheep overcome the wolves, and not only are not destroyed though in the midst of wolves, but change the wolves into sheep. This they were to do, though they were but twelve in number, and though the world was filled with wolves. Let us thence learn, that as long as we are Christ's sheep we shall conquer, although many thousand wolves rage about us; but when we begin to be wolves we shall be destroyed; for we lose the aid of the Shepherd Who came not to feed the wolves, but the sheep. (*Chrys.*)

This is quoted from memory by *Clemens R.* ii. 5, who adds some words, probably from oral tradition. Λέγει ὁ Κύριος, ἴσατε ὡς ἀρῖα ἐν μέσῳ λύκων ἀποκριθεὶς εἰς τὸ Πάτερὸς αὐτῷ λέγει, ἵαν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρῖα; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ, Μὴ φοβησῶσιν τὰ ἀρῖα τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτῶν· καὶ ὑμεῖς μὴ φοβησῶσιν τοὺς ἀποκτείνοντας ὑμᾶς καὶ μηδὲν ὑμῖν (περισσότερον, *Luc.* xii. 4, 5) δυναμίοντες ποιεῖν· ἀλλὰ φοβησῶσιν τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος τοῦ βαλεῖν αὐτὸν γέννησαι πυρός.

— γίνεσθε] become.
— ὄφεις — περιστεραί] See Gen. iii. 1; viii. 8 and 11. We may learn something from the Tempter (cp. Luke xvi. 8), as well as from the Holy Spirit.

It is said that the serpent shows his wisdom in guarding his head, whatever other part of his body is struck. So let us be ready to sacrifice any thing but our faith; or, let us guard our head Christ. (*Hilary, St. Jerome.*) "Et Serpens deponit tunicam vesicem ut nocens exultet." (*Aug. Serm.* 64.) The innocence of the Dove is shown in likeness to the Holy Ghost. (*St. Jerome.*)

20. οἱ λαλοῦντες] "Similis usus articuli. Joh. vi. 63." (*Beng.*) — ἀλλὰ τὸ Πνεῦμα] An argument for the *Inspiration* of the Writers of the *New Testament*. See John xiv. 26.

23. φεύγετε] It was a question discussed in early times, whether 'fuga in persecutione' was under any circumstances allowable. *Tertullian* (de fuga in persecutione) argues that our Lord's permission was only temporary; but this is contravened by *St. Jerome* (*Catal. Script. in Tertullian*). See also *Nazian.* (*Orat.* i. in *Julian.*), and the

things. Take not two tunics—it is enough to have put on Christ once, and let us not seek any other robe (such as heresy or Judaism) but Him. Take no shoes; as it was said to Mo-es, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground" (*Exod.* iii. 5. *Acts* vii. 33). Nor a staff, for Christ is our support. He is "the Rod of Jesse" (*Isa.* xi. 1), and His Rod and Staff comfort us (*Ps.* xxiii. 4).

excellent directions on the subject in *St. Athanasius* (*Apolog. de fugâ suâ*, p. 258—266; cp. *de Lapide*). The answer seems to be given in our Lord's words: "The hireling fleeth because he is a hireling, and careth not for the sheep." (*John* x. 13.) "The good shepherd giveth his life for his sheep." (*John* x. 11.) If a person has a flock committed to his care, and that flock will be scattered or torn by wolves, if he flies,—then he must not fly. See *St. Aug.* Ep. 218 ad *Honorat.* i. ii. 1260—2. Cp. *2 Tim.* iv. 10. *Acts* viii. 1; ix. 25; xiv. 6; xv. 38.

— τὴν ἄλλην] τὴν ἄλλην, the next,—showing that there will always be some other to fly to.

— πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ] In a primary sense, you will not have completed your missionary work in Judæa before I come to judge Jerusalem. Cp. *Acts* viii. 1. (*Jerome.*)

In a secondary and larger sense,—the Missionary Work of the Church for the spiritual Israel will not cease till the Second Coming of Christ. (Cp. *Matt.* xxiv. 14.)

There is a successive series of 'Comings,' all preparatory to, and consummated in, the Great Coming of Christ. Cp. on xvi. 28.

25. Βεελζεβούλ] The Deity of the Ekronites was called by them *βελζεβούλ* (*Baal-zebul*), 'Lord of flies,' i. q. Θεὸς ἀσπίου or *μυιάγρος* (*2 Kings* i. 2); and this name was in ridicule and contempt changed by the Israelites to *βελζεβούλ* (*Baal-zebel*), 'Dominus stercoris,' and thence applied to the Prince of the Devils.²

Hitherto our Lord has given precepts to His Apostles for the discharge of their duty. He now supplies motives, viz.:

His own example.
God will display the truth of the Gospel and His own glory even by means of those who persecute them.

God is more to be feared than man.

God cares for the least of his own.

And will give them reward and honour in the presence of the Holy Angels.

27. ἐπὶ τῶν δωματίων] On the roofs,—flat (cp. *Acts* x. 9), used for public proclamations (*Isa.* xv. 3. *Jer.* xix. 13; xlviii. 38), and other similar purposes. See on Luke v. 19, and the passages quoted in *John*, *Archæol.* § 34. *Wiener* v. 'Dach.'

29. ἑν—οὐ πικεῖται] You may buy two sparrows for an 'as,' and yet not one of the two falls, &c. No bodily change or chance is to be feared by those who are Christ's, since even our hairs are all numbered by the power and love of Him Who preserves us. (*Hilary.*)

¹ The question may be illustrated from the history of *Polycarp*, Martyr. iv. 18. pp. 593—600, and Archbishop Laud, whom Grotius advised to escape (see *Pocock's* Life, p. 83, ed. 1816).

² *Lightfoot* ad loc. *Goodwin*, *Moses* and *Aaron* iv. 3. *John*, *Archæol.* § 408, p. 566, ed. Vienn. 1814, interprets it 'Deus habitaculi;' but see *Wiener* in v.

μέναι εἰσὶ. ³¹ μὴ οὖν φοβηθῆτε πολλῶν στρουθίων διαφέρετε ὑμεῖς. ³² Ἰ Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. (⁹⁴/_{II}) ³³ ὅστις δ' ἀν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. (⁹⁵/_V) ³⁴ Ἐμὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν. οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. ³⁵ ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. ³⁶ καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. (⁹⁶/_V) ³⁷ Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος. ³⁸ καὶ ὁ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. (⁹⁷/_{III}) ³⁹ Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν. (⁹⁸/_I) ⁴⁰ Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. (⁹⁹/_X) ⁴¹ Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. (¹⁰⁰/_{VI}) ⁴² Καὶ ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

XI. (¹⁰¹/_X) ¹ Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

(¹⁰²/_V) ² Ὁ δὲ Ἰωάννης, ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, ³ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον

³² ἐν ἐμοί] Something more than 'confess Me.' ἐν shows the ground on which the confession rests. Cp. Luke xii. 8.

³⁴ μὴ νομίσητε ὅτι ἦλθον] This may appear paradoxical and at variance with the Angel's song (Luke ii. 14). But our Lord's design was to educate His disciples by hard sayings (Chrys.), who adds, "No one should be able to say that He had flattered them by soft speeches. He would, as it were, exaggerate the evils they might expect to see. Here was a proof of His power, in that they who heard these things from Him received Him as their Lord, and were able to convert others.

Christ was no cause of the miseries He predicted as consequent on His coming; but the wickedness of men was. And yet as the manner of Scripture is, He speaks of Himself as doing these things. So it is said, "He gave them eyes that they should not see" (Ezek. xii. 2. John xii. 40). Lest they should expect perfection in this world, He describes the result of His coming, viz. strife, schisms, seditions, controversies, wars.—the consequence of man's sin and the devil's malice. See below on xviii. 7. Though the Song of the Angels was 'Peace on earth' (Luke ii. 14), yet in the same chapter we read that He was set for the fall as well as the rising of many (Luke ii. 34). His Gospel is a savour of death to some and of life to others (2 Cor. ii. 16). He is a stone of stumbling to the disobedient as well as precious to them that believe (1 Pet. ii. 7, 8). This is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil (John iii. 19).

³⁸ λαμβάνει τὸν σταυρὸν αὐτοῦ] αὐτοῦ, his cross, as I shall carry My cross. Every one has his own cross to carry; as criminals did when led to crucifixion.

Our Lord thus prophesies the manner of His own death. (See below, xx. 19.)

He knew what He would do and what He would suffer; and this is ever to be borne in mind in interpreting His words. They must be explained from a consideration of His Divine Prescience. He has all things before Him ἐν στιγμή χρόνου. Often, if viewed merely with regard to what was known only to His disciples on the occasion when they were uttered, they will seem dim and obscure. But time explained them; and the Holy Ghost enabled them to understand them (see John xii. 16); and if we forget this we shall often miss their true meaning. See on John iii. 22, and at end of that chapter; vi. 53, 54.

³⁹ ὁ εὕρησεν] Not 'he that findeth,' but he that 'hath found,' or gained—i. e. he that hath made every provision for his worldly comfort, and so appears to have gained the treasure of which he was in quest—his life; and he who has sacrificed his life for Christ shall gain it for ever. εὕρησκω is used thus Rom. iv. 1. Cp. Luke xii. 19, 20.

⁴² εἰς ὄνομα προφήτου] i. e. 'quā, quatenus, et propheta.' (Voss, Heb. 740.) But εἰς τὸ ὄνομα is more forcible than ἐν τῷ

ὀνόματι. It signifies an inward movement of love to, and, as it were, identification with the prophet (see xviii. 20), and consequently a reception of his message into the soul. He who receives a minister of Christ, because he is such, and with love and adhesion to Christ, the True Prophet (as distinguished from men, who are only His instruments), shall partake in the reward promised to those "who turn many to righteousness" (Dan. xii. 3). The prophet to be received may be an unworthy person—a Judas. Our Lord, foreseeing this, says that the office is to be regarded, and not the person; and that you will not lose your reward if you receive a prophet, though he who is received is unworthy. (Jerome, Hilary. Cp. Article xxvi.) Receive him in the Name of a Prophet, not for the sake of any secular pre-eminence or any worldly consideration, but because he is a prophet, and you will receive a prophet's reward.

— ὁ δεχόμενος δίκαιον] ἄγιος (sacred), i. e. a good and holy man, though not a preacher of Christ. See Matt. xiii. 17, πολλοὶ προφητῶν καὶ δικαίων.

⁴² ἓνα τῶν μικρῶν] μικρὸν, i. q. ἥσσον (hæton), little, a disciple, as distinguished from ἄγχι (rab), great, a master. Cp. xviii. 6, 10. The third case here mentioned—whoever does the least act of kindness to one of the least of my disciples, in My name, and because he is my disciple—shall not lose his reward.

CH. XI. 2. ἐν τῷ δεσμοτηρίῳ] Probably Macherus, on the southern frontier of Persia. Joseph. Ant. xiv. 5. 2; xviii. 5. Bell. Jud. i. 8. 2; iii. 3. 3.

— τὰ ἔργα] the Miracles. Cp. Luke viii. 18.

— Χριστοῦ] "opportune scribit Christi non Jesu, quia τὰ ἔργα eum esse Messiam probant." (Calmet.)

— πύμνας διὰ τῶν μαθητῶν] διὰ B, C, D, P, Z, Δ, δύο E, F, G, K, L, M, S, U, V, X (Elz.); but it was much more likely that διὰ should have been altered by copyists into δύο than δύο into διὰ. Many modern expositors have supposed that St. John, now a prisoner, wavered in faith, and put this question in doubt. But this notion is altogether alien from the tenour of the narrative, and irreconcilable with the words of Christ (see on v. 7), and at variance with the expositions of the Ancient Church. Meyer, indeed, who adopts the modern notion (p. 216, 217), refers to Tertullian adv. Marcion. iv. 5 (cf. de Bapt. c. 10) for that opinion; but the sense of that passage is ambiguous. The following ancient testimonies may suffice.

"John does not put this question from ignorance, for he himself had proclaimed Christ to be the Lamb of God. But as our Lord asked concerning the body of Lazarus, 'Where have ye laid him?' (John xi. 34,) in order that they who answered the question might, by

¹ Greg. M. (Hom. in Ev. i. 20) ingeniously illustrates this by a comparison, "etsi fructum ulmus non habet, vitam tamen cum fructibus portans hæc ipsa sua efficit quod bene sustentat aliena."

² See Chrys. here. Aug. Sermon. lxxvi. Jerome here, and iv. 188. Hilary. Greg. hom. in Ev. vi. 2, and St. Basil, Seleuc. p. 179. Ambrose in Luc. vii.

d Mark 8. 38.
Luke 9. 26.
& 12. 8.
2 Tim. 2. 12.
Rev. 3. 5.

e Luke 12. 49, 51.

f Micah 7. 6.
2 Esd. 6. 24.
g Luke 14. 28.

h ch. 16. 24.
Mark 8. 34.
Luke 9. 23.

i ch. 16. 25.
Mark 8. 35.
Luke 9. 24.
& 17. 33.

John 12. 25.
k ch. 18. 5.
Luke 10. 16.
John 13. 20.
l Mark 9. 41.
Heb. 6. 10.

a Luke 7. 18,
19, &c.

b ch. 14. 3.
c Gen. 49. 10.
Num. 24. 17.
Dan. 9. 24.
John 6. 14.

d Isa. 29. 18.
& 35. 4—6.
& 42. 7.
John 11. 23.
& 3. 2. & 5. 36.
& 10. 25, 38.
& 14. 11.
e Pa. 22. 26.
Isa. 61. 1.
Luke 4. 18.
James 2. 5.
f Isa. 8. 14, 15.
ch. 13. 57.
& 24. 10. & 26. 31.
Rom. 9. 32, 33.
g Luke 7. 24.
h ch. 14. 5.
& 22. 26.
Luke 1. 76.
& 7. 26.
i Mal. 3. 1.
Mark 1. 2.
Luke 7. 27.
& 16. 16.

προσδοκῶμεν; ⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ ἀκούετε καὶ βλέπετε ⁵ τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, καὶ ἔπτωχοι εὐαγγελίζονται. ⁶ καὶ μακάριός ἐστιν ὁς ἐὰν μὴ ἴσκανδαλισθῆ ἐν ἐμοί. ⁷ Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ⁸ Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν. ⁹ Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ ἕτερον περισσώτερον προφήτου οὗτος γάρ ἐστι περὶ οὗ γέγραπται, ⁽¹⁰⁸⁾ ^(II) Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει

their own answer, be led to faith, so John, now about to be slain by Herod, sends his disciples to Jesus, in order that by this occasion they who were jealous of the fame of Jesus (ch. ix. 14. John iii. 26) might see His mighty works and believe in Him, and that while their Master asked the question by them, they might hear the truth for themselves." (*Jerome*.)¹

John had no doubts concerning Christ. In the Baptist the Law is as it were in prison; its office is now done, and it sends its disciples to the Gospel, in order that they who do not believe, may see the proofs of its own sayings in the works of Christ. And St. John thus provides for the faith of his disciples by sending them to see Christ's miracles, by which they would be convinced that his own testimony to Christ was true, and that they were not "to look for another." (*Hilary*.) v. 4. Our Lord refers to His own miracles, and does not give a direct answer to the express question of St. John, but to the silent scruples of his messengers whom He warns by the words "Blessed is he who is not offended in Me." If these words had been applicable to St. John, as some imagine, how could our Lord have given such an eulogy of St. John as He immediately proceeds to do? (*Jerome*.)

The design of this mission and history was to show the nature of St. John's own office, viz. that it was temporary, transitory, and manudatory to Christ; and to declare also the nature of the Evidence on which Christianity rests, viz. the mighty works of Christ.

Our Lord gives the clue to this, the true interpretation of the passage, when He says to the Jews (John v. 33), "Ye sent unto John and he bare witness unto the truth; but I receive not My witness (τὴν μαρτυρίαν) from man: he was indeed that burning and shining lamp which I kindled in the world (ὁ λύχνος, not τὸ φῶς), and ye were willing for a season to rejoice in his light; but the witness which I have is a greater witness than that of John; the Works which My Father has given Me to finish,—the works themselves that I am now doing, they bear witness of Me that the Father hath sent Me." Cp. also John x. 37, 38.

We find (Luke vii. 18, 19) that St. John's disciples came to him in the prison and showed to him of Christ's miracles. It was no questioning or doubt in his own mind, but it was the announcement of these miracles which was the occasion of his sending to Jesus. And it was providentially ordered, that at the very time when John's messengers arrived, our Lord was engaged in working those miracles by which He showed His divine mission, and fulfilled the prophecies concerning the Messiah. (See Luke vii. 21 and Isaiah xxxv. 5; lxi. 1.)

Christ put it into the heart of John in prison to send to Him, and to send at this time, in order to show more clearly the true ground of belief in Christ. St. John the Baptist—the greatest of those who had been born of women—the divinely-appointed precursor and herald of Christ—comes, in the person of His disciples, to Christ—to Christ working the works of the Messiah. And now "his joy is fulfilled." He sits at Christ's feet, and hears His word. The λύχνος comes to the φῶς; the φωνὴ βοῶντος comes to the eternal Λόγος; the πρόδρομος comes to the Ὁδός; the Κήρυξ comes to the Κριτής; the twinkling of the φεσφόρος, or morning star, is lost in the full effulgence of the Divine Ἡλιος,—the Ἀνατολή ἀφ' ἑψῶν,—the risen Sun of Righteousness.

John had said of Christ, "He must increase, but I must decrease" (John iii. 30), i. e. my light must wane and vanish, being absorbed in His. Thus he finishes his mission, by bringing all men, as far as he is able, with his last breath to Christ. And thus in this history we see a Divine Essay on the Evidences of Christianity. The groundwork of our faith is in the WORKS OF CHRIST. There is the foundation of our belief. Hence St. John the Evangelist says at the close of the last Gospel (John xx. 30), "Many other signs truly did Jesus in the presence of His Disciples which are not written in this book;

¹ St. Ambrose says well on Luke vii. 19, "Mist discipulos suos ad Christum Johannes, ut supplementum scientiam consequantur, quia plenitudo Legis Christus est." See also *Theophyl.* on Luke vii. 18.

² It may be necessary to confirm this exposition from ancient authorities. "He replies to the thoughts of the crowd. They might imagine from St. John's message, and the words in which it was delivered, that the Baptist wavered in his faith, and that his imprisonment had shaken his constancy. Our Lord, therefore, reminds them of what John was, how

but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

And if it be asked why we believe that the Gospels in which these works are recorded, are true, we may reply,—Because these Works are described as having been performed in the presence and on the persons of multitudes of people; and because the Gospels were published in the age and country wherein those works are affirmed in them to have been done; and because they were received as true in that and other countries by the Church of Christ, which gladly suffered persecution and death for receiving them; and because they were at length received as true by that very power which persecuted the Church for receiving them—the Empire of Rome; and because they have been so received even to this day; and because the more they are examined the more they prove themselves to be true.

The sending of his disciples to Jesus was the crowning act of St. John's ministry. He thus guarded against a schism between his own disciples and those of Jesus; he bequeathed his disciples to Christ; he had prepared the way for Christ in the desert; he now prepares it in the prison; and the happy result of this mission is intimated in those touching words (Matt. xiv. 12), "His disciples took up the body of John and buried it, and came and told Jesus."

3. ὁ ἰσχυρότερος κηρὶ (*Habba*), i. e. the Messiah, whose Coming was expected from the beginning. Gen. xlix. 10. See particularly Pa. cxviii. 26, "Blessed is He that cometh." Cp. Is. xxxv. 4. Mal. iii. 1. John vi. 14. Heb. x. 37. 1 John v. 6. John xi. 27. Cp. ix. 39; xii. 46. See *Glass*. Philol. p. 434. *Vorst.* de Hebr. p. 713.

— προσδοκῶμεν] may we, should we look for—? the conjunctive mood.

4. ἀπαγγείλατε] Eng. Version, 'show John again.' It is hardly necessary to remark, that 'again' does not here mean 'a second time,' but represents the preposition, ἀπὸ—ἀπαγγείλατε, 'Go back and report to him.' He does not refer them to His own words, nor to those of His disciples and the people; but to the testimony of their own senses, 'Go and report to John what ye, His disciples, hear with your own ears, and see with your own eyes.'

5. τυφλοὶ] Our Lord here repeats the substance, and not the precise words, of several prophecies concerning the Messiah; to which he adds a caution derived from another prophecy foretelling that to some He would be a rock of offence. (Is. viii. 14.) On this mode of dealing with prophecy see *Surenhus*. p. 227.

The same may be said of the prophecy of Malachi iii. 1, quoted by our Lord, v. 10.

It is to be remembered generally, that our Lord as the Great Prophet held in His hand the "Key of the House of David" (Is. xxii. 22. Rev. iii. 7); the "Key of Knowledge" (Luke xi. 52); one use of which was to unlock Prophecy; and therefore in quoting the prophecies He often inserts words, or modifies them, in order to make their sense more plain to the hearer.

7. πορευομένων] He would not praise John in the presence of John's disciples, lest he should be suspected of flattery and collusion, —He waited till their departure. See Luke vii. 24.

— τί ἐξήλθετε—θεάσασθαι; κάλαμον] Our Lord had answered the question of St. John's disciples by an appeal to their own senses. He now replies to the thoughts of the multitude concerning John,—thoughts suggested by the sound of John's message, of which they did not penetrate the sense,—by an appeal to their own acts. He first tells them what John is not, and then what he is.

What went ye out into the wilderness to see? Not a reed, planted in the morass of a weak and watery faith, and quivering in the wind of doubt. Not a Reed—but a Rock. Not a man of soft and effeminate disposition. No; for he preached in the wilderness; and when he went into a King's house, it was not in soft clothing, but in the hairy garb of an Elias; it was not to partake of the dainties of the Court, but constantly to speak the truth, and boldly to rebuke vice; for which he is now in prison and about to die.

he had acted, and how they themselves had behaved to him. What went ye out for to see? Not an inconstant and vacillating man. Not a reed shaken by the wind. But a man of inflexible resolution and invincible courage. What went ye out into the wilderness to see? Not a man of effeminate temper. Not a sycophant who would flatter me for hope of gain. No; his rigorous fare, his simple garb, the very place in which you found him refute this notion. If he had been such, he would have been in the court, and not in the desert. But what went ye out for to see? a

τὴν ὁδὸν σου ἔμπροσθέν σου. ⁽¹⁰⁴⁾ 11 Ἀμὴν λέγω ὑμῖν οὐκ ἐγγίγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν ⁽¹⁰⁵⁾ 12 Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. ⁽¹⁰⁶⁾ 13 Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν ^k 14 καὶ, εἰ θέλετε δεξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ^l 15 Ὁ ἔχων ὄρα ἀκούειν, ἀκούετω. ⁽¹⁰⁷⁾ 16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, ^m 17 καὶ λέγουσιν, Ἡυλλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἔθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. ⁿ 18 ἦλθε γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων καὶ λέγουσι, Δαιμόνιον ἔχει. ^o 19 ἦλθεν ὁ Τίος τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. ⁽¹⁰⁸⁾ 20 Τότε ἤρξατο ὀνειδιῆσαι τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. ^p 21 Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι

^k Mal. 4. 5.
^l Luke 1. 17.

^m Luke 7. 31.

ⁿ Luke 7. 35.

11. οὐκ ἐγγίγερται—μείζων] The greatness of John as compared with those who preceded him was seen in various particulars.

He was sanctified in the womb, and there prophesied of Christ by leaping for joy.

He inaugurated the Baptism of Repentance, and he baptized Christ.

He announced the advent of the kingdom of heaven.

He proclaimed Christ already come as the Bridegroom, the Lamb of God, the future Judge.

He was typified by Elias, one of the greatest of the old Prophets. He was "plus Prophetâ, nam Eum quem præcurrendo prophetaverat, ostendendo monstrabat." (*Greg. M. l. c. Cp. à Lapide.*)

—ὁ δὲ μικρότερος] He that is less than John. There seems to be a contrast between *γεννητοὶ γυναικῶν* and the person who is here proclaimed blessed, as born not of the flesh, but of God, and of a *Virgin* (see *Cyril. Hierosol. Cat. 3, p. 42*); and also a contrast between ὁ βαπτιστής, ὁ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

The phrase ὁ μικρότερος is understood by some of the Fathers¹ to mean *Christ Himself*; and this interpretation so commended is not lightly to be set aside. Cp. John i. 15, 27, 30. "He that cometh after Me (in time) is preferred before Me" (*Matt. iii. 11*).

And there is something in favour of this interpretation in the words οὐκ ἐγγίγερται μείζων ἐν τοῖς γεννητοῖς γυναικῶν, i. e. in those who have been begotten by human fathers from women, which Christ was not.

No one has appeared among those springing from human parents greater than John the Baptist. But do not suppose that he is greater than I am. I am not *γεννητός γυναικῶν*, but Θεοῦ, and though after him in the Gospel (because he is my precursor), yet I am greater than he; and so μικρότερος, and yet elder; greater, μείζων, but less. Rom. ix. 12.

But in a secondary sense ὁ μικρότερος may be applied to every Christian who has been born of God (John i. 10; iii. 3—8), and has seen Christ fully set forth in His crucifixion and ascension, and has received the graces thence ensuing, and felt the fulness of the blessings vouchsafed by God in the βασιλεία τῶν οὐρανῶν, or Christian Church; for (as *Maldonat.* says) "minimum maximi majus est maximo minimi."

And by reason of the greatness of these gifts, he who is less than John, is yet, by being in the Kingdom of Heaven fully opened, greater (*graciam statum*) than John the Baptist, who saw these things as yet future. (*Cp. Matt. xiii. 16. Luke x. 23.*) And see how this saying was fulfilled and explained in the graces poured on those who had been baptized by John, and afterwards received the full outpouring of the gift of the Holy Ghost when they were baptized in the name of Christ, and were confirmed by the laying on of the hands of him who calls himself the least of the Apostles.—St. Paul (Acts xix. 6); and they became greater than him who was the greatest of the prophets, and of all who had been born of women—being born anew of the Holy Ghost.

12. βιάζεται] βιάσσει κρατεῖται (*Heusch.*), suffers violence, and cannot be entered except by those who strive for entrance (vii. 13, 14. Luke xiii. 24). *St. Ambrose*, in Luc. xi. 5, "Vim facimus Domino, non compellendo, sed flendo; non provocando injuria, sed lacrymis exorando. O beata violentia, &c. Hæc sunt arma fidei nos-

tram," and *Greg. M.* "Joannes qui penitentiam peccatoribus indixit (quæ vitam æternam percipiunt) quid aliud quam regno celorum fieri violentiam docuit? Ergo hereditatem justorum pariter per penitentiam," and by earnest prayer, "Hæc Deo grata sicut est." (*Tertullian* (*Apol. 39*). Hence our Lord says (vii. 13, 14), ἀγωνίζεσθε εισελθῆναι εἰς τὴν πόλιν.

13. ἕως Ἰωάννου] Cp. Luke xvi. 16, the emphatic word is they prophesied, i. e. as concerning something future: i. e. they prophesied of Me and My kingdom. But now He that was to come is come. Hence the dignity and blessedness of John, who was chosen to proclaim His coming. "Usque ad Johannem *Lex*; ab eo *Evangelium*." Cp. *Althaus*, de Incarn. xl. p. 65.

14. εἰ θέλετε δεξασθαι] Our Lord knew that they looked for Elias in person, and therefore He endeavours to correct their error. So the Angel had said to Zacharias, the father of the Baptist (Luke i. 17), that John would come in the power and spirit of Elias, i. e. not in his person: and St. John had denied that he was Elias (John i. 21). See below on Matt. xvii. 11, 12.

15. ὁμοία παιδίοις] A Hebrew adage (see *Forst. de Adag. N. T. p. 813*). By the children many interpreters understand the Baptist and our Lord. But this seems harsh. The γενεά itself is said to be ὁμοία παιδίοις, and the querulous murmur of the children, complaining that others would not humour them in their fickle caprices, is compared to the discontented censoriousness of that generation of the Jews, particularly of the Pharisees, who could not be pleased with any of God's dispensations, and rejected John and Christ, as they had done the Prophets before them. The sense therefore is, Ye are like a band of wayward children, who go on with their own game, at one time gay, at another grave, and give no heed to any one else, and expect that every one should conform to them. You were angry with John, because he would not dance to your piping; and, with Me, because I will not weep to your dirge. John censured your licentiousness, I your hypocrisy; you, therefore, vilify both, and "reject the good counsel of God," who has devised a variety of means for your salvation. (*Luke vii. 30*.)

16. καὶ (ἀδυνατοῦ, as Hebr. γ, eas, and yet) ἐδικαιώθη] δικαία ἰλογισθῆ. (*Euthym.*)

These wayward children cannot be pleased; but all who are really wise children of God, although they may be called babes by those who think themselves wise men, approve all the methods, however various, of Divine Wisdom, and profit by them, and press into the kingdom of heaven. Cp. Luke vii. 29, οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.

17. Χοραζὶν] Near the Sea of Galilee, about two miles from Capernaum. (*Jerome.*) It is observable that the very names of these cities denounced by our Lord have perished; and that their precise site is unknown. Cp. *Robinson*, On Palest. iii. 294.

—Βηθσαϊδάν] i. q. "ἡ γῆ (beth) domus, et ἡ γῆ (sayada) piscatio, venatio;" the town of St. Peter, Andrew, and Philip, a very appropriate name for those who were to become "fishers of men."

Our Lord had worked πλεῖστας δυνάμεις in Chorazin and Bethsaida; and yet there is no mention in the Gospels of any miracle performed by Him there. How much is recorded, and yet how much is left unnoticed by them! John xxi. 25.

Chorazin and Bethsaida were on the Sea of Galilee. Hence He compares them with Tyre and Sidon,—maritime cities.

Prophet; yes, I say unto you, and more than a Prophet. And then He refers to their own Scripture for the true character and office of John." (*Chrysos. Hilary, Jerome, Ambrose* in Luc. viii. 23.)

The following is from *S. Greg. M.* Homil. p. 1454. "Arundo vento agitata Johannes non erat quem a statûs sui rectitudine nulla vocum varietas infectabat. Discamus ergo arandines non esse. Solidemus animum

inter auras linguarum positum; stet inflexibilis status mentis; non nos prospera elevent, non nos adversa perturbent, ut qui in soliditudine fidei firmum nequaquam rerum transeuntium mutabilitate moveamur." ¹ *Chrysos. Macor.* (p. 170), *Aug., Hilary, Theophyl.*, and also by *Estius, Frisbach, Arnoldi.*

ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. ²² Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι
 ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. ²³ Καὶ σὺ, Καφαρναούμ, ἡ
 ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ⁽¹⁰⁶⁾ ὅτι εἰ ἐν Σοδόμοις
 ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον.
²⁴ πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως,
 ἢ σοί. ⁽¹¹⁰⁾ ²⁵ Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολο-
 γουμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα
 ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. ²⁶ Ναὶ, ὁ Πατήρ,
 ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. ⁽¹¹¹⁾ ²⁷ Πάντα μοι παρεδόθη ὑπὸ
 τοῦ Πατρός μου ⁽¹¹²⁾ καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱόν, εἰ μὴ ὁ Πατήρ· οὐδὲ
 τὸν Πατέρα τὸς ἐπιγινώσκει, εἰ μὴ ὁ Υἱός, καὶ ὃ ἐὰν βούληται ὁ Υἱός ἀποκα-
 λύψαι. ⁽¹¹³⁾ ²⁸ Δεῦτε πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ
 ἀναπαύσω ὑμᾶς. ²⁹ Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ
 ὅτι πρῶτος εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς
 ὑμῶν. ³⁰ ὁ γὰρ ζυγὸς μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστίν.
 XII. ⁽¹¹⁴⁾ ¹ Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ
 τῶν σποριμῶν· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλλειν στάχνας
 καὶ ἐσθίειν. ² Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ, Ἴδου, οἱ μαθηταὶ σου
 ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. ³ Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀέγνωτε
 τί ἐποίησε Δαυὶδ, ὅτε ἐπέινασεν, καὶ οἱ μετ' αὐτοῦ; ⁴ πῶς εἰσῆλθεν εἰς τὸν
 οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξδον ἦν αὐτῷ
 φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; ⁽¹¹⁵⁾ ⁵ Ἡ οὐκ
 ἀέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασι οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον
 βεβηλοῦσι, καὶ ἀναίτιοι εἰσι; ⁶ Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μεῖζόν ἐστίν

— ἂν μετενόησαν] Hence, and from v. 23, it is proved, that our Lord's knowledge extended to contingencies, i. e. to what would have happened, if something else had happened. See 1 Sam. xxiii. 10—13, concerning what would have happened if David had gone to Keilah. ²². πλὴν λέγω] On this text, see the Treatise of St. Athanas. pp. 82—86.

²³. Καφαρναούμ] "Beatior quum Chorazin (presentiâ Christi), sed ex peccato infelicio; ideo cum Sodomis confertur non Tyro ὑψωθείσα ἔ. τ. οὐρανοῦ. Nam Dominus à cælo ipsumque adeo cælum se illuc habitatum contulerat." (Bengel.)

²⁵. Ἐξομολογούμαι] The LXX use this word for ἰσχυρῶς (kathabâ), "laudavit, celebravit, glorificavit." Cp. Luke ii. 38. Cf. 2 Sam. xxii. 50. Vorâ de Hebr. p. 173. Some interpreters suppose that this verb is to be interpreted as if it were ἀποκάλυψαι ἀπεκάλυψας, i. e. "quum abdidisses ab illis revelasses his" (see Wieser, Gr. Gr. p. 505, and compare Rom. vi. 17), but this seems to be a distortion of the words. The sense is, I acquiesce in all thy dispensations, and praise thee for them.

Our Lord does not say that God denied means of salvation to any; but He thanks Him, because He has revealed to the Apostles what He has hidden from the Pharisees (Jerome), and thus punishes pride and rewards meekness. He thus teaches the proud, that if they will become humble they will be able to see the wondrous things of God's law, and so escape the punishment due to pride, and receive the blessings promised to the meek (cp. Rom. vi. 17). He recognizes God as Supreme Ruler over all, and blesses Him in all His ways, whether of judgment or of mercy, and therefore He adds, οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, and He thus teaches us to submit our will and judgment to God's will and judgment in all things, and to say, "O Lord God Almighty, true and righteous are thy judgments" (Rev. xvi. 7). "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, Thou King of Nations." (Rev. xv. 3; xix. 2. Rom. xi. 22.)

— σοφῶν κ. σ.] Those who think themselves wise. Cp. on ix. 13, and 1 Cor. i. 20. Aug. (Serm. lxvii. and lxviii.) "nomine sapientium et prudentium superbos intelligi ipse exposuit."

— νηπίοις] Those whom the world calls such, and who are νηπίοι τῇ κακίᾳ, 1 Cor. xiv. 20.

²⁷. οὐδὲ τὸν Πατέρα] Hence it was argued by some, that the God who was revealed in the Old Test. before the Incarnation, is not the God of the Gospel. For a refutation of this heresy, see Iren. iv. 6, who shows that all Divine Revelations are from God, through Christ, the Word of God. (Cp. xiii. 52.)

²⁹. τὸν ζυγὸν μου] Yoke and burden. A metaphor from cattle ploughing and carrying—an emblem of Christian life—especially the ministerial. Isa. xxxii. 20. Ecclus. vi. 24, 25, and see on Acts xxvi. 14. Christ has a yoke and a burden for all, but it is very different from the yoke and burden of the Law, Acts xv. 10. Gal. v. 1, and

much more does it differ from the yoke and burden of sin. Rom. vi. 17. 2 Pet. ii. 19.

On this text see *Ep. Sanderson*, iii. 366. The following is from *Chrys.* "Come all; not this man or that man, but all, all that labour and are heavy laden, all that are in distress, and in sin. Come, not that I may condemn you, but release you: come, because I desire your salvation, and I will give you rest. Come, take My yoke, and bear My burden; and be not fearful, when you hear of a yoke, for it is easy; nor of a burden, for it is light. But how is this compatible with what He said before? Straight is the gate, and narrow is the way, which leadeth to life. (Matt. vii. 14.) Because straight it is, if we are lukewarm and listless; but if we obey Christ's precepts, and follow His example, the yoke becomes easy. And how are we to do this? By meekness. And therefore our Lord begins His divine Sermon, Blessed are the poor in Spirit (Matt. v. 2), thus you will find rest for your soul. Hence St. Paul calls his own afflictions a light burden, and (2 Cor. iv. 17. Cp. Rom. viii. 18. 35), on the other hand, no yoke so hard, no burden so heavy as that of sin." Cp. Zech. v. 7, 8.

³⁰. Ζυγὸς χρηστὸς—φορτίον ἐλαφρόν] Cp. Isa. x. 27, "The yoke shall be taken away, because of the anointing." The Fathers compare the yoke of Christ to a bird's plumage, which is indeed a weight to it, but enables it to soar to the sky. "Hæc sarcina," says Aug. Ser. xxiv. de Verb. Apostoli, "non est pondus onerati, sed ala volaturi."

CH. XII. I. τοῖς σάββασι] On the σάββατον διευτερόπρωτον, a great Sabbath; and therefore the argument of our Lord on this occasion applies à fortiori to ordinary sabbaths.

— τίλλειν στάχνας] which it was lawful for any one to do on an ordinary day. See Deut. xxiii. 25. The Pharisees do not blame the disciples for the act, but for doing it on the Sabbath.

³. τί ἔποιησε Δαυὶδ] When he fled from Saul to Abimelech, the priest at Nob, a city of the priests (1 Sam. xxi. 6).

⁴. ἄρτους τῆς προθέσεως] The 'duodecim panes propositionis,' a Hebraism, ἑκατὸν ἑπτὰ (lechem kammarcech), i. e. 'panes ordinis,' from their being set on the Holy Table in the Tabernacle before God, and sometimes called ἑκατὸν ἑπτὰ (lechem kurranyim), "the loaves of the faces," rendered by the LXX (Exod. xxv. 30), ἰνώπιοι, as being always "in conspectu Dei," and therefore holy (1 Sam. xxi. 6), whence incense was placed on them (Levit. xxiv. 7); an offering made afresh every Sabbath to God in the name of the twelve tribes, and an acknowledgment that they derived their sustenance in body and soul from Him whose eye was ever upon them.

⁵. ἱερεῖς] who ought to be most zealous for the Law. (Bengel.)

— βεβηλοῦσι] by various works necessary for the sacrificial ritual of the Temple.

ὄδε.—⁷ Ἐὶ δὲ ἐγνώκετε τί ἐστὼν, “Ἐλεον θέλω καὶ οὐ θυσίαν,” οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. ⁸ Κύριος γάρ ἐστι τοῦ σαββάτου ὁ Τίς τοῦ ἀνθρώπου.

(¹¹⁶/_{II}) ⁹ Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ¹⁰ Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν, λέγοντες εἰ ἔξῃστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἐστὼν ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ εἰάν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; ¹² πόσω οὖν διαφέρει ἄνθρωπος προβάτου ὥστε ἔξῃστι τοῖς σάββασιν καλῶς ποιεῖν. ¹³ Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου καὶ ἔξέτεω· καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. (¹¹⁷/_{IV}) ¹⁴ Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν. (¹¹⁸/_X) ¹⁵ Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας. ¹⁶ καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, ¹⁸ Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου. Θῆσω τὸ πνεῦμά μου ἐπ’ αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν

^d Hos. 6. 6.
^{ch.} 9. 13.

^e Mark 3. 1.
Luke 6. 6.
^f Luke 13. 14.
& 14. 3.
John 9. 16.

^g Mark 3. 6.
Luke 6. 11.
John 10. 39.
& 11. 53.

^h Isa. 42. 1.
^{ch.} 3. 17. & 17. 5.

Hence it was a maxim of the Jews “in templo non esse Sabbathum.”

6. *ἱεροῦ μετίζου*] If the service of the temple can justify the priests in labouring on the Sabbath, I, who am greater than the temple and give sanctity to it, can excuse my disciples.

Christ had not interfered to prevent His disciples from plucking the corn. Therefore their act was His, and in censuring them the Pharisees had blamed Him.

7. *ἔλεον θέλω*] See above, ix. 13.

The Sabbath was made for man (Mark ii. 27), and I who am the Son of Man, the Second Adam, the Lord of the New Creation, am the Lord and Master of the Sabbath.

8. *ὁ Τίς τοῦ ἀνθρώπου*] Because I also am the Son of God, therefore I am the Giver of the Law. And he who gives a law can dispense with it. This is another assertion of Christ's Divinity.

No one else (says *Titus Boëthius* on Luke vi. 5) is called in the Gospel the Son of Man but Jesus. And He is called so by Himself alone. Jesus calls Himself Son of Man because, being Son of God, He vouchsafed to become Son of Man in a singular manner for our salvation. *κύριος· σαββάτου· ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν*

The following is an exposition of the argument by *Jerome* and others:

You break the Sabbath in the temple by slaying victims, and by offering them on the wood heaped up on the altar; and you circumcise children on the Sabbath days, and so (according to your own allegations) break the law of the Sabbath, in your desire to keep another law. But the laws of God never contradict each other. (*Jerome*.) Observe the circumstances here:—the place, the temple;—the persons, the priests;—the time, the Sabbath;—the act itself, they profane;—and this they do, not from any special necessity, as David; but habitually, every Sabbath, and yet they are guiltless. And if they are blameless, much more are those who are with Me; for I am the Lord of the Sabbath.

In St. Mark the argument rests on a common principle of humanity. The Sabbath was made for man. But here He speaks of Himself, the Lord of the Temple, the Truth and not the Type. He who gave the law of the Sabbath explains its meaning. He teaches them that it was not merely prohibitory, requiring them to abstain from evil, but preceptive also, commanding to do good. And therefore He refers them to the practice of the priests and God's own saying in their Scriptures, “I will have mercy and not sacrifice” (Hos. vi. 6. Micah vi. 6). Thus He gave additional life to the Law. For the season was now come in which they were to be trained by a higher discipline. (*Chrys.*) He calls Himself the Son of Man, and His meaning is—He whom ye suppose to be a mere man is God. The Lord of the Sabbath, and has power to change the law, because he gave it. (*Remig.*) He calls Himself the Lord of the Sabbath,—a prophetic intimation cleared up by the event, that the Law of the Sabbath would be changed, as it has now been under the Gospel, not by any alteration in the proportion of time due to God, but in the position of the day; by the transfer of it from the seventh day of the week to the first, in memory of the Resurrection of the Son of Man.

10. *τὴν χεῖρα*] St. Luke adds (vi. 6) that it was his right hand; and that the persons who watched Him were the Scribes and Pharisees in order to accuse Him (vi. 7).

11. *πρόβατον ἐν*] “*in cuius jactura non magna.*” (*Benz.*) You to preserve your property, though it be only a single sheep, profane the Sabbath, according to your own sense of the terms; and yet you charge Me with profaning it when I restore health to your brother; which I do with much less labour than you can draw a single sheep from a pit. (*Jerome*.) Ye are evil interpreters of the Law, who say that I ought to rest from good deeds on the Sabbath. In the Sabbath

of Eternity we shall rest from evil, but doing good will be our Sabbath itself.

— *βόθυνον*] Luke xiv. 5, *φρίαρ*.

13. *ἀπεκατεστάθη*] He does not say as it was before, but *ὡς ἡ ἄλλη*. See on Acts i. 6.

17. *ὅπως πληρωθῆ τὸ ῥηθὲν*] A remarkable specimen of the manner in which the Holy Spirit, speaking by the Evangelists, deals with the Prophecies of the Old Testament in order to interpret them. — *ὅπως πληρωθῆ τὸ ῥηθὲν* is the form used by the Evangelists when this process of Divine Exposition is performed. It is, as it were, the title of an Evangelical Targum or Paraphrase. See above on ii. 23.

The elucidation of the prophecy (Isa. xlii. 1), as explained by our Lord, is as follows. For the Hebrew *אָבִידִי* (*abedi*), ‘my servant,’ He does not say *ὁ δούλος μου*, which would be derogatory to His Divine Person, but *ὁ παῖς μου*, where *παῖς* offers a double sense, servant and son. (Cp. on Acts iii. 13. 26; iv. 27. 30.) And it is one of the felicitous circumstances (may not they be called providential?) which mark the formation of the LXX Version, that in this prophecy concerning Christ it was enabled to use a word (*παῖς*) which might suggest the double sense of the word, pre-eminently significant of Christ, in Whom were united the obedience of the servant and the dearness of the son. (Cp. Heb. iii. 5.) For the Hebrew *אֶחָזְקֵהוּ* (*elchak-ko*), ‘I will lay hold on him, in order to support him (see Pa. lxxiii. 8, especially Pa. lxxxix. 21. Isa. xli. 10), He says *ὃν ἠρέτισα*, ‘whom I have laid hold on or chosen, My delight.’ For *אָדָּנִי* (*ad yasin* *ba-arets* *mishpat*) in Isa. xlii. 4, ‘till He establish justice on the earth,’ He says, *ἕως ἂν ἐκβάλῃ εἰς νίκην τὴν κρίσιν*, ‘till He bring forth judgment to victory,’ so that no further conflict will remain, i. e. His judgment will not only be true, but victorious.

Again (in v. 21) He says *τῷ ὀνόματι* (*elchak-ko*), i. e. for His Law, which would have given an unintelligible sense to a Gentile unacquainted with the old covenant.

The next modification *ἰδὼν* for *ἰδὼν* (*idōn*), *ἰδὼν*, was almost a necessary modification, inasmuch as *ἰδὼν*, though a literal rendering, would not to a Greek or Gentile ear have the sense of *ἰδὼν*, which it had to the Hebrews familiar with the Old Testament (a. g. Gen. x. 5. See *Mede's Essay*, p. 272).

Thus the Holy Ghost speaking by the Evangelist vindicates our Lord from the cavils of the Pharisees, as described in this chapter, and shows that His meek and pacific, and yet wise and victorious conduct in dealing with His enemies, corresponded with that predicted of the Messiah; and He teaches those who required to be taught, that the prophet was *there* speaking of the Messiah, as indeed the Chaldee paraphrast understood him to do.

From this passage and others we perceive the reasons why our Lord and the Evangelists did not always cite the LXX Version of the Old Testament, nor give a literal version of their own. Their purpose was to give the sense which was in the mind of the Spirit when He wrote the Prophecies. And since the Prophecies had been spoken in other times long past, and to a single people, and since the Evangelical Interpretations of the Hebrew Prophecies were designed for all ages and nations of the world, therefore to accomplish their purpose of conveying the sense, it was necessary for them often to give a paraphrase rather than a version of them. In fact, the mode in which the ancient Prophecies are explained in the New Testament, displays the most perfect exemplification of the critical rule,

“Nec verbum verbo curabis reddere *fidus*
Interpres.”

ἀπαγγελεῖ. ¹⁹ Οὐκ ἐρίσει, οὐδὲ κραυγάσει οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. ²⁰ Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. ²¹ καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι.

1 Luke 11. 14.

(¹¹⁹/_V) ²² Ἦ Τότε προσηρέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. (¹²⁰/_{VII}) ²³ Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; (¹²¹/_{II}) ²⁴ Ἦ Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. (¹²²/_{II}) ²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθείσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθείσα καθ' ἑαυτῆς οὐ σταθήσεται. ²⁶ Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; ²⁷ Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. ²⁸ Εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²⁹ Ἦ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ³⁰ Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. (¹²³/_{II}) ³¹ Ἦ Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. ³² Καὶ ὅς ἂν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν

k ch. 9. 34.
Mark 3. 22.
Luke 11. 15.

1 Mark 3. 29.
Luke 12. 10.
1 John 5. 16.
Heb. 6. 4.
& 10. 26.

²⁰. κάλαμον] "Qui peccatori non porrigit manum, nec portat onus fratris, quassatum calamum confringit; qui scintillam fidei contemnit in parvulis, linum extinguit fumigans." (*Jeroms.*)

²⁴. Βεελζεβούλ] See above, x. 25.
²⁷. ἐν] Hebr. 2, by, with. See *Vord.* Hebr. 213. Cp. Matt. iv. 1 with Luke iv. 1.

— οἱ υἱοὶ ὑμῶν] Your disciples. This is the more modern interpretation, and Acts xix. 13, 14, is quoted in behalf of it; but this does not seem conclusive. For there the devils were victorious.

Some of the Fathers interpret this of the Apostles, as follows:—The Pharisees ascribed the works of God to the power of the Devil. Our Lord does not answer their words, but their thoughts, in order that even thus they might be constrained to acknowledge the power to be Divine of Him who saw the secrets of their hearts. And He asks this question, "By whom do your sons cast them out?"—your sons, the Apostles, concerning whom He said (xix. 28), "Ye shall sit on thrones judging the twelve tribes of Israel." (*Jerome.*) Observe His mildness. He did not say, By whom do My Apostles cast them out? but By whom do your sons?—in order that they might be brought to the same mind with the Apostles, whom He calls their sons. For the Apostles had received power from Him to cast out devils (Matt. x. 1), and it does not appear that the Jews had brought any such charge against them. And the Apostles were taken from among the Jews, and yet they listened to Christ and owned Him as their Master; therefore "they shall be your judges," i. e. condemn you of inconsistency, and unbelief, and of envy and malice against Me. (*Chrys., Hilary.*)

²⁸. ἐφθασεν] *venit*, with an idea of surprise: an Hellenistic use of the word preserved in modern Greece. See *Koray*, "Ατακτα, iii. 646. 'If I by the Spirit of God;' or, as it is in St. Luke, 'If I by the finger of God,'—that finger which the Magicians of Egypt acknowledged (Exod. viii. 19), and by which the law was written. Exod. xxiv. 12. Deut. ix. 10. (*Jerome.*) Observe His gentleness and love. He would attract them to Himself. Why do you cavil at the blessings which are now offered to you? Why resist God's gracious designs for your salvation? Rather you ought to rejoice because the kingdom of God is come to you; and because I am present to give you the blessings preannounced by the Prophets, and because your ghostly enemy Satan is now cast out by Me. (*Chrys.*)

We ought not to think ourselves secure. Our ghostly enemy is called the *strong man* even by his conqueror, and he is the "Prince of this world," which lieth in wickedness. (John xii. 31. Eph. ii. 2.) The Tempter was bound by Christ at the Temptation, when he was called *Satan* by Christ,—"Get thee hence, Satan" (Matt. iv. 10); and Christ entered his house and spoiled his goods,—that is, rescued us *men* from his grasp, and subdued us to Himself, and made us fit for Himself. "Vasa ejus et domus nos eramus." *Iren.* iii. 7. 2. *Hilary.*

³⁰. ὁ μὴ ὦν μετ' ἐμοῦ] Observe *μή*. If a man is neutral, and is

not in heart with Me in My conflict with Satan, he will be treated by Me as an enemy; and whosoever does not gather with Me,—that is, labour with Me in the spiritual harvest for the salvation of souls, scatters the ears of corn which he ought to bind into sheaves to be housed in My barn. This is to be compared with Mark ix. 40. Luke ix. 50.

This is another answer to the objection of the Jews. Satan is on one side, I on the other. He rebels against God; I invite all men to him. He holds men captive, I release them. He preaches idolatry, I the worship of the one true God. He tempts to sin, I lead to virtue. (*Jerome. Chrys.*) How then can I be thought to work with him and he with Me? He is not with Me, and therefore is against Me. He gathereth not with Me, and therefore scattereth. He says, indeed, in another place, "He that is not against us is for us" (Luke ix. 50. Matt. ix. 40), but these two sayings are not contrary. Here He is speaking of one opposed to Him in heart and hand; there of one who was with them in *spirit* though not in person; for he cast out devils in Christ's name. (*Cp. Chrys.*)

³¹. Πνεύματος βλασφημία] i. e. against the Holy Ghost. Cp. Matt. x. 1, ἔξουσία πνευμάτων. 1 Cor. ix. 12, ἔξουσία ὑμῶν.

It is observable that both in St. Matthew here (xii. 31, 32), and in St. Mark (iii. 28, 29), our Lord says, 'sin and blasphemy' in the first member of the sentence, but only speaks of βλασφημία in the latter member of the sentence, as *irremissibile*¹. The question, therefore, which has been argued by Divines² concerning sin against the Holy Ghost, may perhaps be properly reduced, as far as connected with this place, to an enquiry concerning the nature of blasphemy against the Holy Ghost.

The Blasphemy against the Holy Ghost, of which our Lord here speaks, is that which ascribes to Beelzebub the Prince of the Devils, and enemy of God and Man, works done by the Spirit of God for the salvation of man and the glory of God³.

Again, Blasphemy against the Holy Ghost is greater than blasphemy against Christ as man, because the Holy Ghost did not take the nature of man; and Christ as man is inferior to the Holy Ghost. *Athanas.* contra Arian. p. 358; iv. pp. 561—567.

From this passage it is rightly inferred, that the Holy Ghost is a *Person*, and that He is *God*. See *St. Cyril* in Caten. Luke xii. 3, and *Ep. Pearson*, On the Creed, Art. viii.

³¹. οὐκ ἀφεθίσεται] i. e. is very unlikely to obtain forgiveness. Not that it never can. See *Aug. Retract.* i. 19, "de nullo quamvis pessimo in hac vita desperandum est;" and *Ambrose*, de Penit. ii. 4. But inasmuch as it grieves the Holy Ghost, and provokes Him to withdraw His grace from the soul and leave it to itself, it is almost a suicidal act; and it is impossible, *humanly speaking*, to renew such an one to repentance. (Heb. vi. 4—8.) But with God nothing is impossible. (Matt. xix. 26. Mark x. 27.) Cp. *Aug. Serm.* lxxi. de Serm. in Monte i. 22, and see the note on Mark vi. 5.

³². κατὰ τοῦ Υἱοῦ τ. ἀνθρώπου] He who speaks a word against the Son of Man, being offended by My outward appearance, seeing

¹ They who sin thus (says Athanasius) refer the work of God to the Devil; they judge God to be the Devil; and the true God to have nothing more in His works than the Evil Spirit. See *Athanas.* ad Serapion. § 50.

² See à *Lapide* here and *Olshausen*, and Professor *Brown*, On Article xvi.
³ See St. Mark iii. 30. So *Athanas.* adv. Serapion. (iv. p. 562). *SS. Jerome, Chrysostom, Ambrose*, and others interpret the passage.

εἶπε κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. ⁽¹⁹⁴⁾ ³³ Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ³⁴ Ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ⁽¹⁹⁵⁾ ³⁵ Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. ⁽¹⁹⁶⁾ ³⁶ Δέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· ³⁷ ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

⁽¹⁹⁷⁾ ³⁸ Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ⁽¹⁹⁸⁾ ³⁹ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ⁴⁰ Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν

m ch. 7. 17.
Luke 6. 43, sq.

n ch. 3. 7.
& 23. 33.
Luke 6. 45.

o ch. 16. 1.
Mark 8. 11.
Luke 11. 16, 29.
1 Cor. 1. 22.
p. Jonah 1. 17.
& 2. 1, 2.

that I am supposed to be the carpenter's son, and to have James and Joses and Judas for My brethren, he may be forgiven; but he who sees My mighty works, and reviles Me who am the Word of God, and says that the works of the Holy Spirit, working by Me, are the works of Beelzebub, has no forgiveness. (Jerome.)

— οὔτε ἐν τῷ μέλλοντι] Some have hence inferred that sins not forgiven in this world may be forgiven in another. But this inference contradicts the general teaching of Scripture. (St. Luke xvi. 26, and note. John ix. 4. Heb. iii. 13; ix. 27.) The Glossa on this passage says, "hence is refuted the heresy of Origen, who said that after many ages all sinners should obtain pardon;" and St. Mark says (ch. iii. 29), οὐκ ἔχει ἀφεσιν εἰς τὸν αἰῶνα. The phrase taken together signifies *penitentiam*, and is a Hebraism found in the Talmud. See *Vorstinus* de Hebr. p. 42, just as ἐν τῷ αἰῶνι τούτῳ καὶ ἐν τῷ μέλλοντι, Ep. i. 21, is a Hebraism for *semper*.

It is observable that the Hebrew עולם (*olam*), according as it is used with certain pronouns, signifies both 'this world' and 'eternity.' Hence the similar use of *αἰών* in the N. Test., i. e. ὁ αἰών οὗτος, this present world; ὁ αἰών ἑκείνος, that world which is to come; εἰς τὸν αἰῶνα, for the world, the future world, that which is κατ' ἐξοχὴν the world for which we ought to prepare; εἰς τοὺς αἰῶνας, for all ages; hence αἰώνιος, everlasting. See Matt. xxv. 46.

33. ποιήσατε] Cp. John viii. 53. *Indicite, agnoscite, fatemini; scitatis.* (Euthym.) It is a rule often applicable to the diction of the N. Test., that "verba quæ facere significant *agnitionem* facti significant." Cp. *Glossa*. Phil. Sac. p. 370.

Ye accuse Me of working by Beelzebub. But if the devil be evil, he cannot do good works, so that if My works are good the devil is not the doer of them. (Jerome.) A tree is known by its fruits, not the fruits by the tree. The tree is the cause of the fruit, but the fruit is the proof of the tree. But ye reverse this. Having no fault to find with the fruit, ye pass sentence against the tree, saying that I have a devil. (Chrys.)

Since a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit (Matt. vii. 17), therefore (ποιήσατε) *reognoize* my works as good; or, if you will not do this, prove Me to be evil, and therefore My works evil, for a tree is known by its fruits. But since the fruits I bring forth are good, and you cannot deny this, therefore I cannot be evil. Therefore *scite me* as such, confess Me to be the Son of God. But ye who charge Me with working by means of Beelzebub, are children of the Evil One. Ye yourselves are γεννήματα ἰχιδνῶν, the brood of the Old Serpent, how therefore can you speak what is good? No wonder, therefore, that you, being the children of the devil, revile the Son of God, and make Him an agent of the Evil one.

He then describes the punishment of evil words.

36. ῥῆμα ἀργόν] *ἀργός* here is not simply *otiosus*, as a person at leisure,—much less as a person who enjoys seasonable leisure in order that he may work,—but as one who will not work when he ought to work ('qui opus detrectat'). Cp. 2 Pet. i. 8, οὐκ ἀργοὺς οὐδὲ ἀκάρτους, and Eph. v. 11.

"*Otiōsum* verbum," says Jerome, "est quod sine utilitate et loquentis dicitur et audientis, si *omissis seriis* de rebus frivolis loquamur;" and therefore a person is guilty of ῥήματα ἀργά, who omits to use speech for its proper purpose of edification to men and of glory to God, and abuses the best member that he has (Pa. cviii. 1) in uttering words of levity, impurity, or outrage against God and calumny against man. How much more one who disseminates them by the public press!

¹ Something like the notion derived from this text, and propagated by some in our own days, that our Lord was crucified on a Thursday, and therefore the observance of Good Friday is unscriptural, was broached and exploded in ancient times. See *Bp. Pearson*, p. 488; à *Lapide* in loc. The following is from *Knis*. "Duas tantum noctes, et unum diem Jesus in sepulchro fuit: sed Hebræi qui noctem diem initium constituebant, duas noctes cum partibus primi ac tertii diei tres dies aliquæ tres noctes vocabant, tempus incompletum pro completo habebant; et in omnibus fere linguis,

— ἀποδώσουσι περὶ αὐτοῦ λόγον] This anomaly of Syntax, found sometimes in classical authors (*Math. Gr.* §§ 310. 562), is of frequent occurrence in Hebrew (Gen. ii. 17. Exod. xxxii. 1. Ezek. xxxiii. 2. John xvii. 2. Acts x. 38), and is very useful in order to bring out the prominent idea (here ῥῆμα ἀργόν) at the beginning of the sentence.

Here it may be observed generally that most of the anomalies of language in the New Testament, which at first may offend the taste of the classical reader, are Hebraisms consecrated by use in the Old Testament, and are doubtless designed to remind him of the connexion of the New Testament with the Old, and to show that both Testaments are distinct from other books, and are from One and the same Hand. And they are admirably contrived to facilitate the grouping of ideas, and for presenting them in the best form and with the brightest colouring to the reader. They may indeed be called *solecisms*, when measured by the standards of human Philology; but they are above those standards, and are to be referred to the rules of another and higher Grammar—the Grammar of Inspiration.

38. σημεῖον] i. e. ἀπὸ τοῦ οὐρανοῦ (see xvi. 1. Mark viii. 11); such as was given under Moses by the pillar of cloud, the thunders at Sinai, the manna in the wilderness, or in fire as by Elias, or with thunder as under Samuel. They require a sign,—as if the miracles they had seen were no signs. (Jerome.) Well may He say ἰ-
ζητεῖ.

39. μοιχαλὶς] *adulterous*: because it had forsaken God and joined itself to others in spiritual harlotry. (Jerome.)

— σημεῖον οὐ δοθήσεται] i. e. none in answer to their demands and to gratify their curiosity (cp. Herod's case, Luke xxiii. 8); and that which shall be given shall not be from heaven, but from the grave, and will not persuade them to believe, but condemn their unbelief.

But did not Christ give other σημεῖα? Yes; but not to the curiosity of a wicked and adulterous generation. See Mark vi. 5. Luke xxiii. 8.

But was the resurrection (typified by Jonah) given in answer to a challenge from that generation? Yes. See xxvii. 40. Mark xv. 29. John ii. 20, 21.

— Ἰωνᾶ τοῦ προφήτου] Jonah was a σημεῖον of Christ,—

In preaching before and after his resurrection.

In offering himself to death to appease the storm and save the ship—an argument for the Atonement.

In his burial and resurrection after three days.

On the parallel between Jesus and Jonas, see *Cyriil. Hieros.* Catech. xiv. p. 213.

Our Lord sometimes speaks of His resurrection as to take place on the third day (cp. Matt. xvi. 21; xvii. 23; xx. 19. Mark x. 34. Luke xviii. 33; xxiv. 7); and sometimes as to take place after three days (Mark viii. 31. Matt. xxvi. 61; xxvii. 63). These periods therefore are coincident. This is explained from the Jewish mode of reckoning time, according to which any portion, however short, of the period of twenty-four hours was reckoned as a *νυχθημέριον*. See below xvii. 1, and *Hieron. Theophyl., Aug., and Bp. Pearson* On the Creed, Art. v. pp. 488. 492, and the notes. "I have treated more fully," says St. Jerome, "on this passage on my comment on the Prophet Jonah. I will now only say, that this is to be explained by a figure of speech called *synecdoche*, by which a part is put for the whole; not that our Lord was three whole days and three nights in the grave, but part of Friday, part of Sunday, and the whole of Saturday are reckoned as three days."

The days of Christ's absence from His disciples were shortened

pars diei, mensis, anni, dies, mensis, annus per synecdochen diei solet. Sic etiam 1 Sam. xxx. 12. tres dies et noctes, v. 13, explicatur usque ad diem tertium; add. 2 Chron. x. 5, coll. v. 12. Gen. xlii. 17, 18. Deut. xiv. 28, coll. xxvi. 12. Tob. iii. 12, 13. Vid. Relandi Antiqq. Hebr. iv. 20, hanc verò fuisse Judæorum loquendi consuetudinem, et hic ipse locus noniter docet, et exinde quoque patet quod ut probe Relandus l. h. monuit, nunquam Apostolis controversia mota est de spatio hoc dierum trium et noctium quo se Jesus in sepulchro commoraturum esse prædixerat."

τῆ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Τίος τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ⁴¹ Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῶνᾶ· καὶ ἰδοὺ πλείον Ἰωῶνᾶ ὧδε. ⁴² Βασιλίσσα Νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλείον Σολομῶνος ὧδε. ⁽¹³⁹⁾ ⁴³ Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀπάανσιν, καὶ οὐχ εὐρίσκει. ⁴⁴ Τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἔλθον εὐρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον· ⁴⁵ τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

⁽¹⁴⁰⁾ ⁴⁶ Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσθήκισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. ⁴⁷ εἶπε δὲ τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐσθήκισι, ζητοῦντές σοι λαλήσαι. ⁴⁸ Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; ⁴⁹ καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ⁵⁰ ὅστις γὰρ ἂν ποιῆσῃ τὸ θέλημα

in mercy to them as far as was consistent with the fulfilment of the prophecy.

Here is an observable instance of the uses of the Gospels in confirming the *Old Testament*. Our Lord here refers to the wonderful history of Jonah, swallowed and disgorged by the fish. He treats it as a true history to be understood in its plain sense, and expounds the meaning of it, hitherto unrevealed, viz. that it was not only a history, but also a prophecy, a typical representation of Himself,—of His own wonderful Death, Burial, and Resurrection. Cp. the testimony of the Holy Ghost, speaking by the Apostle St. Peter, confirming the history of *Balaam* and the ass. (2 Pet. ii. 15.)

By this specimen of Divine exposition, Our Lord suggests to all readers of the Old Testament the belief, that whatever they may now find there difficult to be understood, will one day be explained, and perhaps be seen to be prophetic and typical of the greatest mysteries of the Gospel; and that in the mean time it is an exercise of their Faith, and a trial of their humility,—a divinely appointed instrument of their moral probation. And it is because they are strange and marvellous, that such histories as those of Jonah and Balaam are the best tests of the strength of our faith.

⁴⁰ καρδία τῆς γῆς] Jonah's soul as well as body was ἐν τῇ κοιλίᾳ τοῦ κήτους (Jonah ii. 1). Therefore the καρδία γῆς may be what St. Paul calls τὰ κατώτερα τῆς γῆς (Eph. iv. 9. 1 Pet. iii. 19. See the passages of the Fathers, quoted by *Br. Pearson*, Art. v. pp. 443—450), and this appears to be spoken of our Lord's human soul descending into *Sheol* or Hades.

⁴² Βασιλίσσα Νότου] Observe the absence of the article. See i. 1.

—περάτων τῆς γῆς] Hebr. גַּוְוֹן רִיבֹר or צַרְרָה (*aphs* or *ketsoth kaarets*), Ps. ii. 8; lxx. 8, and *passim*.

⁴³ ἀνύδρων τόπων] The opposites of Paradise, and striking witnesses of man's sin, which is the physical as well as moral wildness and desolation (cp. *Olshausen* here).

⁴⁴ οἶκόν μου] "Suum putat; ἐξῆλθον, quasi non ejectus." (*Beng.*) —εὐρίσκει σχολάζοντα] "Vacuam Deo, Deique gratiâ, ideoque aptam ut fiat domus Diaboli, nam *Nihil* agere est male agere." And it was swept and garnished like an untenanted lodging, ready to be let to the first comer.

⁴⁵ οὕτως ἔσται τῇ γενεᾷ τ.] The evil spirit had been cast out of the Jewish Nation when they received the Law; and he walked in the wilderness of heathenism. But the heathen would believe in God, and the Devil be cast out of them and return to the Jews whom he had left, and the last state of that Nation is worse than the first; for they are now beset by a larger number of evil spirits, when they blaspheme Christ in their synagogues, and so they are in a worse condition than when they were in Egypt itself,

before the Law. Accordingly the calamities which befel the Jews under Vespasian and Titus, were far more grievous than any in Egypt, Babylon, or under Antiochus. (*Jerome*.) A warning to those who speak softly of *Judaism*, as it is *now*. We must pray for the *Jews*, and even the more fervently, because Christ has taught us to detest *Judaism*.

⁴⁶ ἀδελφοί] Compare Matt. xiii. 55, where his brethren are called James and Joseph and Simon and Judas, and these were sons of a Mary. See Matt. xxvii. 56. Some of the ancients imagined that these were children of Joseph by a former marriage. (*Euseb.* ii. 1.) But the more probable opinion is that they were *consobriti*, or cousins of Christ (*Euseb.* Hist. iii. 11); sons of the Mary who was the sister of the Blessed Virgin and wife of Cleophas or Alphaeus. See x. 3 John xix. 25. *Jerome*, ad loc., who calls them "Maris liberorum, materteræ Domini quæ esse dicitur mater Jacobi et Josephi et Judæ." See also *Br. Pearson* On the Creed, Art. iii. pp. 330—333, and *Dr. W. H. Mill's* Dissertations, ii. pp. 221—290.

⁴⁸ τίς ἐστὶν ἡ μήτηρ μου] "Non spernit matrem, sed anteposit Patrem." (*Bengel*.)

"Qui Christi frater est credendo, mater efficitur prædicando; quasi enim parit eum quem in corde audientis infuderit; et si per ejus vocem amor Domini in proximi mente generatur." (*Greg. M.* Moral. in Evang. i. 3, p. 1445.)

His mother was perhaps moved by a spirit of vain glory, and came to draw Him from preaching; to display to the multitude the power she had over One who could work so great miracles. (*Theophylact* on Mark iii. 32.) Hear what He says, because His mother and His brethren were eager to show that they were related to Him, and were vain-glorious on that account. (*St. Chrys.* on ch. viii. 20.) Hence we learn that it was of no benefit even to have borne Christ in the womb, and to bring forth that Wonderful Offspring,—without holiness.

He uttered these words, not as if He were ashamed of His Mother, or denied her to be His Mother, but to show that her maternity was of no benefit to her unless she did her duty. And what she *now* attempted to do was an effort of exceeding vain glory. For she desired to show the people that she had power and authority over her Son. Observe her folly² and theirs, for when they ought to have come in and listened with the multitude, and if they were not willing to do this, to await the conclusion of His Discourse, and then to address Him, they call Him out, and do this in the presence of all, betraying excessive ambition, and wishing to show that they can command Him. (*Chrys.*)

There is but one true nobility, that of obedience to God. This is greater than that of the Virgin's relationship to Christ. Therefore when a woman in the crowd exclaimed, "Blessed is the womb that bare

¹ The following important fragment on the *four Marys* is from *Papias*, scholar of St. John (sp. *Romth.* Reliq. Sacr. ex Cod. MSS. 2397).

"i. *Maria*, mater Domini. ii. *Maria*, Cleophas sive Alphaei uxor, quæ fuit mater Jacobi Episcopi et Apostoli, et Simonis et Thadæi et cujusdam Joseph. iii. *Maria* Salome, uxor Zebedel, mater Joannis Evangelistæ et Jacobi (confer Matt. xxvii. 56, et Marc. xv. 40 et xvi. 7). iv. *Maria* Magdalena. (We may add v. *Mary* of Bethany.)

"Istæ quatuor in evangelio reperuntur. Jacobus et Judas et Joseph filii erant matris Domini. Jacobus, quoque et Joannes III alterius

materteræ Domini fuerunt filii. Iida *Maria* Jacobi Minoris et Joseph mater, uxor Alphaei soror fuit Mariæ, matris Domini, quam Cleophas Joannes nominat (xix. 25), vel à patre vel à gentilitatis familiâ vel aliâ causâ. Iilda *Maria* Salome vel à viro, vel à vico, dicitur: hanc eandem Cleophas quidam dicunt, quod duos viros habuerit."

² ἀπόνοια—a strong term (which it has become necessary to point out), showing what would have been the opinion of *St. Chrysostom* and the Church in his age, of the doctrine now enforced as an article of faith; viz. that of the exemption of the Blessed Virgin from original and actual sin.

τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

XIII. (13¹/_{II}) ¹ Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ^a ἐκάθητο παρὰ τὴν θάλασσαν ² καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. ³ Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν ⁴ καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά. ⁵ Ἄλλα δὲ ἔπεσε ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν. καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· ⁶ ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ, διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. ⁷ Ἄλλα δὲ ἔπεσε ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά. ⁸ Ἄλλα δὲ ἔπεσε ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ⁹ Ὁ ἔχων ὄρα ἀκούειν, ἀκούτω. ¹⁰ Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ¹¹ ^b Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅτι ὑμῖν δέδοται γινῶναι

^a Mark 4. 1.
Luke 8. 4.

^b ch. 16. 17.
1 Cor. 2. 10.
1 John 2. 27.

Thee, and the paps that Thou hast sucked; He did not say She is not My Mother, but if she desires to be blessed let her do the will of God; He said, yea, rather, blessed are they that hear the word of God, and keep it (St. Luke xi. 27). *Chrys.*

See also *St. Aug.* (in Joan. Tract. x.) "Mater mea quam appellatis felicem, inde felix est quia verbum Dei audit non quia in illa verbum caro factum est, sed quia custodit ipsum verbum Dei, per quod facta est et quod in illa caro factum est."

How many women have blessed that Holy Virgin and her womb, and have desired to be such a mother as she was! What hinders them? Christ has made for us a wide way to this happiness: and not only women, but men may tread it; the way of Obedience, this is it which makes such a mother—not the throes of parturition. (*Chrys.*)

CH. XIII. 3. ἐν παραβολαῖς] Hebr. מְהַלִּים (*mehalim*), from root מָהַל (*mashal*), to compare, make like. See Ps. xlix. 12. Isaiah xiv. 10; xlv. 5, and from the frequent use of comparisons in short pithy sayings among the Orientals (see the Talmud, *passim*, Cod. Berachoth, Cod. Schabbath, &c.). The word *mashal* often signifies some sententious adage, apophthegm, or speech (αἶνος, ἀπόλογος),—and therefore Balaam's prophecy is so called¹, Numb. xxiii. 18; xxiv. 15. Cp. Isa. xiv. 4. 2 Chron. vii. 20; and Job's speech, xxvii. 1.

The word παραβολή had been applied by the LXX to the *Proverbs* of Solomon (1 Kings iv. 32, ἐλάλησε τρισχίλιαι παραβολάς); but the *Proverbs* are inscribed *προιμίαι*, which is a more general term. See John xvi. 25.

— ἰδὸν ἐξῆλθεν] See *Clem. Rom.* § 24, p. 101.

This Chapter may be described as containing a Divine Treatise on the Church Militant here on earth. The Parables in it form a whole, representing the true nature of the βασιλεία τοῦ Θεοῦ, or of the Christian Church as far as it is visible.

That of the *Sower* (v. 3), explained by Christ Himself (Matt. xiii. 18. Mark iv. 14. Luke viii. 11), exhibits Christ going forth to sow the Seed of the Word, and the various reception of the same divine seed by various persons, according to their disposition and temper, and their resistance or non-resistance to the temptations of the World, the Flesh, and the Devil; and it brings out the doctrine that we must take heed how we hear (Luke viii. 10), and receive with meekness the engrafted Word. (James i. 21.)

That of the *Tares and Wheat* (v. 24) accounts for the existence of *Evil* in this world, and declares that it is not from God, at the same time that it assures us of God's perfect goodness, and of His desire and design (short of *compulsion*) that the whole world should be saved; for as our Lord declares, "the Field is the World,"—that is, in His Will and design the Church is co-extensive with the World; it assures us also of the preservation of Good, and of the continuance of the Church Visible unto the End; and of the future, full, and final Victory of Good over Evil, and of the everlasting reward of Virtue, and eternal punishment of Sin.

It therefore warns us not to be staggered and perplexed by the temporary triumphs of Evil, or of Heresy and Schism in the Church, and of Vice in the World. It inculcates the duties of Faith, Steadfastness, Patience, Forbearance, Courage, Hope, and Love; and of maintaining unity in the Church, and of endeavouring to reclaim the erring and to overcome evil with good.

That of the *Grains of Mustard-seed* (v. 31) is prophetic of the growth of the Gospel from very small beginnings throughout the whole world, and of the reception of Gentile Nations beneath its

shadow, as birds of the air flock to, and nestle in, the branches of a tree. And it calls attention to the marvellous and continued propagation of the Gospel, as indicating that it is from God, and will ever be protected by His Omnipotence and Love.

That of the *Leaven* (v. 33) calls attention to human agency,—especially to that of the Church,—symbolized by the woman employed as God's chosen instrument in this divine work of evangelization, and it reminds all and each member of the Church of their missionary duties.

These Parables being prophetic, are designed to afford evidence of the truth of Christianity; and they have given, and will ever continue to give such evidence, by their gradual accomplishment in the diffusion of the Gospel of Christ.

The Parable of the *Treasure* found in the field (v. 44), intimates that God, of His own accord, discovers the truth to persons engaged in doing their duty, if they have such dispositions as would lead them to sell all for the truth's sake.

The Parable of the *Pearl* (v. 45) indicates that if men seek for truth, with a readiness to sell all for it, they will certainly find it.

Both these Parables inculcate the duty of forming and cherishing such a temper as would dispose us to purchase Truth at any cost, and not to sell it at any price.

The Parable of the *Draw-net* (v. 47) intimates the use made by God of the Fishers of men, to draw the Net of the Gospel through the sea of this world; and teaches, that in this net—i. e. in the Church Visible on Earth—there are and ever will be, some of every kind, bad fish mingled with good; but that at last the net will be drawn to shore; and then, at the end of the world, a severance will be made for ever of the good from the bad, and some be saved and others lost.

"On the last (or seventh Parable)," says *Alexander Knox*³, "that of the Net, I need not dwell. Like the Seventh Seal and the Seventh Trumpet in the Apocalypse, it apparently does little more than mark the final close."

But this may be added, that it declares

That the present mixed state of the Visible Church will continue to the end.

That the Missionary work of the Church will also continue to the end.

That the Net of Evangelical Preaching will be drawn through the whole Sea of the World.

That there is a judgment to come.

These truths—inculcating the Christian duties of charity, patience, zeal, faith, hope, and watchfulness, are propounded in the last parable as being of special importance and requiring continual attention.

It is observable, that all these parables concerning the βασιλεία τῶν οὐρανῶν are declaratory rather of the condition of the Church in its present mixed and imperfect state on earth, than of its future condition when cleansed from all taint and blemish in heaven; i. e. they teach us to lay very great stress on the performance of present duty, in order to future glory.

9. ὁ ἔχων ὄρα ἀκούειν] A solemn saying, showing man's great proneness to inattention, and the absolute necessity of attention to Christ's words, and therefore often repeated by our Lord on earth and even from heaven, after His ascension. See Matt. xi. 15; xiii. 43; and Rev. ii. 7, "He that hath an ear," &c. Rev. ii. 11. 17. 29; iii. 6. 13. 22.

11. ὑμῖν δέδοται] Faith, therefore, and knowledge of truth, are

¹ See *Vorst.* de Hebr. p. 140, and *Glass.* Philol. Sacr. pp. 217—224. 914, and Notes on the Parables by Rev. R. C. Trench, B.D., Lond. 1853, fifth edition, and *Olshausen's* note here, who refers with commendation to *Unger's* work, De Parabolarum Jesu Naturâ et Interpretatione, Lips. 1828. A list of works on the Parables will be found in *Mr. Trench's* excellent

Volume, pp. 520—523. For some topographical illustrations see *Stanley*, *Palcest.*, p. 409—23.

² Cp. *Iren.* iv. 29.

³ *Remains*, i. p. 425, where are some excellent remarks on these parables. Cp. *Aug. Comment.* in *Matth.* i. 10—16.

c ch. 25. 29.
Mark 4. 25.
Luke 8. 18.
& 19. 26.

d Isa. 6. 9.
Mark 4. 12.
Luke 8. 10.
John 12. 40.
Acts 28. 26.
Rom. 11. 8.

e ch. 16. 17.
Luke 10. 23.

f Mark 4. 14, &c.
Luke 8. 11, &c.

g Isa. 58. 2.
John 5. 35.

τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. ⁽¹⁸³⁾ 12^c ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. ⁽¹⁸³⁾ 13 Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ· ὅτι βλέποντες, οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. 14^d Καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα, Ἀκοῆ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέπετε, καὶ οὐ μὴ ἴδητε. 15 Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. ⁽¹⁸⁴⁾ 16^e Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὄρα ὑμῶν, ὅτι ἀκούει. 17 Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ⁽¹⁸⁵⁾ 18^f Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. 19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ ποιηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. 20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἵωνος τούτου, καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον, καὶ ἀκαρπὸς γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.

⁽¹⁸⁶⁾ 24^g Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 ἐν δὲ τῷ καθεύδει τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. 26 Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; 28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ

God's gifts to be sought by prayer. Hence the ignorance and folly of the wise, i. e. of those who deem themselves so, such as Scribes and Pharisees, and all who are like them; and hence Christ spake in parables, which would be intelligible to all who pray for grace to understand them, but not to those who despise Him and esteem themselves; and thus the Parables were designed as a moral trial and visible manifestation of men's tempers, whether they are fit for the Kingdom of Heaven, which these parables describe.

— μυστήρια] μυστήριον either from Gr. μύς, μίμνεται, *clauso*; or (as Casaubon and others suppose) from Hebr. מִסְתָּר (mistar), from root טָפַר (*sathar*), *occultavit*; hence something which is involved, or concealed, or symbolized by something external, as the soul in the body.—*sacramentum*.

12. οὐκ ἔχει] For a person is not supposed to have if he does not see what he has. God intends that His gifts shall be χρήματα, not κτήματα.

14. ἡ προφητεία Ἡσαίου] Isa. vi. 9. The verbs are imperative in the original, here they are future (as also Acts xxviii. 26). This deserves notice, as explaining this and other similar prophecies, where the sin of man seems to be represented as due to the will of God. The Holy Spirit here teaches us how these prophecies are to be understood, viz. as Divine declarations of the future; and He confirms the LXX interpretation, who had already rendered them in this way, and whose words He adopts here *literatim*.

By employing here and in other places the LXX, and in not doing so *always* (see above, xii. 18), He shows that the sense given in the former cases is a correct and clear sense; and in the latter cases He intimates, that though it may be a correct sense, yet it is not

so clear as is desirable for those (i. e. for the Gentiles as well as Jews) to whom the Gospels are delivered, and for whom they were written.

15. ἐκάμμυσαν] "Ergo Deus eos sanare voluerat." (Beng.)

19. οὗτος] It is observable that all the Evangelists use the masculine gender here, i. e. they consider the person as *sonus*; that is, the seed is not responsible for the use made of the seed; but the person who receives the seed is responsible, and is therefore identified with it: the seed passes into him, is moulded up with him, and assumes his nature, it *loses*, as it were, *its own gender and number*, and takes *his*. See Mark iv. 16. 18, οἱ σπειρόμενοι, and Luke viii. 13, οἱ ἐπὶ πίττας.

25. ζιζάνια] 'Talmudici nominant, צִיִּין (*zonim*)¹, a degenerate wheat, and which may also be reclaimed into wheat.

26. ἐφάνη τὰ ζιζάνια] The Tares were *apparent*. This, combined with v. 30, supplies an answer to those who say that heretics may be destroyed by force if they are *knovm* to be such. (Crys.) Aug. Qu. in Matt. qu. 2. In such a case, if they remain obstinate, they are indeed to be separated by the wholesome exercise of Church Discipline from Communion with the Church in holy offices (see Matt. xviii. 17. 1 Cor. v. 5. 9. Article xxxiii.), and therefore this parable gives no countenance to the Erastian² theory that all Church power consists merely in persuasion. On the other hand, they are not to be eradicated from the soil, because, through the frailty of human judgment, what may seem to be ζιζάνια, *tares*, may not be ζιζάνια, and wheat may be rooted up as tares; and because what are now degenerate wheat, may one day become good wheat, and be gathered as such into the garner of heaven. (Cp. Jerome here.)

¹ Tractat Kilaim, I. Halach 1 (*Melochlor*, apud *Mintert* in v.), "genus seminis quod tritici erat non ab simile, verum degenerabat." See *Winer*, Lex. sub v. *Loich*, oder *Tollkorn*. Latin *Lolium temulentum*. *Virg.*

Georg. i. 154. Fr. *gerois*. See also *Trench*, p. 91.

² Cp. *Hammond* on the Power of the Keys, i. p. 429. *Bp. Sanderson*, *Praelect.* vii. 29. *Archd. Polt*, On Christian Sovereignty, p. 24.

δὲ ἔφη, Οὐ μῆποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον;
 30 ἄφετε συναξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

(187) 31 ἰ * Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοία ἐστὶν ἡ βασι-
 λεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ
 αὐτοῦ. 32 ὁ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ,
 μέζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ
 οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

(188) 33 κ * Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς: Ὁμοία ἐστὶν ἡ βασιλεία τῶν
 οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ
 ἐξυμώθη ὅλον.

(189) 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις: καὶ
 χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. 35 ὅπως πληρωθῇ τὸ ρῆθὲν διὰ τοῦ
 προφήτου λέγοντος, Ἀνοιξέω ἐν παραβολαῖς τὸ στόμα μου: ἐρεύξομαι
 κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

(190) 36 Τότε ἀφείδους ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς: καὶ προσῆλθον
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
 τοῦ ἀγροῦ. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα
 ἔστω ὁ Υἱὸς τοῦ ἀνθρώπου. 38 ὁ δὲ ἀγρὸς ἔστω ὁ κόσμος: τὸ δὲ καλὸν
 σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας: τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ

30. ἀφετε συναξάνεσθαι.] For ancient expositions of doctrine to be derived from this Parable, and also from that of the Drawnet; with which we may compare the words of the Baptist concerning the Chaff and the Wheat, Matt. iii. 12, Luke iii. 17, which were generally associated by the Fathers with these parables¹; see foot note.

Among English Divines we may refer to the words of *Hooker*, iii. 1. 8 and 10, "Our Saviour compareth His Church unto a field, where Tares manifestly known and seen by all men do grow intermingled with good corn, and even so shall continue till the full consummation of the world. God hath ever, and ever shall have, some Church Visible upon earth. The Church of Christ which was from the beginning is, and continueth unto the end. Of which Church all parts have not been always equally sincere and sound."

And, again, lxi. 6. "The (Visible) Church of God (on earth) (i. e. as far as it is an object for the sense and judgment of man) may contain them which are not indeed His, yet (by reason of their outward profession of Christ) must be *repudiated* His by us, that know not their inward thoughts.

"For to this, and no other purpose, are meant those Parables which our Saviour in the Gospel hath, concerning mixture of Vice with Virtue, Light with Darkness, Truth with Error, as well and openly known and seen as cunningly cloaked."

So *Bp. Pearson*, On the Creed, art. ix., "Within the notion of the Church (Visible on Earth) are comprehended good and bad, being both externally called. For the kingdom of heaven is like unto a Field, in which wheat and tares grow together unto the harvest; like unto a Net that was cast into the sea, and gathered of every kind; like unto a Floor, in which is laid up wheat and chaff. I conclude, therefore, as the ancient Catholics did against the Donatists, that within the Church, in the public profession and external Communion thereof, are contained persons truly good and sanctified, and hereafter saved; and, together with them, other persons, hereafter to be damned."

See also *Bp. Beveridge* and *Professor Broume*, on Article xxvi.

¹ See particularly the doctrinal and practical instruction deduced from them by *St. Augustine*, in his works against the Donatists, particularly in vol. ix. ed. Benedict. See also, e. g. Sermon lxxviii. 21, 22, p. 687. Some passages are quoted in *Theophilus Anglicanus*, part i. ch. ii., e. g. as follows:—*St. Aug.* iv. 497 (addressing the Donatists), says, "Tolera et zizanias, si triticum es; tolera paleam, si triticum es; tolera pisces malos inter retia, si pisces bonos es. Quare ante tempus ventilationis avolasti? Quare ante tempus messis frumenta eradicasti tecum? quare, antequam ad litus venires, retia disruptisti?"—And v. 129, "Geme in arce ut pseudos in horreo."

Again, *Epist.* cv. 16. "Quos corrigere non valemus, etiamsi necessitas cogit pro salute cæterorum ut Dei sacramenta nobiscum communicent, peccatis tamen eorum non communicemus, quod non fit nisi *consentiendo et faciendo*. Sic enim eos in isto mundo, in quo Ecclesia catholica per omnes gentes diffunditur, quam *agrum suum* Dominus dicit, tanquam *sizania* inter *triticum*, vel in hac unitatis arce tanquam *paleam* permixtam *frumento*, vel intra *retia* verbi et sacramenti tanquam *malos pisces* cum *bonis* inclusos, usque ad tempus *messis* aut *ventilationis* aut *historis* toleramus, ne propter illos eradicemus et triticum, aut grana nuda ante tempus

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31. σινάπεως] The Talmudic *תרי* (*chardel* or *chardlo*), Mischna Schabb 20, 2. The Rabbis speak of it as a tree, *Sinapis nigra*.

33. ζύμη] 'fermentum,' from ζέω, 'ferveo,' sour dough. Hebr. *צומ* (*chamets*), so called from its acid and fermenting quality, whence it had been employed figuratively in the Old Testament (*Hosea* vii. 4) for what diffuses itself.

— *σάτα τρία*] *σάτον*. Hebr. *שאה* (*seah*), $\frac{1}{3}$ of an ephah.

— *ἵνα οὗ ἐξυμώθῃ ὅλον*] Till the whole ephah (the same size as the Bath) of the world be leavened. "Sanctificatur enim per Ecclesiam velut quoddam fermentantis officium Scripturarumque doctrinam." (*St. Asaph*, on Luke xiii. 21.) The *indicative* ἐξυμώθη (not subjunctive ζυμώθῃ) shows that the whole *will* be leavened.

35. τοῦ προφήτου] From Ps. lxxviii. 2, attributed to Asaph. St. Matthew here follows the LXX in the former part of the quotation, but in the latter *ὁ πνεῦμα ἁγίου* (*abisa chidoth pnyeh-kedem*), where the LXX have *φθίγξομαι προβλήματα ἀπ' ἀρχῆς*, he has paraphrastically, but more strongly and expressively, *ἐρεύξομαι* (a word properly applied to Him who is the *Fountain* of living waters) *κεκρυμμένα ἀπὸ καταβολῆς κόσμου*. See *Surenhus*, pp. 245, 246.

This is a difficult passage. If we examine the lxxviii Psalm, we find it to be a *History* of the Ancient Church in the Wilderness. And it commences with the solemn appeal, "Hear My Law, O My People," words only appropriate in the mouth of *God*. And in the second verse historical records are called *parables* and dark sayings (*chidoth*), *piercing words* (from rad. *πι*, *muoro*), *ἀντικεντρα*.

The solution of these questions seems to be given by the Holy Spirit in the present passage applying those words to Christ. Christ speaks by Asaph. Christ calls on His people to hear His Law. And the *historical* records of the Ancient Church are dark sayings, for they are *τύποι εὐαγγελίου*. As St. Paul shows (1 Cor. x. 11), they are figures of the *βασιλεία τοῦ οὐρανοῦ*, symbols of the Christian Church; not only true *Historia*, but *Prophetical Parables* in action², and so they belong to the same system of Divine Teaching as the

de arce separata, non in horreum mittenda purgemus, sed volatilibus colligenda proliciamus; aut disrupta per schismata retibus, dum quasi malos pisces cavemus, in mare perniciosæ libertatis exeamus."

St. Cyrillus, de Unit. Eccles. p. 111: "Nemo existimet bonos Ecclesie posse discedere. Triticum non rapit ventus; *isanae palee imperitias jaculantur*." And *Epist.* liv. p. 99: "Étai videntur in Ecclesia esse *sizania*, non tamen impediri debet aut fides aut caritas nostra, ut, quoniam *sizania* esse in Ecclesia cornimus, ipsi de Ecclesia recedamus. Nobis tantummodo laborandum est ut *frumentum* esse possimus, ut, cum cæperit frumentum Dominici horrea condi, fructum pro opere nostro et labore capiamus."

² See *Linnæan Transact.* xxii. p. 450. *Billerbeck*, Flora Classica, p. 172. *Winer*, Lex. v. *Senf*.

³ As far as the People of Israel was a son of God, they were a type of Christ: the Holy Spirit applies to Christ a passage of *Hosea* spoken of Israel. "Out of Egypt have I called my Son." See above, ii. 15. In this respect, also, their history is parabolical, and is so treated by the Holy Spirit in the Gospel.

n Rev. 14. 14.
Joel 2. 13.

Πονηροῦ. ³⁹ ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἔστω ὁ Διάβολος ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος ἔστω οἱ δὲ θεριστὰι ἄγγελοί εἰσω. ⁴⁰ Ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου ⁴¹ ἀποστελεῖ ὁ Κύριος τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποι- οῦντας τὴν ἀνομίαν, ⁴² καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ⁴³ Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

o ch. 8. 12.

p Dan. 12. 3.
ver. 9.

q Prov. 2. 4.
& 3. 13.

⁴⁴ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ· ὃν εὐρὼν ἀνθρώπος ἐκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

r Prov. 8. 11.

⁴⁵ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· ⁴⁶ ὃς εὐρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

s ch. 25. 32.

⁴⁷ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· ⁴⁸ ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. ⁴⁹ Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, ⁵⁰ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ⁵¹ Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί, Κύριε. ⁵² Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίός ἐστω ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιὰ.

t ver. 42.
2 Thess. 1. 7—10.

u Mark 6. 1, 2.
Luke 4. 16.

⁵³ Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν· ⁵⁴ καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; ⁵⁵ Οὐχ οὗτός ἐστω ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ

v John 6. 42.
ch. 12. 46.
Mark 6. 3.

spoken Parables of this chapter; and the same words may be applied to both, "I will open my mouth in Parables."

⁴¹ τοῦτε ἄγγελοι αὐτοῦ] His Angels, the Angels belonging to Christ. He is therefore God.

— σκάνδαλα] *offensives, προσκόμματα, σκάζω, claudico*, Hebr. *ἕστρο, ὀφθαλμικαί, a scandal, or cause of stumbling and of sin. And σκανδαλίζω, to cause to stumble or sin.*

For an excellent account of these words, see *Vorst. de Hebr. pp. 87—101.*

^{44—52} θησαυροῦ] Christ is the treasure hid in the field; He is hid in the field of Holy Scripture, where He is prefigured by types and parables. (*Iren. iv. 26.*) On these parables see the Hom. of *Greg. M.* in *Evang. i. 11, p. 1473.*

⁴⁸ καθίσαντες] *studiosè.* (*Beng.*)

⁵² γραμματεῖς—καινὰ καὶ παλαιὰ] A scribe, *v. q. ἑρμ.* (*sopher*), (*Vorst. de Hebr. p. 83*), a teacher (*σοφός*) connected with *ἑρμ.* (*sopher*), a book, i. e. an interpreter of the sacred Volume. Christ in His Parables, precepts, and prayers did not disdain to avail Himself of what was already received in the world. He built His religion on the foundation of the Old Testament, and also on the primordial basis of man's original constitution and nature rightly understood¹. And He teaches His Apostles and Ministers not to reject any thing that is true, and therefore of God; but to avail themselves of what is old, in teaching what is new, and, by teaching what is new, to confirm what is old; to show that the Gospel is not contrary to the Law, and that both are from One and the Same Source (*cp. Iren. iv. 9*), in harmony with Nature (see *Iren. iv. 13*), and that One and the same God is Author of them all. God the Father is the Original of all; and God the Son, the Eternal Logos, Who manifests the Father by Creation and by Revelation.—Who made the World and Who Governs it,—is the Dispenser and Controller of all.

The necessity of this precept has been shown in the history of

the Marcionite² and Manichean³ controversy, and in the erroneous teaching of some in more recent times, who either, on the one side, would set aside Revelation on the plea that Reason is sufficient⁴, or, on the other side, would disparage Reason as if it were superseded by Revelation⁵.

"The Apostles," says *Jerome*, "were like Christ's notaries, who registered His words on the tables of their hearts, and draw out from that storehouse of doctrine things new and old, proving what they preached in the Gospel by testimonies of the Law and the prophets; whence the Bride says in the Canticles, 'At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved' (*Cant. vii. 13*)."

⁵³ μετῆρην] "Finem fecit *habitudi* Capernaumi. Deinceps ab Herode agitatus" (et ab incolis sprotus et ut ceteris predicaret) "in uno loco mansit." (*Bengel.*)

⁵⁴ πόθεν τούτῳ ἡ σοφία] Strange blindness in these Nazarenes! They wonder how Wisdom itself has wisdom, and how Power itself has power. But here was its cause, they deemed Him the Carpenter's Son. But their error is our safety; for thus His humanity is proved. (*Jerome.*)

⁵⁵ ὁ τέκτονος υἱός] Mark vi. 3, ὁ τέκτων. Cf. *Sozomen. vi. 2*, who relates that when a Christian was scoffingly asked by a heathen, What the carpenter's son was doing? he answered that He was making a coffin for Julian.

— ἡ μήτηρ] Hence we may infer that Joseph was dead.
— Μαριάμ, Ἰάκωβος] "Hos sic nominant quasi nil haberent nisi nomen." (*Beng.*)

— οἱ ἀδελφοί] See above, xii. 46. "Ἰάκωβος (i. e. minor) καὶ Ἰούδας auctores Epistolarum Canoniarum. . . Simon vel Simeon successit fratri Jacobo in Episcopatu Hierosolymitano." *Euseb. iii. 11* (*à Loxpide*). Cp. *Euseb. iv. 22.*

Joseph here seems to be the same as *Joseph* in xxvii. 56. It is pro-

¹ See *Bp. Butler's* Sermons on Human Nature.

² See *Tertullian*, adv. Marcion, p. 365.

³ See *St. Aug.* Works against the Manichæans, in vol. x. ed. Bened.

⁴ See *Leland's* History of Deism, ii. 32. 183.

⁵ See *Hooker*, I. xiv.; II. iv.; and II. viii. 7, and *Bp. Sanderson's* Prælectiōna, Frml. iv. Works, vol. iv. 76. 142.

καὶ Σίμων καὶ Ἰούδας; ⁵⁶ καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; ⁵⁷ καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ⁽¹⁴²⁾ Ὁ ^{w Mark 6. 4. Luke 4. 24. John 4. 44.} δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄνθρωπος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵⁸ Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς ^{x Mark 6. 5.} διὰ τὴν ἀπιστίαν αὐτῶν.

XIV. ⁽¹⁴²⁾ ¹ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν ^{a Mark 6. 14. Luke 9. 7.} Ἰησοῦ, ² καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργούσιν ἐν αὐτῷ. ⁽¹⁴⁴⁾ ³ Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδρασε αὐτὸν καὶ ἔθετο ἐν φυλακῇ, ^{b Mark 6. 17. Luke 3. 19.} διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· ⁴ ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστί σοι ἔχειν αὐτήν. ⁵ Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. ⁽¹⁴⁵⁾ ⁶ Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· ⁷ ὅθεν μεθ' ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰτήσῃται. ⁸ Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πύνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ⁹ Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὄρκους, καὶ τοὺς συνακειμένους, ἐκέλευσε δοθῆναι· ¹⁰ καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. ¹¹ Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πύνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. ¹² Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. ⁽¹⁴⁶⁾ ¹³ Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ ^{d Mark 6. 32. Luke 9. 10. John 6. 2.} εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.

¹⁴ Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ^{e Mark 6. 34, 35. Luke 9. 12. John 6. 5.} καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ⁽¹⁴⁷⁾ ¹⁵ Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα

babble that the four persons here named were sons of Cleopas or Alpheus.

CH. XIV. 1. [Ἡρώδης ὁ τετράρχης] Antipas, or Antipater, son of Herod the king, by Malthace, a Samaritan woman. (Joseph. Ant. xviii. 1. 9.) Tetrarch or ruler of Galilee and Perea. (Ibid. xvii. 8.) He had married the daughter of Aretas, King of Arabia, but deserted her for Herodias, daughter of Aristobulus, son of Herod the Great (Joseph. Ant. xviii. 5), and wife of Philip¹, son of Herod the Great by Mariamne (Joseph. ibid.). If a man died childless, his brother was commanded to marry his wife and raise up seed to his brother (Deut. xxv. 5). But if not, not. But Herod took to himself the wife of his brother, who had a daughter by him, and therefore John reproved him. (Chrys.)

Philip was alive at this time; and Herodias had issue then living by him; so that Herod was guilty of adultery. See Joseph. Ant. xviii. 6, 7. After the Baptist's death she commanded his dead body (σῶμα, Mark vi. 29; σῶμα, Matt. xiv. 12) to be cast out in contempt without burial², which accounts for the fact recorded in connexion with it by the Evangelists. Josephus relates that the army of Herod was destroyed by Aretas, his father-in-law, on account of the outrage committed by Herod Antipas on his daughter, and that the current opinion among the Jews was that this destruction was a retribution on him from heaven for the murder of the Baptist (Ant. xviii. 7).

2. *παισίν*] "Amicis et familiaribus suis; *παισίν* id. qd. δούλοις, φίλοις, ut 2 Bar. i. 32. 1 Mac. i. 6. Etenim ab Hebræis *עבד* dicuntur non modo ii, qui proprie servi sunt, sed etiam homines liberi et ingenui, ministri principum, regum, ac civitatum Orientis. Hinc interpretes Græci veteres *עבד* modo vertunt *παις* 1 Sam. xviii. 22. Jos. i. 7. 13, quo posteriori loco Symmachus habet δούλος, modo φίλος, ut Esth. ii. 18." (Kris.)

3. *ἔδρασε*] The aorist, not for plusq. perf. But the writer takes himself and the reader back to a past point in the history, and writes from it; and so the sense is,—Herod, having apprehended John at that time, bound him, &c. Cp. xxvii. 60, and ἀπιστεύων, John xviii. 24.

John the Baptist, who came in the power and spirit of Elias, rebuked Herod and Herodias, as Elijah did Ahab and Jezebel. (Jerome, Aug. de Cons. Ev. ii. 44.)

5. *εἶχον*] More than esteemed him as a Prophet; held him as a treasure; so that in killing him Herod robbed them. Cp. xxi. 26. 46.

6. *γενεσίων ἀγομένων*] Cp. Gen. xi. 20. On this sense of ἀγομῆναι see Luke xxiv. 21. Acts xix. 38.

— *ἡ θυγάτηρ*] Called Salome. Joseph. Ant. xviii. 5. 4.

9. *διὰ τοὺς ὄρκους*] On the case of Herod's Oath, and other rash oaths like it, see *Ep. Sanderson*, Præl. iii. § 16, De Juramenti Obligatione, who compares it with the Oath of Absalom, Est. v. 3—6; vii. 2, and with the promise of Solomon, 1 Kings ii. 20, "Esto Herodis juramentum nobis exemplum in *causis* istis; esto illud Salomonis in imitationem, et meminimus juramentum, sic indefinite prolatum, cum suâ justâ exceptione tantum esse semper intelligendum." See also Sanderson's "Case of a Rash Vow," v. pp. 61—74.

10. *καὶ πέμψας*] Probably at or near Machæra. On the history see Wieseler, p. 244, and above, xi. 2.

— *ἀπεκεφάλισε*] A proof that John was not the Christ. Cp. John xix. 36. (Beag.)

12. *ἀπήγγειλαν τῷ Ἰησοῦ*] Observe how the disciples of John had been conciliated by Jesus. They came and told Him of their Master's death. They take refuge with Him. They had been convinced by the answer which our Lord had given them, and the calamity which had happened to their Master was to them a providential corrective. (Chrys.) See above on xi. 2—14.

13. *ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν*] From a comparison of this passage with Luke ix. 10 and John vi. 1, it appears that our Lord crossed the lake (*ἀπῆλθε πέραν τῆς θαλάσσης*, says St. John, vi. 1), and that the place to which he crossed was called *Bethsaida*. It has been supposed by some that this was the same as the town so called of Peter, Andrew, and Philip, which was near Capernaum on the west side of the Lake, but this is not consistent with the narrative.

The well known Bethsaida of Peter and Andrew (John i. 44) would hardly have been described by St. Luke, as *ἡ* Bethsaida is, as a πόλις καλουμένη Βηθσαιδά, and it is not surprising that there should be more than one place called *Bethsaida* (i. e. the place of fishing) near the lake. And there was on the northern shore a town called *Bethsaida*, or *Jubias*. (Joseph. Ant. xvii. 2. 1; Bell. Jud. ii. 9.) Hence St. Matthew's expression, *ἀνεχώρησεν ἐκεῖθεν*, i. e. he retired from Capernaum and its neighbourhood; and went over the Sea to a more sequestered place. This was in the Spring, a little before the Passover. John vi. 4. Cp. on Luke ix. 10.

15. *Ἐρημός ἐστιν ὁ τόπος*] Our Lord's Miracles of feeding the

¹ "Herodes Philippus h. l. memoratus, non debet confundi cum Herode Philippo, tetrarcha Iturææ et Trachonitidis, cujus mater fuit Cleopatra, sed notatur h. l. alius Herodis M. filius ignobilis et obscurus, qui, a patre

exheredatus, vitam privatus transegit, susceptus e Mariamna, Simonis Pontificis M. filia: vid. Joseph. Ant. xvii. 6. B. I. i. 30. 7." (Kris.)

² Heron. c. Rufin. iii. 42. Nicephor. i. 19.

ἦδη παρήλθεν ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ¹⁶ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν δότε αὐτοῖς ὑμεῖς φαγεῖν. ¹⁷ Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ¹⁸ Ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε. ¹⁹ Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. ²⁰ Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν. Καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. ²¹ Οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδιῶν. ⁽¹⁴⁸⁾ ⁽¹⁴⁹⁾ ⁽¹⁵⁰⁾ ⁽¹⁵¹⁾ ⁽¹⁵²⁾ ⁽¹⁵³⁾ ⁽¹⁵⁴⁾ ⁽¹⁵⁵⁾ ⁽¹⁵⁶⁾ ⁽¹⁵⁷⁾ ⁽¹⁵⁸⁾ ⁽¹⁵⁹⁾ ⁽¹⁶⁰⁾ ⁽¹⁶¹⁾ ⁽¹⁶²⁾ ⁽¹⁶³⁾ ⁽¹⁶⁴⁾ ⁽¹⁶⁵⁾ ⁽¹⁶⁶⁾ ⁽¹⁶⁷⁾ ⁽¹⁶⁸⁾ ⁽¹⁶⁹⁾ ⁽¹⁷⁰⁾ ⁽¹⁷¹⁾ ⁽¹⁷²⁾ ⁽¹⁷³⁾ ⁽¹⁷⁴⁾ ⁽¹⁷⁵⁾ ⁽¹⁷⁶⁾ ⁽¹⁷⁷⁾ ⁽¹⁷⁸⁾ ⁽¹⁷⁹⁾ ⁽¹⁸⁰⁾ ⁽¹⁸¹⁾ ⁽¹⁸²⁾ ⁽¹⁸³⁾ ⁽¹⁸⁴⁾ ⁽¹⁸⁵⁾ ⁽¹⁸⁶⁾ ⁽¹⁸⁷⁾ ⁽¹⁸⁸⁾ ⁽¹⁸⁹⁾ ⁽¹⁹⁰⁾ ⁽¹⁹¹⁾ ⁽¹⁹²⁾ ⁽¹⁹³⁾ ⁽¹⁹⁴⁾ ⁽¹⁹⁵⁾ ⁽¹⁹⁶⁾ ⁽¹⁹⁷⁾ ⁽¹⁹⁸⁾ ⁽¹⁹⁹⁾ ⁽²⁰⁰⁾ ⁽²⁰¹⁾ ⁽²⁰²⁾ ⁽²⁰³⁾ ⁽²⁰⁴⁾ ⁽²⁰⁵⁾ ⁽²⁰⁶⁾ ⁽²⁰⁷⁾ ⁽²⁰⁸⁾ ⁽²⁰⁹⁾ ⁽²¹⁰⁾ ⁽²¹¹⁾ ⁽²¹²⁾ ⁽²¹³⁾ ⁽²¹⁴⁾ ⁽²¹⁵⁾ ⁽²¹⁶⁾ ⁽²¹⁷⁾ ⁽²¹⁸⁾ ⁽²¹⁹⁾ ⁽²²⁰⁾ ⁽²²¹⁾ ⁽²²²⁾ ⁽²²³⁾ ⁽²²⁴⁾ ⁽²²⁵⁾ ⁽²²⁶⁾ ⁽²²⁷⁾ ⁽²²⁸⁾ ⁽²²⁹⁾ ⁽²³⁰⁾ ⁽²³¹⁾ ⁽²³²⁾ ⁽²³³⁾ ⁽²³⁴⁾ ⁽²³⁵⁾ ⁽²³⁶⁾ ⁽²³⁷⁾ ⁽²³⁸⁾ ⁽²³⁹⁾ ⁽²⁴⁰⁾ ⁽²⁴¹⁾ ⁽²⁴²⁾ ⁽²⁴³⁾ ⁽²⁴⁴⁾ ⁽²⁴⁵⁾ ⁽²⁴⁶⁾ ⁽²⁴⁷⁾ ⁽²⁴⁸⁾ ⁽²⁴⁹⁾ ⁽²⁵⁰⁾ ⁽²⁵¹⁾ ⁽²⁵²⁾ ⁽²⁵³⁾ ⁽²⁵⁴⁾ ⁽²⁵⁵⁾ ⁽²⁵⁶⁾ ⁽²⁵⁷⁾ ⁽²⁵⁸⁾ ⁽²⁵⁹⁾ ⁽²⁶⁰⁾ ⁽²⁶¹⁾ ⁽²⁶²⁾ ⁽²⁶³⁾ ⁽²⁶⁴⁾ ⁽²⁶⁵⁾ ⁽²⁶⁶⁾ ⁽²⁶⁷⁾ ⁽²⁶⁸⁾ ⁽²⁶⁹⁾ ⁽²⁷⁰⁾ ⁽²⁷¹⁾ ⁽²⁷²⁾ ⁽²⁷³⁾ ⁽²⁷⁴⁾ ⁽²⁷⁵⁾ ⁽²⁷⁶⁾ ⁽²⁷⁷⁾ ⁽²⁷⁸⁾ ⁽²⁷⁹⁾ ⁽²⁸⁰⁾ ⁽²⁸¹⁾ ⁽²⁸²⁾ ⁽²⁸³⁾ ⁽²⁸⁴⁾ ⁽²⁸⁵⁾ ⁽²⁸⁶⁾ ⁽²⁸⁷⁾ ⁽²⁸⁸⁾ ⁽²⁸⁹⁾ ⁽²⁹⁰⁾ 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ζεσθαι, ἔκραξε λέγων, Κύριε, σῶσόν με ³¹ εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; ⁽¹⁵²⁾ ^(VI) ³² Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. ³³ ¹ Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς Θεοῦ Τίος εἶ.

i ch. 16. 16.
& 26. 63.
John 1. 50.
Ps. 2. 6, 7.

⁽¹⁵⁸⁾ ^(II) ³⁴ Καὶ διαπεράσαντες ἤλθον εἰς τὴν γῆν Γεννησαρέθ. ³⁵ καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ³⁶ καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἀψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.

XV. ⁽¹⁶⁴⁾ ^(VI) ¹ Ἄ Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, ² Διὰ τί οἱ μαθηταί σου παραβαίνουν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. ³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ⁴ Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα· καί, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω ⁵ ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐστὶν ἐξ ἐμοῦ ὠφελήθης—καὶ οὐ μὴ τιμῆσιν τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· ⁶ καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ⁷ Ἄποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαίας λέγων, ⁸ Ἐγγίξει μοι ὁ λαὸς

b Exod. 20. 12.
Deut. 5. 16.
Ephes. 6. 2.
Exod. 21. 17.
Lev. 20. 9.
Prov. 20. 20.

c Isa. 29. 13.
Mark 7. 6.

31. Ὀλιγόπιστε! It is of no use to be near Christ in person, unless we are near Him by faith. If we are near Him by faith no storm can drown us. It is not the Tempest, but our own weakness of faith which is to be feared; therefore our Lord does not calm the storm, but takes hold of Peter's hand. And He brought the Apostle to the ship as a Bird brings its young on its wings to the nest, when it has attempted to fly before its time and is about to fall on the ground. (Chrys.)

Peter was enabled by Christ to walk on the sea; so the risen bodies of the Saints will be enabled by Christ to fly upwards and meet Him in the air. 1 Thes. iv. 17.

Christ alone treads the waves of this world, and walks amid its storms. He treads the wine-press alone, Isa. lxiii. 3. He alone is the Redeemer of the world, and all who are saved are redeemed by Him alone. Peter sinks without Christ. (Cp. Hilary.)

Peter is the image of weak faith, staggered by the storms of this world; but after he had received the gift of the Holy Ghost, he who is here like a fluent wave, became like a steadfast rock, unmoved by the tempest of persecution and the fear of death. (Cp. Aug., Serm. 76.)

St. Peter walked on the sea. Let then they who imagine that our Lord had not a true human body, because He walked on the waves, explain how St. Peter also walked on the waves, who certainly had a real body. (Jerome.)

33. κρασπέδου τοῦ ἱματίου] The word *κράσπεδον* had been employed by the LXX to designate the fringes, *קַנְתָּוִן* (*kanehpōlōt*), wings, of the garment, which were to be made of purple, according to the law (Numb. xv. 38. Deut. xxii. 12), to remind the wearers of the law, especially of the Sabbath. See below, xxiii. 5.

Observe Christ's miraculous power thus exerted here and on other occasions (ix. 20) by the skirts of His clothing (Pa. cxviii. 2) in connexion with the prophecy (Malachi iv. 2) which speaks of "healing in His wings;" the word "wings" being used by the Hebrews to describe the *hems* or *fringes* of the garments.

Consider also its connexion with Zech. viii. 23, "They shall take hold of the skirt (*κράσπεδον*) of Him that is a Jew,"—a prophecy especially applicable to faith in Christ.

CH. XV. 2. παράδοσιν] Partly the *קַבְּלָה* (*cabala*), tradition; from *קָבַל* (*kibel*), to receive; and called *π. πρεσβυτέρων* because it was pretended by the Pharisees and other Rabbis of the Jews that it had been orally delivered by God to Moses on Mount Sina, and thence handed down by oral tradition to their own times; partly the oral precepts which were afterwards embodied in the *Talmud* (or *Doctrine*), from root *קָנָה* (*kanakh*), to teach; which at first consisted of the *Mishna* (about A. D. 219), i. e. the oral repetition of the Law (from *קָנָה* *kanakh*, to repeat); and to which was afterward added

¹ On this text.—(v. 9), "teaching for doctrines the commandments of men,"—see *Bp. Sanderson's* Sermon ad Clerum (Serm. v. vol. II. pp. 141—168), who shows its application to those who, either of their own authority impose Rites and Ceremonies as necessary to salvation; or, Enforce new articles of faith, as the Church of Rome does, and make

(about A. D. 500) the *Gemara*, or the *complementum*, root *קָנָה* (*kanakh*), to finish, of the Mishna. See *Buxtorf*, Synag. Judaic., cap. iii. p. 59.

— ὅταν ἄρτον ἐσθίωσιν] ἄρτον ἐσθίωσιν, i. q. Hebr. עָנָה לֶחֶם, said of eating food generally. Mark iii. 20. Luke vii. 33; xiv. 15.

3. παράδοσιν ὑμῶν] You pretend that these things have been delivered by God; but they are in fact your traditions, and are opposed to God's Law.

4. τίμα] τιμή (from *τίω*, *pendo*, to pay), in Scripture does not mean merely *homage* and salutation, but succour, support by alms and offerings; thus the Apostle says, "Honour widows that are widows indeed" (1 Tim. v. 3); "and let the presbyters who rule well be counted worthy of double honour" (1 Tim. v. 17), i. e. stipend.

— θανάτῳ τελευτάτω] A Hebraism from Levit. xx. 9, where LXX has θανάτῳ θανατούσθω, and Exod. xxi. 16, ὁ κακολογῶν πατέρα ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ.

5. δῶρον] i. q. *קֹרְבָּאֵן* (*qorbān*) See xxvii. 6. Mark vii. 11. It is a gift,—an offering consecrated to God, and therefore I cannot apply it to your benefit. The sense is,—that in which thou mightest have been benefited by me has been vowed and hallowed to God as a Gift to Him; and therefore cannot without sacrifice be alienated from Him and applied to thy use. And it will be most profitable to thee also, being so applied as a gift to God. Thus they taught hypocrisy and untruthfulness to parents, under the mask of piety to God.

There seems to be an *apostrophe* after ὠφελήθης, as if our Lord abstained with horror and indignation from pronouncing the words of blasphemy with which this hypocritical infraction of the divine command was completed.

The *apodosis* cannot begin with καὶ οὐ μὴ τιμήσῃ, for the Pharisees were too shrewd to say *that*; but they are our Lord's words. See next note.

They who inculcated this doctrine, being Priests or connected with them, derived private advantage from it. (See *Theophyl.*, Mark vii. 11.)

— καὶ οὐ μὴ τιμήσῃ] And, through your tradition, he shall not honour his father,—although God commands, "Honour thy father." Cp. Mark vii. 11, where the construction is similar.

7—9. Ἡσαίας] Isa. xxix. 13. Cp. Mark vii. 6, 7, where the prophecy is cited with the same variation from the LXX as here by St. Matthew, i. e. δ. δ. δ. for διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίαν. The original of Isaiah signifies "the reverence with which they regard Me is only a human command," i. e. their religion is based on human commandment, and not on My Law. They substitute human traditions for divine commands. Our Lord gives the sense of the prophecy; and adds, that such worship is vain. See *Surenhus.* p. 249. Such explanations and additions coming from Him, Who is the Author of the Law, are to be regarded as already pre-existing in His Mind when He gave the Law, and are implicitly involved in it.

them terms of Church Communion; or,

Affirm things to be *unlawful*, which cannot be proved so to be, and on the plea of such alleged unlawfulness, separate from the Church, and rend it by schism.

See also *Hooker*, I. xiv. 5, and II. viii. 5.

οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμῆ, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· ⁹ μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. ¹⁰ ^d Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. ¹¹ Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. ⁽¹⁵⁶⁾ ¹² Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας, ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίστησαν; ¹³ ^e Ὁ δὲ ἀποκριθεὶς εἶπε, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ Πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. ⁽¹⁵⁵⁾ ¹⁴ ^f Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. ⁽¹⁵⁷⁾ ¹⁵ ^g Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῶν τὴν παραβολὴν ταύτην. ¹⁶ ^h Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; ¹⁷ Οὐπω νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; ¹⁸ ⁱ τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον· ¹⁹ ^k ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι· ²⁰ ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον. ²¹ ^l Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. ²² Καὶ ἰδοὺ, γυνὴ Χανααῖα ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα, ἐκράυγασεν αὐτῷ λέγουσα, Ἐλέησόν με, Κύριε, υἱὲ Δαυὶδ, ἢ θυγάτηρ μου κακῶς δαιμονίζεται. ²³ Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν, λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. ⁽¹⁵⁸⁾ ²⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ⁽¹⁵⁹⁾ ²⁵ Ἡ δὲ ἔλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι. ²⁶ Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν ^m τοῖς κυναρίοις· ²⁷ Ἡ δὲ εἶπε, Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. ²⁸ Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γύναι, μεγάλη σου ἡ

11. κοινοῖ] κοινόν, ἀκάθαρτον. *Hebr.* κοινός had been used in the sense of *unclean* in the books of the Maccabees. I Macc. i. 47. 62, in connexion with the war of persecution waged by Antiochus Eiphanes against the Jews, in requiring them to eat swine's flesh, and other unclean meats. Our Lord did not intend to disparage the difference between clean and unclean meats as it had been defined by Himself in the Levitical Law, which had an intrinsic, moral, and spiritual meaning, now corrupted and obscured by its Teachers, who laid stress only on external acts. But He designed to show that the source of all uncleanness is the heart, and that unless that is cleansed, all outward cleansings are vain.

14. βόθυνος] "foveam, et metaphor. interitum;" a pit-fall, more properly than a ditch. See Isaiah xxiv. 17, 18, where the LXX has βόθυνος for *רָבָא* (*rahab*), a pit, of destruction; a pit-fall set by hunters for wild animals.

15. παραβολῆ] ἀπίσμα. See above, xiii. 3.

16. ἀκμὴν] ἔτι, *Hebr.*; even to this point, ἀκμή: used in this sense by *Xenophon* and *Polybius*. (See *Kuin*.)

22. Χανααῖα] of Canaan, *Hebr.* *קנעני* (*Canaan*), i. q. *mercator*, and an appropriate name for those who lived near the coast and led a mercantile life. St. Mark here (vii. 26) reminds his Gentile readers by the words ἢ γυνὴ Ἑλληνίς Συροφοίνισσα that Our Blessed Lord had offers of mercy for them, even for those among them who, like the Συροφοίνισσες of Tyre and Sidon, had been polluted by idolatry and its associate sins (cp. Psalm xlv. 12); and St. Matthew reminds the Jews by the word Χανααῖα that Christ would receive the descendants of those seven nations of *Canaan* (cf. Acts xiii. 19), which had been exterminated by their forefathers at God's command.

26. κυναρίοις] Not that our Lord regarded them as dogs, but because they were so called by the Jews, whose language He adopts.

27. ναί, Κύριε, καὶ γὰρ] Yea, Lord, thou sayest true; it is not right to take the children's bread and give it to the dogs. For the dogs eat of the crumbs that fall from their master's table. Let me therefore have not bread, but only crumbs; and do not give me even them; but let me pick up what falls from the table. A beautiful image of the humility of the faithful Gentiles, hungering and thirsting for the least fragments of the Gospel which dropped from the table of the Jews who despised it. Cp. Ps. lxxix. 23. Acts xxviii. 28.

28. ὦ γύναι, μεγάλη σου ἡ πίστις] She showed *humility* by not rejecting the title κυναρίου; *faith*, by calling Christ the Son of David, and by perseverance in her entreaty for help, and by her fer-

veny increased by repulses, though she was a Gentile, and He was sent to the lost sheep of the house of Israel.

When our Lord had taught His disciples concerning the difference of meats, He opens the door of the kingdom of heaven to the Gentiles. But why then did He say to the disciples, "To the way of the *Gentiles* go ye not?" (Matt. x. 5.) He does not seem to have crossed the border, nor did He go to preach, as appears from Mark vii. 24. The woman came to Him, not He to her. Observe, the Evangelist calls her a *Canaanite*; reminding us of those godless Nations of Canaan who had subverted even the laws of Nature; and so by her very name he displays the wonder and proclaims the greatness of her faith. The Canaanites had been ejected from Canaan that they might not pervert the Jews; and now this Canaanite comes forth from her own land to seek Christ, who came to the Jews and was rejected by them. (Cp. *Chrys.*)

See also an evidence here of the divine inspiration acting on the heart of St. Matthew. He tells his Jewish readers that Christ had mercy, love, and praise for this poor woman, whom he calls—not as the other Evangelists do, a Gentile—but a Canaanite, i. e. descended from those whom their ancestors were commanded by God to destroy.

In proportion as the woman's supplication became more intense, so our Lord's remonstrance became more strong. He at first was silent; then He calls the Jews His sheep, and says that He was sent only to them; then He calls them His children, and the Gentiles dogs. And on this rebuke the woman frames her reply; she shows patience and faith, although she might seem to be treated with scorn. Let them be children and I a dog; yet, as such, I am not forbidden to eat of the crumbs which they let fall. Our Lord had foreknown that she would answer thus; and therefore He at first refused, and rebuked her, in order that He might bring out her faith and humility as an example. His silence and reproof were like the silence and reproof of one who is desirous of revealing a hidden treasure to the eye.

The Jews boasted themselves the children of Abraham and despised the Gentiles; she calls the Jews her masters and herself a dog; and thus she became a child of God. O woman, great is thy faith!

He delayed the gift in order that He might utter at once this speech, and place a crown of glory on the woman's head. See then here the blessed reward of faith and humility and perseverance in prayer. (*Chrys.*)

This miracle was prophetic. The woman of Canaan in the heathen regions of Tyre and Sidon is typical of the Gentile World coming to

πίστις· γενηθήτω σοι ὡς θέλεις· καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

(¹⁶⁰/_{vii})²⁹ ^a Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλι- n Mark 7. 31.
λαίας· καὶ ἀναβάς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. ³⁰ ^o Καὶ προσῆλθον αὐτῷ ὄχλοι o Isa. 55. 5.
πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους
πολλούς· καὶ ἔβριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐθεράπευσεν
αὐτούς· ³¹ ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς
ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν
Ἰσραὴλ. ³² ^p Ὁ δὲ Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε, p Mark 8. 1.
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ
ἔχουσι τί φάγωσι καὶ ἀπολύσαι αὐτοὺς νῆστες οὐ θέλω, μήποτε ἐκλυθῶσω
ἐν τῇ ὁδῷ. ³³ Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ
ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; ³⁴ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,
Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. ³⁵ Καὶ ἐκέλευσε
τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. ³⁶ καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς
ἰχθύδας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ
τῷ ὄχλῳ. ³⁷ ^q Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῖον q ch. 14. 20, 21.
τῶν κλασμάτων ἑπτὰ σφυρίδας πλήρεις. ³⁸ Οἱ δὲ ἐσθίοντες ἦσαν τετρακισ-
χίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδιῶν.

³⁹ Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὰ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια
Μαγδαλά. XVI. (¹⁶¹/_{vii})¹ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι,
πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.
(¹⁶²/_{vii})² Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁσίας γενομένης λέγετε, Εὐδία, πυρῖνάζει
γὰρ ὁ οὐρανός· ³ καὶ πρῶτ', Σήμερον χειμῶν, πυρῖνάζει γὰρ στυγνάζων ὁ
οὐρανός. Ἰποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίναι,
τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; (¹⁶³/_{vii})⁴ Ἐγεναὶ ποιηρὰ καὶ μοιχαλῖς a ch. 12. 39.
σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ
προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε. Jonah 2. 1.

^b ^b Καὶ ἔλθοντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λαβεῖν. b Mark 8. 14, &c.
(¹⁶⁴/_{vii})⁶ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν
Luke 12. 1, &c.

Christ, and thankfully accepting the crumbs which fall from the children's table, and therefore welcomed and accepted by Christ, while the children of the kingdom are cast out. (Cp. *Hilary*.)

³². *ἡμέραι τρεῖς*] three days to them waiting on Me.—See on Mark viii. 2.

³³. *πόθεν ἡμῖν ἐν ἐρημίᾳ*] An objection has been made to this narrative by some (*De Wette*, and even *Schleiermacher*). It is alleged that it is only a repetition or loose tradition of the narrative of the former miraculous feeding (Matt. xiv. 13). It is said that the Apostles could not have used such language as they do here, after they had been witnesses of, and even partakers in, the former miracle.

The answer has been given by anticipation to this objection, in the Old Testament (see Ps. lxxviii. 11. 20—32; cvi. 21) recording the incredulity and insensibility of the Israelites¹ in the wilderness—after the mighty works of God in delivering them from Egypt and in the supply of water and food, of which they had been witnesses and partakers. Even after the Manna, Moses himself doubted concerning the possibility of a supply of flesh. (See Numb. xi. 21—23.) The Apostles in the wilderness of Galilee are as yet children of the literal Israel in the wilderness of Arabia. And even after this second miraculous feeding, to which Our Lord refers (Matt. xvi. 7—10), they are still *ἀλιγόπιστοι*, and are rebuked as such by Him.

It is strange that the objectors to St. Matthew's veracity do not appear to have perceived that if the Apostle St. Matthew² had intended to invent, or to disguise the truth, instead of to relate it honestly and fully, he would have magnified the effects of the miracle on the minds of the disciples, and he would not have recorded what was not creditable to himself and his brethren—their unbelief. But by showing us that even after the miracle was wrought once, and even twice, they were still *ἀσύνετοι* and *ἀλιγόπιστοι*. He gives us a striking proof—the more striking because a silent one—that he has told the truth, and has exaggerated nothing in the history of Christ's works.

It is observable also that in the Second Miracle the numbers fed

are less than in the former; and this is another evidence of veracity. If the second narrative had been a mere 'loose tradition' of the former, the number would have increased and not diminished.

See another argument for their distinction in xvi. 9, 10.

³⁷. *σφυρίδας*] See on xvi. 9.

³⁹. *Μαγδαλά*] St. Mark says (viii. 10), *εἰς τὰ ὄρια Δαλμαρουθᾶ*, a region a little North of Tiberias, on the western coast of the Sea of Galilee, perhaps the birth-place of Mary Magdalene. *Jerome*, *Aug.* read *Μαγδαλᾶν*, which is found in the old Syriac (*Chaldaic*), and in B, D, and is received by Tisch. 1856, and has an oriental origin. See the MSS. in Rev. xvi. 16.

CH. XVI. 1. *Σαδδουκαῖοι*] As far as we know from the Gospels, the Sadducees attacked Christ Himself only twice (*Beng.* Cf. xxii. 23); but after the Ascension they were bitter enemies of the doctrine of the Resurrection (Acts iv. 1; v. 17)—a silent evidence of its truth.

—*σημεῖον ἐκ τοῦ οὐρανοῦ*] A sign from heaven; as much as to say that the Miracles he had wrought were only from earth, and not so great as those wrought by Moses, who gave bread from heaven; and by Elias, who went up into heaven.

². *ὀσίας γενομένης*] Cp. *Plin.* N. H. xviii. 35. *Virg. Georg.* i. 425—455.

⁴. *σημεῖον οὐ δ.*]

But hereafter He will show signs from heaven. He will fold up the heaven as a scroll, and will eclipse the Sun, and the glory of His presence will be like lightning. But the time for these signs is not yet come. (*Chrys.*)

—*Ἰωνᾶ τοῦ προφήτου*] See above, xii. 39.

⁶. *ζύμης*] Our Lord commanded His Disciples to observe and do all that the Scribes and Pharisees command while sitting on Moses' seat (Matt. xxiii. 1—3), i. e. while teaching in his name and in accordance with his writings.

¹ God gave water miraculously twice in the wilderness, and fed the people by two miraculous supplies (manna and quails). So our blessed Lord fed the people in the wilderness miraculously twice. And the parallel

extends further; i. e. it is seen not only, in each case, in the goodness of God, but also in the obduracy of man.

² The same may be said—'mutatis mutandis'—of Moses.

Φαρισαίων καὶ Σαδδουκαίων. ⁽¹⁶⁶⁾ 7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν. ⁸ Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ⁹ οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; ¹⁰ οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; ¹¹ πῶς οὐ νοεῖτε, ὅτι οὐ περι ἄρτων εἶπον ὑμῶν προσέχεω ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; ¹² Τότε συνήκαν, ὅτι οὐκ εἶπε προσέχεω ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁽¹⁶⁵⁾ 13 Ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου; ¹⁴ Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν, ἣ ἕνα τῶν προφητῶν. ¹⁵ Λέγει αὐτοῖς, Ὅτι τίνα με λέγετε εἶναι; ¹⁶ καὶ ἀποκριθεὶς Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. ⁽¹⁶⁷⁾ 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βᾶρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς; ¹⁸ καὶ γὰρ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ

He here teaches them to beware of their ζύμη, by which they corrupt the sound doctrine of Moses; i. e. their hypocrisy (Luke xii. 1), by which they deceive others and themselves. Cp. I Cor. v. 6—8. Thus He gives the rule to be observed by the people. If any of the Clergy teach what is false, it is the duty of the people προσέχειν ἀπὸ τῆς ζύμης, at the same time that they observe and do what the ministers of Christ preach in His Name and in accordance with His word.

9, 10. κοφίνους—σπυρίδας] All the four Evangelists use the word κόφινος in connexion with the former miracle (Matt. xiv. 20. Mark vi. 43. Luke ix. 17. John vi. 3); and the two Evangelists (Matt. xv. 37 and Mark viii. 8) use the word σπυρίδες in the latter case. And now, in this question, our Lord preserves the same distinction; which would well have been retained in the English version. Here is another proof of the diversity of the two miracles. See above, xv. 32.

Ὀἶτος. well asks, on cap. xv., “Whence is it that the fragments in this latter miracle are fewer than in the former, although they who ate were not so many? It is either because the basket (σπυρίς) in this miracle is larger than in the former (κόφινος), or that by this point of difference they might remember the two several miracles? Wherefore also our Lord then made the number of the κόφινος to be equal to that of the δίσκους, but now He makes the σπυρίδες to be equal in number to the ἰσάριαι.” See Mark viii. 19.

How much more of sound criticism is there in these remarks than in the pretences to acumen which have been made by more modern scepticism torturing the text of Scripture in order to confound the Miracles of Christ! See on verse 33.

The κόφινος is used by the Septuagint once for Hebr. תי (dudā), Ps. lxxxi. 6, which seems to have been a vessel capable of holding liquids (three γόες or κορπί), probably a metal or earthenware jar. (Cp. Judges vi. 19.) The Jews were noted for their use of κορπίαι (see Juvenal, iii. 15; vi. 542), which they carried with them for the preservation of clean meats and drinks free from contamination.

And the word σπυρίς (Lat. sporta, sportula) appears to have been of juncus or vimen or palm-leaves, and not suited for liquids. The fact that they had with them so many κόφινος and σπυρίδες (perhaps each of the Apostles had one for his own use) seems to indicate that the places where the miracles were wrought were not very lofty. In fact the words τὸ ὄρος are little more than a negation; i. e. they signify ground raised above τὸ πεδῖον, or ράϊς (see on v. 1); and this is confirmed here by the circumstance that women and children were present as well as men, some probably aged, in great numbers.

12. ζύμης τοῦ ἄρτου] On the inferences to be derived from this narrative, see on Luke xxii. 38.

13. Καισαρείας τῆς Φιλίππου] Caesarea Philippi, a town at the foot of Lebanon, near the springs of Jordan, so called from Philip, Tetrarch of Iturea, who named it Caesarea (formerly Paneas, Joseph. Ant. xviii. 3. Euseb. vii. 17), in honour of Tiberius Caesar; and also to distinguish it from the other more celebrated Caesarea on the seacoast (formerly Turris Stratonis), and named Caesarea by Herod the Great, in honour of Augustus. In the great towns of Judæa how much was there now of Rome!

—τὸν Υἱὸν τοῦ ἀνθρώπου] By asking, “Whom say men that I, the Son of Man, am?” He shows how earnestly He desires that men should confess His Incarnation, thence proclaiming His divinity. “No one hath ascended into heaven but the Son of Man, who is in heaven” (John iii. 13). Ὀἶτος.

14. οἱ μὲν Ἰωάννην κ.τ.λ.] Cp. above, xiv. 2. Luke ix. 7—9. John i. 20, 21. The people imagine Thee to be one of these persons who are dead, and (as the people think) one of these has risen again in Thee; a belief which seems to have arisen from Deut. xviii. 15. 18. Mal. iv. 5.

It is to be observed that the Jews entertained two false notions concerning the Messiah.

First, that He was to be a temporal Prince and Saviour.

Secondly, that he was to be a man only, and not God. And one of the strongest arguments against the Socinian heresy may be founded on the horror felt and expressed by the multitude at the announcement of His claim to be God,—a proof that our Lord made that claim; that He professed Himself to be God, and required the people to accept Him as nothing less. Cf. *Blunt* on the Early Church, p. 117.

16. ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος] Not a man risen from the dead as the people imagine, but the Son of the Living God. Thou who art the Son of Man, and so callest Thyself (see v. 13); i. e. who art the Second Adam, art also the Christ, and Thou who art the Christ art also Son of the Living God, or (as St. Luke expresses it, ix. 20) the Christ of God.

We must remember, that He who is the Son of God is also the Son of man. The confession of one of these truths without the other affords no hope of salvation. (*Hilary*.)

17. Σίμων Βᾶρ Ἰωνᾶ] Βᾶρ, the Chaldaic form used by the Prophet Daniel (the Prophet to whom our Lord had alluded in His question; see Dan. vii. 13, and note here on v. 18), for the Hebr. בן (Ben), or Son.

This confession, that I, who am Son of Man, am also the Son of God, is as true as that thou, Simon, art the Son of Jona.

—σὰρξ καὶ αἷμα] Humanity in its weakness, and as distinguished from God. Gal. i. 16. Eph. vi. 12.

18. σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν] On this passage it is said by Divines of the Church of Rome, that it contains a promise to St. Peter,

That he is described by Christ as the Rock on which He would build the Church,

That a Rock is something permanent, and that the Rock on which the Church is built must be as enduring as the Church itself; and that therefore this promise to St. Peter is also a promise that St. Peter would have successors, and is also a promise to them (see *Mal-donat*, here).

That the successor of St. Peter is the Bishop of Rome, That the promise here made by Christ to St. Peter is made to the Bishop of Rome.

But, these words of Christ are recorded by St. Matthew alone. St. Mark and St. Luke stop at the confession of St. Peter, adding only that our Lord enjoined them not to tell any one this thing.

Hence it appears that the aim of our Lord's inquiry was to elicit a true confession concerning Himself. “Whom do men say that I am? The world is in error on this point. Some call Me John the Baptist, and by other human names; but whom say ye that I am?—ye, My Disciples, in this the third year of My Ministry,—ye who have heard My words and seen My works?”

This was the main design of our Lord's question. The Evangelists St. Mark and St. Luke omit the words in St. Matthew concerning St. Peter (see further on St. Mark viii. 29. Luke ix. 18), which they would hardly have done, if the declaration of St. Peter's privileges, and not of our Lord's Person and office, had been the scope of the conversation.

Its end and aim is not Peter, but Christ. Here is the clue to the interpretation of our Lord's words to St. Peter, “On this Rock I will build My Church.” And hence we are led to believe that the Rock is CHRIST.

We are brought to the same conclusion by other considerations;—Our Lord introduces Himself here as “the Son of Man.” “Whom say men that I, the Son of Man, am?” This title “Son of Man” is applied to Christ in only one passage of the Old

οικοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾄδου οὐ κατισχύσουσιν

19¹ καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δήσῃς 1 ch. 18. 18. John 20. 23.

Testament (Dan. vii. 13); therefore our Lord may here be supposed to allude to that passage, when He asks, "Whom say men that I the Son of Man (*Bar-Enosh*) am?" And there was something very appropriate in the transition from speaking of Himself as *Bar-Enosh*, to speak of Peter as *Bar-Jona*, who had acknowledged Him to be *Bar-Elachim* as well as *Bar-Enosh*. Now in the book of Daniel the kingdom of the Son of Man is compared to a stone which becomes a great Rock (*Tur*, the Chaldaic for Hebr. *ἄς* (*Tsur*); see Dan. ii. 35), and lasts for ever, and is called the kingdom of the God of heaven. (Dan. ii. 44.)

Here we see a prophetic representation of our Lord's words to St. Peter, on this Rock (i. e. on Myself, the Son of Man, confessed also to be Son of God) I will build My Church, My Kingdom, which is the kingdom of the Living God, and it shall last for ever: and I will give to thee the keys of that kingdom.

Our Lord speaks of a *πίτρα*, or *Rock*. Now this title *Rock* is one which is reserved in the Old Testament to the ALMIGHTY. The language of Holy Scripture, from beginning to end, is, "Who is a Rock save our God?" (2 Sam. xxii. 32. Ps. xviii. 31.) "God only is my rock." (Ps. lxxii. 2, 6, 7¹.) As far as the word *Rock* is used in the Old Testament figuratively as a support, a foundation, or a basis to build upon (as it is used by our Lord here), it is used of God, and of Him alone.

The language of the New Testament is similar. He who builds on Christ's words, builds on a Rock (Matt. vii. 24, 25. Luke vi. 48. Cp. 1 Pet. ii. 4, 5). And St. Paul says (1 Cor. iii. 11), "Other foundation can no man lay than that which lieth (*καίται*);"—i. e. *not*, is laid, as the Apostles are laid on the foundation, but which lieth by its own spontaneous act, as the foundation—JESUS CHRIST; i. e. He who is JESUS as *Man*, and CHRIST as the Son of the Living God;—which is St. Peter's confession here.

As *Greg. Nazian.* says, p. 555, our Lord is *ὁ υἱὸς ἀνθρώπου διὰ τὸν Ἀδάμ, καὶ διὰ τὴν Παρθένον—Χριστὸς δὲ διὰ τὴν θεότητα: χριστὸς γὰρ αὕτη τῆς ἀνθρωπότητος, παρουσία ὄλου τοῦ χριστοῦ.*

The relation of St. Peter and the other Apostles to this one foundation, Jesus Christ (i. e. Christ confessed to be both God and Man) is distinctly marked in the Holy Scriptures, both of the Old and New Testament;

In the Old Testament the Apostles were typified by the Twelve Stones taken from Jordan (see above on x. 2), as also by other emblems (see *ibid.*) signifying their duodenary character and co-ordinate power as respects one another.

But there is not a single type in the Old Testament which prefigures a supremacy of one Apostle over the rest, and over the whole Church. All the Old Testament types of the New Testament Church are disturbed by the theory of such a supremacy.

In the New Testament, the actual relation of the Apostles to the one Foundation Jesus Christ, and to each other, is clearly stated; e. g.

Christ is the *Vine*, they all are *Branches*. (John xv. 1—5.) He is their *Master*, they are all *Brethren*. (Matt. xxiii. 8.) He discourages all thought among them that one of them should be greatest. (Matt. xviii. 1. Mark ix. 34. Luke ix. 46; xxii. 24.) Christ promises them *Twelve Thrones*. (Matt. xix. 28. Luke xxii. 30.) The Church is built on the foundation of the Apostles and Prophets (not on one Apostle). Ephes. ii. 20. Jesus Christ being the Head Cornerstone, on *Whom* or in *Whom* (*ἰν ᾧ*) the whole building fitted together groweth into a holy Temple in the Lord, on *Whom* ye are build together.

There are *twelve stars* in the crown of the Church militant sojourning on earth (Rev. xii. 1), and *Twelve foundation-stones* in the wall of the Church glorified in heaven. (Rev. xxi. 14.) And if Peter, who is one of these Twelve Stones, is taken from the other eleven and made to be their foundation, the whole structure is disturbed, and the whole fabric falls. Hence St. Paul calls himself not a whit behind the very chiefest Apostles (2 Cor. xi. 5; cp. 28), and in *nothing* (he says) am I behind the very chiefest Apostles. (2 Cor. xii. 11.)

But, it may be asked, can *ἐπὶ ταύτῃ τῇ πέτρᾳ* be rightly interpreted as equivalent to *ἐπ' ἰμάντῳ*, i. e. on *Myself*?

¹ Cp. Deut. xxxii. 4. 15. 18. 30. 1 Sam. ii. 2. 3 Sam. xxi. 2. 3. 47; xxiii. 3. Ps. xix. 14; xxviii. 1; xxxi. 2, 3; xlii. 9; lxxi. 3. 26; lxxviii. 35. In the Lord Jehovah is the Rock of Ages. Cp. Isa. xxviii. 6, "a sure foundation;" xxxii. 2; xlv. 8. Where the words *Rock* and *God* are interchanged: "Is there a God beside Me? yea, there is no *Rock*, I know not any."

² On the demonstrative pronouns *ὁς* *ὁσος*, used by a speaker for himself, see Matt. Gr. § 470, 471.

³ Cp. *Chemnitz*, Harmon. *Leyser*, cap. 85, for an able exposition of this text, and *Schoëtgen*, p. 143, and particularly *Dr. Jackson* on the Creed, book iii. ch. viii. vol. ii. p. 249.

⁴ See the clear exposition given by *St. Augustine*, Serm. lxxvi. vol. v. p. 595. See also Serm. cxlix. and Tract. in Johan. cxviii. cxix. "Petra principale nomen est. Ideo Petrus à Petrà; non Petra à Petro; quomodo non à Christiano Christus, sed à Christo Christianus vocatur. Tu es ergo, inquit, Petrus, et super hanc Petram quam confessus es, super hanc Petram, quam cognovisti, dicemus. Tu es Christus Filius Dei vivi, edificabo Ecclesiam Meam. Id est super Me ipsum, Filium Dei Vivi, edificabo Ecclesiam Meam. Super Me edificabo te, non super te." And then *St. Augustine* proceeds to condemn those who would build the Church on *St. Peter*.

⁵ Volentes homines edificari super homines, dicebant, Ego sum Paulus, ego autem Apollo, ego vero Cephas (1 Cor. i. 12, 13), ipse est Petrus (i. e. Cephas is Peter), et alii erant qui volebant edificari super Petrum, sed (i. e. vole-

We have a reply to this question in the Baptist's words concerning himself, and in our Lord's own words concerning *Himself*;

St. John says, Matt. iii. 3², *οὗτός ἐστιν*,—he is there speaking of *himself*. Our Lord says, Destroy this Temple, *τοῦτον τὸν ναόν* (John ii. 19); this He said of *Himself*. Whoso falleth on *this stone* (Matt. xxi. 44), *τοῦτον τὸν λίθον*,—this He said of *Himself*. If any one eats of *this bread*, *τοῦτον τὸν ἄρτον* (John vi. 5),—this also He said of *Himself* (see also v. 58).

So in the present sentence,—on this Rock, *ἐπὶ ταύτῃ τῇ πέτρᾳ*,—He is speaking of *Himself*³.

Again: the pronoun *οὗτος*, *this*, may be used to signify a *third* person, and it may be applied by the speaker to designate *himself*; but it is doubtful whether any passage can be cited from the New Testament where it is used to specify the person to whom the person using it speaks. Now our Lord is speaking to Peter. Here, then, we see another evidence that Peter is not *this* Rock.

What He says is this: "I Myself, now confessed by thee to be both God and Man, am the Rock of the Church. This is the foundation on which it is built." And because St. Peter had confessed Him as such. He says to St. Peter, "Thou hast confessed Me, and I will now confess thee; thou hast owned Me, I will now own thee. Thou art Peter;" i. e. thou art a lively stone, hewn out of, and built upon Me, the living Rock. Thou art a genuine *Petros* of Me the divine *Petra*. And whosoever would be a lively stone, a *Peter*, must imitate thee in this thy true confession of Me the living Rock; for upon this Rock, that is, on *Myself*, believed and confessed to be both *God and Man*, I will build My Church⁴.

In contravention of this exposition two objections have been made. It is alleged,—

That our Lord did not speak in Greek, but in Aramaic or Syro-Chaldaic, and used the same word *Cephas* in both members of the sentence; i. e. that He said, Thou art a *Cephas*, and on this *Cephas* I will build My Church.

But this cannot be proved; for it is as probable that our Lord said, Thou art *Cephas*, and upon this *Cephas* I will build My Church⁵.

And if the name *Petros* in the New Testament means a *Rock*, and if our Lord had intended to say that *Peter* is the *Rock* of the Church, then the Holy Spirit writing by St. Matthew would have said, *σὺ εἶ Πέτρος, καὶ ἐπὶ τούτῳ τῷ πέτρῳ οικοδομήσω μου τὴν ἐκκλησίαν*. But by changing the word from *Petros* to *Petra*, He shows that *Petros* is not the *Rock* of the Church⁶.

The Holy Spirit has also declared in what sense *Simon Bar-jona* was called *Cephas*. For He records our Lord's saying, when the Apostle was first called (John i. 43), *σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃς Κηφᾶς*, and there the Holy Spirit adds, *ὃ ἰερμηνεύεται Πέτρος*, i. e. which word *Cephas* is to be interpreted a *stone*.

I do not say that *Petros* never signifies a *Rock* in profane authors, but it never has that sense in the LXX or the Greek N. T.; but no one doubts that *Petra* there and elsewhere signifies a *Rock*. *Petra* is a *Rock*; but, as *Maldonatus* allows (one of the ablest Roman Catholic Expositors, p. 217), "*Πέτρος pro rupe et Atticum et rarum est.*"

Another objection is, that the Fathers apply the words *ἐπὶ ταύτῃ τῇ πέτρᾳ* to St. Peter, and call him the *Rock* of the Church. But this is not true. No doubt some of the Fathers do this⁷, and they who do so, do not always do so. Some of them say that the *πέτρα* of the Church is the faith of St. Peter; others, that the *πέτρα* is Christ, confessed to be God and Man⁸, which is equivalent to, but a more clear assertion of, the other opinion. Some of the same Fathers who sometimes call Peter a *Rock*, vary in opinion on this point. The record which *Augustine* in the fifth century gives of his own practice is remarkable, viz. that in his earlier expositions he had applied the words to Peter, but in his later ones to Christ⁹. And many of the Fathers place St. Paul on a par with St. Peter¹⁰. *St. Jerome* says, ii. p. 689, "Ecclesia Catholica super Petram *Christus* stabili radice fundata est;" iv. 177 (ad Hedibiam), "Ipsi Prophete a Petra, hoc est Christo, cum Apostolis vocabulum acceperunt." And see on Matt. vii. 25. And in his note here *St. Jerome* says, Christ gave the name *Petrus* to Simon, who believed in Christ the *Petra*,

bant edificari) super Petram, Ego autem sum *Christus*. Non in Pauli nec in Petri, sed in nomine *Christi* baptizati estis, ut Petrus edificatur super Petram, non Petra super Petrum."

How could *St. Augustine* have written this, if he had received as an Article of Faith that the *Rock* of the Church is St. Peter, and that the Bishop of Rome is St. Peter's successor?

And yet this is now called by Romish Divines, e. g. *Card. Bellarmine*, Pref. in Libr. de Ponif. "*res summa fidei Christianae.*"

⁵ See *Lightfoot*, ad loc., and *Ep. Beveridge* on the 37th Article, vol. ii. p. 396.

⁶ Cf. *Gloss. Philol. Sacr.* p. 928.

⁷ E. g. *Greg. Nazian.* p. 591, ὁ μὲν πέτρα καλεῖται καὶ τοὺς θεμελίους τῆς Ἐκκλησίας πνεύματα.

But many of the passages quoted as from the Fathers in this sense are spurious; e. g. all the first three cited here by *Maldonatus*, p. 219. The forged Papal Decretals did much for this exposition.

⁸ See some of them collected by *Ep. Andrews*, Tortura Torti, p. 234, and by *Ep. Beveridge* on the xxxviii Article, pp. 582—584. And in the Editor's *Theophilus Anglicanus*, pp. 243, 244, and p. 121. Ed. 1850. And on the subject generally, see *Barrow* on the Pope's Supremacy, Works, vi. 98—106.

⁹ Aug. Retract. i. 21. See *Theophil. Angl.* p. 244. Ed. 1850.

¹⁰ Thus *Leo*, Bishop of Rome, in the fifth century (Serm. lxxix. p. 165).

ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. (169) 20^k Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός.

1 ch. 17. 9.
Mark 8. 30.
Luke 9. 21.
1 ch. 20. 17.
Mark 8. 31.
Luke 9. 22.

21^l Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν

And St. Ambrose says, in Luc. ix. 20, "Petra est Christus: etiam discipulo suo hujus vocabuli gratiam non negavit ut ipse sit Petrus, quod de Petra habeat soliditatem constantis, fidei firmitatem." Augustine's exposition in this sense has been cited already.

There is a remarkable passage in Theodoret, in I Cor. iii. 11, p. 182, who says, "Other foundation can no man lay than this (Christ). This foundation was laid by Peter, or rather by our Lord Himself, for when Peter had said (Matt. xvi. 16), Thou art the Christ, the Son of the Living God, our Lord says, On this Rock I will build My Church. Do not, therefore, call yourselves by the names of men, for the foundation is CHRIST." And in England, even in the eighth century, the greatest divine of the Saxon Church, the Venerable Bede, says (in Marc. iii.), "Idem Græcè sive Latine Petrus quod Syriacè Cephas. Et in utràque lingua nomen à Petrà derivatur; haud dubio quin illà de quà Paulus ait (I Cor. x. 4), 'Petra erat Christus.' Nam Simoni qui credebatur in Petram Christum, Petri largitus est nomen. Cujus alludens etymologia dixit, 'Tu es Petrus et super hanc Petram edificabo Ecclesiam meam.'" And what is still more remarkable, this exposition has been adopted by the most powerful of all Popes, Gregory VII. Hildebrand, who, as Cardinal Baronius relates (ad ann. 1080, vol. xi. p. 704, and see Matth. Paris ad A. 1077), when he deposed the Emperor Henry IV., sent a crown to Rudolphus, with the inscription, in a hexameter verse, "Petra dedit Petro, Petrus diadema Rodolpho," where the Petra of the Church is distinguished from Peter, and is Christ.

18. οἰκοδομήσω μου τὴν ἐκκλησίαν] I will build of Me the Church. This confirms the last note, and is a protest against all encroachments on the supremacy of Christ. Observe, our Lord does not say οἰκοδομήσω τὴν ἰμὴν ἐκκλησίαν, nor does He say τὴν ἐκκλησίαν μου. But He says Μοῦ τὴν ἐκκλησίαν. This seeming solecism was probably designed to bring out more clearly His own supremacy, against all other claims. Do not think that the Church I will build is the Church of thee, or of any man. It is not the Church of thee, but of Me. It is not the Church of a human Petrus, but of the Divine Petra: not the Church of Simon Bar-Jona, but the Church of Christos Bar-Enosh, and of Christos Bar-Elohim.

— ἐκκλησίαν] The word Ἐκκλησία had been used by the LXX for the Hebrew קהלה (kahal), connected with Greek καλῆς, Latin Calenda, and Eng. Call. Root Hebr. קה (kol), vox. A congregation, e. g. Deut. ix. 10; xviii. 16, and passim, and also for the Hebrew קהל (edah), an Assembly, particularly of Rulers, Ps. lxxxii. 1. In the N. T. it signifies more than an Assembly convened for a special purpose; it denotes a permanent visible society, as is shown by the present passage where it first occurs. Cp. Matt. xviii. 17. See Hooker, iii. l. 4. Bp. Pearson on the Creed, art. ix. Our Lord here, and in xviii. 17, speaks prophetically of a Society to be founded hereafter by Himself; and the Holy Spirit, in recording His words, uses prophetically the word Ecclesia, by which that Society would be known in all ages and countries of the world.

— πύλαι ἄβου οὐ κατισχύουσιν αὐτῆς] πύλαι ἄβου, i. e. its counsels, power, and terrors. See Job xxxviii. 17. Ps. ix. 13; cvii. 18. Isa. xxxviii. 10. Grinfield, p. 102. There is an alliteration in the words ἡγῶν καὶ ἡγῶν (shaare sheol). The gates of a city were the places in which councils were summoned to deliberate on stratagems of war, Deut. xxv. 7. Lam. v. 14. Eath. iv. 2. And from which the army issued against the enemy; and therefore the promise of Christ here assures the Church, which is a city built on Himself, that Hell shall not prevail against her, either by secret guile or open force. As Bengel observes, there is a Metaphora Architectonica throughout, in portæ, — edificabo, — claves.

— κατισχύουσιν] prævalent contra. See Luke xxiii. 23. That these words contain no promise of Infallibility to St. Peter, is evident from the fact that the Holy Ghost, speaking by St. Paul in Canonical Scripture, says that he erred (Gal. ii. 11—13). And

speaks of these two Apostles as those "quos gratiâ Christi in tantum apicem inter omnia Ecclesie membra provexit, ut eos in corpore cui caput est Christus, quasi geminum construeret lumen oculorum (where some MSS. have 'Petrus et Paulus geminus oculus Ecclesie alter alteri equalis') de quorum meritis nihil dixerimus, nihil debemus sentire discretum; quia illos et electio paræ, et labor similes, et finis fecit æquales."

Thus St. Aug. iii. 2313. "Ipse Caput et Princeps Apostolorum," speaking not of St. Peter, but of St. Paul. Again, he says, x. 256 "Paulus) tanti Apostolatus meruit principatum." So St. Ambrose, de Spir. Sanct. li. 13. "Nec Paulus Inferior Petro; — cum primo quoque facile conferendus, et nulli secundus; nam qui se imparem nescit, facit æqualem." So Petrus Clientæus (A. D. 1147) contr. Petrosus. Bibl. Patr. Colon. xiii. 221, 2, calls St. Paul "Summus post Christum Ecclesie Magister;" and thus both St. Peter and St. Paul are called Κορυφαῖοι in the same sentence by Euthym. Zyg. Præf. ad 8 Luc. Δουκῆς Παύλου τῆ Κορυφαίῳ συναρμωσθεῖς καὶ συνῆλθοντες, καθάπερ ἔθι καὶ Πέτρον τοῦ Κορυφαίου Μάρκου; and all the Apostles are called Κορυφαῖοι by Theophylact, in 8. Luc. x. ἐνθήσαντες τὰς δάδακας πηγὰς τοῦ κορυφαίου λέγων τοὺς δάδακα Ἀποστόλους. See also Casaubon, Exerc. Baron. xv. 327, 8, and xvi. 658.

The following are testimonies from the Fathers to this effect: — Tertullian, Scorpiac. 10. "Memento claves hic Dominum Petro et per illum Ecclesie reliquissæ." S. Cyprian, de Unit. Eccles. p. 107, "Apostolis omnibus post resurrectionem suam parem potestatem tribuit." — p. 108, "Ecclesia una est, in qua Episcopatus unus est cujus à singulis in solidum

that they do not contain any promise of Infallibility to the Bishop of Rome is clear, among other proofs, from the circumstance that Pope Liberius (as Athanasius relates, Historia Arian. 41, p. 291) lapsed into Arianism, and Honorius was anathematized of old by Roman Pontiffs as an heretic. See Liber Diurnus Rom. Pontif. Romæ, Scr. Eccl. Opusc. p. 507. 515, 516, and the recently-discovered Philosophumena of St. Hippolytus, Scholar of S. Irenæus, proving the same thing, pp. 284—292.

18. δάσω] After My Resurrection. Cp. John xx. 22, and Ascension, Eph. iv. 8.

— τὰς κλεῖς τῆς βασιλείας τ. οὐρ.] In Holy Scripture, keys are badges of power and trust; and are given, as such, to stewards, treasurers, wardens, &c., who have power of excluding and of admitting, of keeping in custody, and also of opening stores and dispensing them. See Isa. xxii. 22. Rev. i. 18; iii. 7; xx. 1. Luke xi. 52.

In a primary and personal sense, St. Peter, in reward for his good confession of the true faith in Christ, received and exercised the power of the keys; for after the Ascension he was the first among the Apostles to admit into the Church by the ministry of the Word and Sacraments, the Jewish converts (Acts ii. 14. 38); and also Cornelius the first-fruits of the Gentiles (Acts x. 34—48). And Peter himself notes the fulfilment of Christ's promise to himself (Acts xv. 7).

In a secondary and general sense the promise is made to the Church, and specially to all who hold and profess the faith of Peter, and are called to the office of dispensing the Word and Sacraments, and of exercising the ministry of reconciliation (2 Cor. v. 18, 19) 1.

— ὁ ἴαν δάσω—ὁ ἴαν λύσω] The same power was given to the other Apostles, Matt. xviii. 18. John xx. 23, whence it appears that the figure is derived from binding or loosing the chain of those who are imprisoned by sin. (Cp. Luke iv. 18. Rom. vi. 18. 22.) Christ looses from the guilt of original sin by the Ministry of Baptism (Acts ii. 38; xxii. 16. Titus iii. 5), and from the bands of actual sin, on the condition of faith and repentance, by the Ministry of Reconciliation (2 Cor. v. 18, 19), particularly in the Holy Eucharist (Matt. xxvi. 28).

He binds by means of His Ministers when He withholds the means of grace from those who despise them, or are in open and flagrant sin, and separates them from Communion with the Church in Holy Offices (Matt. xviii. 17. 1 Cor. v. 4—7. 2 Cor. vii. 9—12. 2 Thess. iii. 14. See Article xxxiii. Hooker, VI. iv. 2. Bp. Andrews, Tortura Torti, p. 63. Abp. Cramer on the Power of the Keys, Catechism, pp. 201, 202, ed. Oxon, 1829). This text, Matt. xvi. 19, is extended by the Church of Rome to authorize the claim of her Bishop to absolve from Oaths; on which see Bp. Sanderson de Juramento, Præf. vii. vol. iv. p. 346.

20. ἵνα μηδενὶ εἴπωσι] Because (as St. Peter's words showed, v. 22) the Apostles were not as yet fully schooled in the doctrine of the true nature of Christ's kingdom and office (see Luke xxii. 24. Acts i. 6), and would not be so, till the outpouring of the Holy Spirit upon them.

Because Christ knew that they would forsake Him in His suffering, and because the Faith of those to whom they had preached would be greatly imperilled by their desertion.

Because He would not exasperate His enemies, but allow them longer time to see and consider the evidence of His works.

Because He was now about to suffer the greatest indignities, which would make belief in His Deity a difficult matter, and would expose those who saw Him suffer, to the danger of sinning against Him as God by greater blasphemy; and because Faith in His Deity would be easier after His glorious Resurrection and Ascension into heaven.

21. Ἀπὸ τότε] Observe Christ's method in teaching. They must first confess His Messiahship and Divinity.

pars tenetur." S. Hieron. c. Jovinian. lib. i. "Dicis, super Petrum fundatur Ecclesia; licet id ipsum in alio loco super omnes Apostolos fiat, et cunctis claves regni cælorum accipiant, et super eos ex æquo Ecclesie fortitudo solidetur." S. Basil, Const. Monast. 22, πᾶσι τοῖς ἀποστόλοις καὶ δάδακαλοις παρέχει ἰσὴν ἐξουσίαν καὶ τοῦτον σημαίνει τὸ δεσμεῖν ἄπαρτας καὶ λύειν ὅσαρ ἐκείνοις. S. Ambrose, in Psalm xxviii. "Quod Petro dicitur, cæteris Apostolis dicitur." S. August. Serm. xii. "Numquid istas claves accepit Petrus, et Paulus non accepit? Petrus accepit, et Joannes et Jacobus non accepit et cæteri Apostoli? Aut non sunt istæ in Ecclesia claves ubi peccata quotidie dimittuntur?" Serm. cæxv. "Has claves non homo unus sed unitas accepit Ecclesia." See also Serm. cxviii. and ccxvii. and ccxiv.

S. Leo, A. D. 450. Serm. iii. p. 53, ed. 1700, "Transivit in alios Apostolos jus potestatis illius et ad omnes Ecclesie Principes decreti hujus constituto commeaavit. Sed non frustra uni commendatur, quod omnibus intimetur." Serm. de Nativ. "Hæc clavium potestas ad omnes etiam Apostolos et Ecclesie Præules est translata. Quod autem sigillatim Petro sit commendata, ideo factum est quod Petri exemplum omnibus Ecclesie Pastoribus fuit propositum."

Hooker, VI. iv. 1. Bp. Andrews, Tortura Torti, p. 63. Mason, de Ministerio Anglicano, v. 10. Hammond super, p. 84. Barrow on the Pope's Supremacy, vi. pp. 107—110, de Potestate Clavium. Vol. iv. p. 50, which is more full than his English Treatise on the Power of the Keys, v. 302, ed. Oxon, 1818. Theophil. Anglicanæ. chaps. xii. and xiii.

κατ' ἰδίαν, ² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἰμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³ Καὶ ἰδοῦ, ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. ⁴ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς· σοὶ μίαν, καὶ Μωϋσῆϊ μίαν, καὶ μίαν Ἡλίᾳ. ⁵ Ἐτι αὐτοῦ λαλοῦντος, ἰδοῦ, νεφέλη φαιερὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοῦ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. ⁶ Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ⁷ Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβείσθε. ⁸ Ἐπάραντες δὲ τοὺς ὀφθαλμούς αὐτῶν οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

⁹ Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. ⁽¹⁷³⁾ ^(VI) ¹⁰ Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἡλίαν δεῖ ἔλθειν πρῶτον; ¹¹ ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· ¹² λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν

3. μετεμορφώθη] In order to give them a glimpse of His future glory. He had been speaking to them of *sufferings*—His own and theirs. His Passion was at hand, and He endeavours to confirm their faith in His Messiahship, recently confessed by St. Peter, who was blessed for that confession, and to sustain their courage under those sufferings, by a view of His divine glory, and of the glory of the bodies of the Saints in a heavenly state.

On this subject see *Leo M. Serm. xciv. p. 179.*

3. Μωϋσῆς καὶ Ἡλίας] The Representatives of the Law and of the Prophets; to show their union with, and subordination to, JESUS CHRIST and the Gospel; and that He is the Christ of whom Moses and the Prophets did write. "Moses et Elias," says *St. Ambrose* on Luke ix. 30, "hoc est Lex et Prophetia cum VERO." Moses had not been permitted when alive to enter the Land of Promise, but here we see him brought into it, to do homage to the true Joshua.

No man knew where the body of Moses was (Deut. xxxiv. 6). But God here unites it to that of Elias and of Christ. Our bodies may be scattered to the winds, and lost to men. But God knows where they all are; and will bring them all again at the last Day.

Moses was dead, Elias alive; Christ the Life, the Son of the Living God, is the Lord both of dead and living (Rom. xiv. 9).

Hence we see that they who have been faithful to Him on earth, though they be dead, yet they live in Him, and retain their personal identity. Perhaps also the Holy Spirit thus intimates the doctrine of *mutual recognition* in a future state.

Another purpose of this manifestation was to show that Jesus was not Elias (see Matt. xvi. 14), nor one of the old Prophets, but superior to all—and to Moses; and therefore the Messiah, the Son of God.

"Why," says *Chrys.*, "did He bring hither Moses and Elias?"

First, because men said that He was Elias, or one of the old prophets, He conducts the chief Apostles (τοὺς κορυφαίους), to the Mount that they may see the difference between the Prophets and the Lord of the Prophets. Next, that they might understand that Christ is not, as some imagine, contrary to the Law and the Prophets; and that when He claims to be equal with the Father, He does not contravene them. Next, that they might learn that He has power of life and death; and therefore He brings forth Moses who had died, and Elias, who had never seen death. Next, that they might understand the glory of the cross; and that He might quell the fear of Peter, shrinking from the cross, and might elevate the thoughts of the rest. For Moses and Elias spake of His glory¹ which He was about to accomplish at Jerusalem by death. He also brings forward Moses and Elias as examples of suffering in the cause of God, and of consequent reward in glory."

4. τρεῖς σκηνάς] σκηνή, from ἰσχύ (ἀσχαν), κατοικίαν, whence *Shackinah*. St. Peter desired to remain there, and to retain Moses and Elias. He had heard Christ's prophecies concerning suffering; Moses and Elias conversed with Christ concerning His death (Luke ix. 31). Peter shrunk from that (see *Theophyl.* on Luke ix. 33); he was entranced, and enraptured with the present glory; he wished to enjoy that. And he puts Moses and Elias on a par with Christ. But as St. Mark adds (probably from St. Peter's own dictation), he knew not what he said, for they were afraid (Mark ix. 6).

"Thou errest, O Peter," says *Jerome*, "and knowest not what thou sayest. Speak not of three tabernacles, since there is but one tabernacle, that of the Gospel, in which the Law and the Prophets are enshrined. The Voice from heaven says, 'This is my beloved Son,' they (Moses and Elias) are His servants."

In order that it might be known that the Voice ('Hear ye Him') referred to Christ, as soon as it was uttered Moses and Elias disappeared, and Christ alone remained to be heard. Observe, the cloud was a bright cloud; not like that from which the Law was given on Sinai. (*St. Chrys.*) Observe also that Christ remained after the cloud had passed away. After the cloud which hung over the Law and the Prophets has been withdrawn, both are revealed and illumined in the Gospel. (Cp. *St. Jerome*.)

5. νεφέλη] St. Peter had spoken of a σκηνή. The Cloud is Christ's σκηνή—His *Shackinah*. Cp. the history of the Cloud of the divine Presence at the Tabernacle and Temple, Exod. xl. 34. 1 Kings viii. 10; and see Rev. xi. 12; xiv. 14—16.

—οἶτος—αὐτοῦ ἀκούετε] Not Moses and the Law, nor Elias and the Prophets; but Christ and the Gospel. The voice came from heaven. See 2 Pet. i. 17, 18, who refers to the history as well known to the Church.

—ἀγαπητός] My beloved. Observe, this Voice was uttered after they had been speaking of His death (Luke ix. 31). An answer from heaven to the objections of some who argue that the doctrine of the Atonement, which represents Christ as suffering the Just for the unjust (1 Pet. iii. 18), is irreconcilable with God's attribute of Love. "God is Love" (1 John iv. 16), and God the Father so loved the world that He gave His only begotten Son to redeem it (John iii. 16. 1 John iii. 16; iv. 9). But God the Son loved us, and gave Himself freely for us (John xv. 13. Gal. i. 4; ii. 20. Ephes. v. 2—25. Rev. i. 5, 6). I lay down My life of Myself. No one taketh it from Me. Therefore doth My Father love Me (John x. 17, 18). The Father loveth the Son, and hath given all things into His hand (John iii. 35).

8. εἰ μὴ τὸν Ἰησοῦν μόνον] Moses and Elias vanished; Christ was left alone. The Law and the Prophets were for a time, but the Gospel remains for ever to the end. "Finis Legis Christus; Lex et Prophetia ex Verbo; quæ autem à Verbo cœperunt in Verbo desinunt." (*Ambrose*, in Luc. ix. 36.)

9. μηδενὶ] "Ne condiscipulis quidem." (*Bengel*.)

10. Ἡλίαν δεῖ ἔλθειν πρῶτον] The reason why the Disciples spoke of Elias seems to be, they had heard that Elias should come before the Messiah. But they had just seen Elias. Could therefore their Master, who had appeared before Elias, be the Christ, as Peter had owned Him to be? (*Erasmus* in Paraphras.)

The Jews and some of the Fathers affirm that Elias will appear in person before Christ's Second Advent to judgment (Mal. iii. 23, 24; iv. 5. Cp. *Rosenm.* here). *Bishop Andrewe* says (contra *Belarmin.*, cap. xi. p. 255) that this opinion was derived from the reading in the LXX in Mal. iv. 5, τὸν Θεοβίτην, the *Tishbite*, which is not in the original Hebrew; and from the reading in 2 Kings ii. 1 and 11, ὅς ἐστι τὸν οὐρανόν, which is not a correct translation of the original, but passed from the LXX into the writings of the Greek and Latin Fathers of the Church. On this point however it seems better *ἐπιχειρεῖν*. See *Theophylact* and others on Mark ix. *Origen* and *Chrys.* in Matt. xvii. *Hilary*, cap. xx. in St. Matt. *Lactant.* vii. 16. *St. Aug.* de Civ. Dei, xx. 29, and in Joh. Tract. iv.: "Quomodo duo adventus, sic duo præcones: hoc erit in secundo adventu Elias, quod in primo Joannes. Tunc Elias per proprietatem Elias erit, nunc per similitudinem Elias erit;" and *Gregory*, Moral. in Job xi. 9; xiv. 11; xx. 25; and Hom. vii. and xxix. in Evangel. See further on Luke i. 17, and above on Matt. xi. 14.

11. ἀποκαταστήσει] On this word see on Acts i. 6.

¹ *Chrysostom*, in his edition of St. Luke, ix. 13, seems to have read δόξαν for ἔξοτον, see *Mr. Field's* collation and note.

αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ Υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

¹³ Τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

(¹⁷⁴/_{II}) ¹⁴ * Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος ^a Mark 9. 14—29. Luke 9. 37—42.

γονυπετῶν αὐτὸν, ¹⁵ καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιαζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ·

¹⁶ καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι.

¹⁷ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. ^b Num 14. 11, 27. Ps. 95. 10. ch. 23. 37. Exod. 34. 6.

¹⁸ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

(¹⁷⁵/_V) ¹⁹ Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

²⁰ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἂν ἔχητε ^c ch. 21. 21. John 11. 40. 1 Cor. 13. 2.

πίστω ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. ²¹ Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

(¹⁷⁶/_{II}) ²² Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς,

^d Μέλλει ὁ Υἱὸς τοῦ ἀνθρώπου παραδιδόσθαι εἰς χεῖρας ἀνθρώπων, ²³ καὶ ^d ch. 16. 21.

ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται· καὶ ἐλνπήθησαν σφόδρα.

(¹⁷⁷/_V) ²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ, προσῆλθον οἱ τὰ δίδραχμα

λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ ὁ τὰ δίδραχμα; ^e Exod. 30. 12—16. & 38. 24—26. 2 Chron. 24. 9.

²⁵ λέγει, Naί. Καὶ ὅτε εἰσῆλθον εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς,

λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη

ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

²⁶ Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς, Ἄραγε ἐλεύθεροὶ εἰσιν

οἱ υἱοί; ²⁷ ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ^f 1 Cor. 9. 19—22. & 10. 32, 33. ch. 5. 39.

ἄγκιστρον, καὶ τὸν ἀναβάτῃα πρῶτον ἰχθύν ἄρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ

εὐρήσεις στατήρα· ἐκείνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

^{16.} οἱ ἠδυνήθησαν] Another proof of St. Matthew's honesty. (*Beag.*)

^{17.} ὡς γενεὰ ἄπιστος]

Our Lord rebukes the Jews here publicly for their want of faith in Him and in His Divine Power. (*Jerome, Hilary, Chrysost., Theophyl.*) The fault, He tells them, is not so much in His Apostles as in themselves. They had blamed the Apostles by saying οὐκ ἠδυνήθησαν, but Christ tells them to look to themselves. Unless you *have faith*, not even I shall be able (i. e. willing) to heal you. And He says to the father *ei δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι*. And therefore the father, feeling himself corrected by Christ, says, *πιστεύω. Κύριε, βοήθει μου τῇ ἀπιστίᾳ* (Mark ix. 24).

But lest the Apostles should imagine that there was no fault in themselves, He also rebukes *them*; but in *private* (v. 20).

^{21.} τοῦτο τὸ γένος] It was a deaf and dumb spirit, and *μαϊοδία* (Mark ix. 25; *ibid.* 21.). Its terrible power was seen in its effects. (Mark ix. 22. 26.) This was therefore a very awful form of demoniacal possession. There are therefore different kinds and degrees of diabolical agency and energy; but Christ conquers them *all*, and enables His servants to do so by His grace used with faith in Him.

^{24.} οὐ τελεῖ] Does He not pay? Whence it would seem that the payment, though binding on the conscience, was not enforced in the civil courts.

— τὰ δίδραχμα] Half a stater (or tetradrachm), and the same as the *half of the shekel*, *ἡμῆ*, due annually from each Jew a little before the Passover; whence the time of this miracle may be determined. The Temple-rate was begun to be demanded by public proclamation on the first day of the month Adar, and was due on the first of Nisan. See *Milano de Sicilia*, cap. i. col. 7; and *Suzerlain*, p. 260, 261. This tribute was levied for the maintenance of the Temple and its sacred worship, i. e. for incense, wood, red heifer, shewbread, &c. See Exod. xxx. 13; xxxviii. 26. *Joseph.*, Antiq. iii. 8. Bell. Jud. vii. 6. Ant. xviii. 12; and *Winer*, Lex. vv. *Shekel* and *Stater*¹. This Temple-rate was afterwards sequestered by the Romans, and under Vespasian transferred to the capitol at Rome. *Joseph.* B. J. vii. 6, 6. Cp. *Rosenm.*

¹ The didrachma = stater, or two denarii, was the tribute which the Law imposed on the people of Israel, for the redemption of every soul and body, and was applied to the ministry of those who served in the Temple. (*Hilary* and *Ambrase ad Justum*, Epist. vii.) This was paid to the Priests and the Temple. (*Theophylact.*)

^{25.} οἱ βασιλεῖς τῆς γῆς] *ἡγεμόνες* (*malcke erets*), as distinguished from God, the King of Heaven, Ps. ii. 2. (*Rosenm.*)

The sense is: If the kings of the earth do not receive tribute from their children, how can the King of Heaven receive this tribute to the Temple from Me, His Son? If the children of earthly kings are exempt from tribute, how much more I? But in order that we may not be supposed to despise the law, pay the tribute; which I do not give it as due from Me, but in order to strengthen and correct the weakness of others. (*Theophyl.*)

— τὴν] toll for wares. *κῆνσον*, capitation-tax, and for land; here a poll-tax.

^{27.} βάλε ἄγκιστρον] Not a net, in order that the miracle might be more apparent. A wonderful combination of Miraculous and Prophetic power. Not one fish among many caught in a net, but *one* fish, and that the *first*, caught by a hook, was to bring in its *mouth* (not belly) the *sum*, and that the *precise* sum required for Christ and His Disciple.

— ἀναβάτῃα] that comes up from the deep to obey Me. Cp. Pa. viii. 8.

— εὐρήσεις στατήρα] Some Expositors² who endeavour to explain away this miracle allege,

That our Lord meant only that St. Peter would catch a fish and obtain a stater by its sale.

That our Lord must have been without money at the time, or He would not have commanded St. Peter to go to the sea and fish.

That our Lord rebuked St. Peter for rashness in saying that He paid the δίδραχμα.

That it is *not said* that Peter caught the fish and found the money in its mouth.

The first of these allegations is refuted by the words of the Evangelist, taken in their plain grammatical sense.

On the second we may say that our Lord showed His *Divinity* by reading Peter's thoughts, and by levying tribute on the deep, and by His power and presence with regard to the fish. And that He paid the tribute in this way, not because He *had no money*, but rather because He *had money*, and because while doing an act of obedience to

² E. g. Dr. *Paulus*, who refers στήρα to Peter, and interprets αὐτοῦ 'on the spot' and *Leiser*. And even *Olausen* treats this opinion with respect, and concurs in the opinion stated above in paragraphs (2) and (3). And from this exposition there was only one step (which has been taken by *Strauss*, il. p. 184), to treat the whole as a fable.

XVIII. ⁽¹⁷⁸⁾ ^(H) 1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, ^a Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; ² Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ³ καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, εἰ μὴ στραφήτε καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ⁴ Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ⁵ καὶ ὃς ἐὰν δέξῃται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· ⁽¹⁷⁹⁾ ^(H) ⁶ ὃς δ' ἂν σκανδαλίῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικός ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. ⁷ ^b Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. ⁽¹⁸⁰⁾ ^(VI) ⁸ ^c Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. ⁹ Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. ⁽¹⁸¹⁾ ^(X) ¹⁰ Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν

^a Mark 9. 33—37.
Luke 9. 46—48.
ch. 20. 20—28.
& 23. 11, 12.
Rom. 12. 10.
Phil. 2. 3.

^b ch. 13. 41.
Rom. 2. 24.

^c Mark 9. 43—48.
Luke 14. 26, 27.
& 18. 22—24.

human authority as *man*, He would show, by supplying the money *not* from the common purse, or from any other ordinary source, but from *the sea*, that He is supreme over all as God. And so He makes the example of His *obedience* more striking, exemplary, and instructive; and teaches another lesson on the great doctrine of the Unity of the Two Natures, Divine and Human, in His One Person.

Doubtless our Lord, Who obeyed the Law for Man, had paid the tribute (which was an annual one) in former years; and St. Peter, knowing this, answered as he did, *ναί, γάρ*.

St. Matthew does not say that the Miracle was done. No; he leaves that to be supposed. There is something sublime in this *πραΐσιμον*. He had just been relating the glories of Christ's Transfiguration, and His victory over the Evil Spirit in one of his fiercest forms, and he had recorded our Lord's rebuke to the multitude for want of faith. He supposes his reader to be so awe-struck and impressed by what he himself has seen, and heard, and written of Christ, that he deems it needless to say, and he does not suppose that any one will require to be told, that what Christ spake was done. And yet many now demand this, and are called intelligent and candid men! Not so the truly wise. By his reverential silence, St. Matthew shows his own faith, and exercises that of the reader in Christ, Who is the Word, and by Whom all things were made.

The practical bearing of this Divine Act on the question of 'Church-Rates' has been considered in the Editor's Occasional Sermons, No. xxxix.

— *ὄτε αὐτοῖς*] Although the Temple Service was then administered by His enemies, who (as He had just told His Disciples, ch. xvi. 21) were about to conspire against Him and put Him to death.

CH. XVIII. 1. *μείζων*] greater than the rest. See xi. 11; xiii. 52; xxiii. 11. Ephes. iii. 8. *Glas.* Phil. Sac. p. 274.

2. *παιδίον*] Mark ix. 36. Supposed by some to have been *Ignatius*, but this is refuted by *Bp. Pearson* (Vind. Ign. xii. p. 527, ed. *Churton*).

3. *σκανδαλίση*] Cause to stumble, i. e. to sin.—*σκάνδαλον* is used by the LXX for *πέτρος* (*petros*) a trap, from root *πατ* (*pat*), and for *πέτρος* (*petros*), from rad. *πατ* (*pat*), *πέτρος*, a stumbling-stone; which is the sense of *σκάνδαλον* here. In Church matters, says *Jul. Rom.* apud *Athenas*. (c. *Arian*. p. 111), *οὐ λόγους ἐπίδειξις ἐστίν, ἀλλὰ κανόνες Ἀποστολικοὶ, καὶ σπουδὴ τοῦ μὴ σκανδαλίσειν ἵνα τῶν μικρῶν συμφέρι γάρ*, and then he quotes this text.

— *μικρῶν*] My Disciples; however they may be despised by the world. See *x. 42*.

— *πιστευόντων εἰς ἐμὲ*] So *πιστεύειν ἐν*, and *πίστις εἰς*, and *ἐν*. This use of the preposition is derived from that of the Hebrew *ב*. *Voss.* de Hebr. pp. 668—677. *Lubin* Ecclesiastical writers do not distinguish between *Credo in* and *Credo with a dative* (see *Bp. Pearson* on the Creed, Art. i.); and the difference made between the two by *Aug.* (Joh. Tract. 29), "*Credimus Paulo sed non credimus in Paulum*," and *Ruffinus* (in *Expositione Symbol.*), "*hæc præpositionis syllabâ (IN) Creator à creaturis seceratur*," is derived from the language of the *Greek Test.* Cp. *Jerome* in *Epist. ad Philemon*. As *Voss.* observes, p. 676, "*Nunquam in Novo Fœdere phrasî Græcæ*

πιστεύειν εἰς τινα de *Petro, Paulo, aliisque sanctis usurpatur, sed de Deo tantum*," and it is used often concerning Christ, as here—a proof of His Divinity.

— *μύλος ὀνικός*] A mill-stone too heavy to be turned by *hand* (see xxiv. 41), and requiring the power of an *os* to turn it.

St. Mark (ix. 42) has *λίθος μυλικός*.

Consider the aptness of the expression, Man puts a stumbling-stone in his brother's way, and he who does so had better have a mill-stone about his own neck.

On the punishment of *καταποντισμός*, see *Cassiodorus*, Sueton. Octav. 67.

7. *ουαὶ—ἀπό*] ἀπό = γὰρ (*quia*). See LXX in *Exod.* ii. 23. (*Rosenm.*)

"If it is necessary that offences must come, why, it may be said, does Our Lord commiserate the World, and not rather stretch out His hand to avert them?"

"He became Man for us, He took the form of a servant and endured the worst sufferings for our sakes; He did all that it became Him to do for our salvation. And therefore He laments for the wicked, who will not be healed by Him; as a Physician bewails a sick man, who will not follow his advice, and be whole. In the latter case, however, there is little use in the commiseration, but here the denunciation of future Woe may excite the sinner, and heal him of his sins. And we are not to imagine that Christ's Prophecy brings the offences. No; the offences foreseen are the cause of the Prophecy. They will not come, because He foretells them; but He foretells them, because they will come. Because many would choose to remain incurable, therefore He forewarned us of the fact. But why does He not remove offences or avert them? For whose sake ought He to do so? For the sake of those who are hurt by them. But they who are hurt, are hurt by their own fault; and others are not hurt by them, but win glory by them: as Joseph and Job did, and all righteous men do. Offences are stimulants to the good. They make us watch, and quicken our steps, and walk warily. They try us; they distinguish the evil from the good.

"If evil does not arise through fault of our own wills, why do men ever reprove their servants or their children? Evils proceed from our evil will and evil acts. Men enquire what is the origin of evil? but no one who lives well will ask this question. They who lead vicious lives entangle themselves in these perplexing subtleties, which we solve not by words but deeds. For no one sins by necessity. If sins were necessary, our Lord would never have said, Woe to him by whom the offence cometh! Our Lord commiserates those who choose to be sinners. And He proves to them that sins are not necessary, by commanding us to cut off a right hand if it offends us, or causes us to sin." (*Chrys.*)

— *ἀνάγκη ἐστίν*] Not absolutely, and *per se*, but *as hypothesis*; i. e. on the supposition and previous foreknowledge of certain conditions, viz. the agency of Satan on man's evil passions. It is explained by *St. Luke* xvii. 1, *ἀνάγκη ἐστίν*. Cp. *1 Cor.* xi. 19, *οὐκ ἀνάγκη ἐστίν*.

8. *εἰ—σκανδαλίσει σε*] "*Qui sibi a scandalo non cavet, alius scandalo obicit*" (*Cp. Beng.*)

— *εἰσέλθω—ἡ*] Good to enter in halt; and better than, &c., *Fruticke, Meyer, Wieser*: but the phrase seems rather to be derived from the Hellenistic use of the LXX, *Gen.* xxix. 19; xlix. 12, where ἡ is the Hebrew *אֲרָוִלָה*, It is good, rather, &c.

¹ This use of *ἀνάγκη* explains the sense of the important and controverted passage of *St. Irenæus*. iii. 3, "*Ad hanc Ecclesiam necesse est omnem convenire Ecclesiam*;" i. e. it is certain that every Church does

agree with this Church. Cp. the *Editor's* *St. Hippolytus*, &c. pp. 196—203, on the sense of *ἀνάγκη*, which has been much misunderstood.

See also on *x. 34*, and on *Luke* xii. 49.

τούτων λέγω γὰρ ὑμῖν, ὅτι ^d οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέ-
 πουσιν τὸ πρόσωπον τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. ¹¹ Ἦλθε γὰρ ὁ Υἱὸς
 τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. ⁽¹⁸³⁾ ^v ¹² Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι
 ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῆ ἓν ἐξ αὐτῶν, οὐχὶ, ἀφείς τὰ ἐνενη-
 κονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; ¹³ καὶ ἐὰν γένηται
 εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενη-
 κονταεννέα τοῖς μὴ πεπλανημένοις. ¹⁴ οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν
 τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων.
⁽¹⁸³⁾ ^v ¹⁵ Ἐὰν δὲ ἀμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὑπάγε καὶ ἔλεγξον αὐτὸν
 μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ⁽¹⁸⁴⁾ ^x ¹⁶ Ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν
 σου ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος
 δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. ¹⁷ ⁱ Ἐὰν δὲ παρακούσῃ αὐτῶν,
 εἰπὲ τῇ ἐκκλησίᾳ: ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθني-
 κὸς καὶ ὁ τελώνης. ⁽¹⁸⁵⁾ ⁱⁱ ¹⁸ ^k Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δῆσητε ἐπὶ τῆς γῆς, ἔσται
 δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ

d Luke 16. 22.
 Heb. 1. 14.
 Ps. 34. 7.
 Acts 12. 15.
 Dan. 10. 13, 20, 21.
 1 Cor. 11. 10.
 e Luke 19. 10.
 f Luke 15. 4, &c.

g Luke 17. 3, 4.
 Lev. 19. 17.
 Eccles. 19. 13, &c.
 h Deut. 19. 15.
 John 8. 17.
 2 Cor. 13. 1.
 i Rom. 16. 17.

k ch. 16. 19.
 John 20. 23.

10. οἱ ἄγγελοι αὐτῶν] i. e. the Angels appointed by God to minister to them (Heb. 1. 14. Ps. xxxiv. 7; xci. 2), though sent forth to do God's errands, as His ἄγγελοι or messengers upon earth, yet they always enjoy the beatific vision of His countenance in heaven¹; wherever they are, they carry their blessedness with them. (*Gregor. Bernard. ap. Maldon.*)

ἄγγελοι is used by the LXX for the Hebrew מַלְאָכִים (*mal'ak*), which also signifies a messenger.

Our Lord here shows the dignity of every Christian, however poor, especially of the weak, who cannot defend themselves when in danger, and teaches to revere them on account of the Angels who watch over them (Acts xii. 15); and St. Paul applies the same argument *à fortiori* to Christian *Congregations* (1 Cor. xi. 10). On the Ministry of Angels towards the Faithful, see *Bp. Bull.* Serm. xii. pp. 289—326.

He had before said that we must sacrifice what is nearest and dearest to us if it offends us, or causes us to sin; He now tempers that precept with mercy, and teaches us to seek the salvation of the souls of others by means of our own. Great is the worth of the soul, for it has an Angel assigned it by God. (*Jerome.*)

Our Lord excites us to be zealous for the salvation of others, however poor and despised they may be. He stimulates us to this by His own example. Observe the order of His precepts. By saying that no one can enter the kingdom of heaven, except he become as a little child, He brings down our pride. By telling us that offences must needs come, He excites our vigilance. By pronouncing *Woe* on him by whom the offence cometh, he teaches every one to take heed not to be a cause of stumbling to others. By commanding us to cut off whatever offends us, or makes us to sin, He makes our salvation easy; and by ordering us not to despise those who may offend us, or any, however humble, He makes us more eager in promoting the salvation of others. And He presents us the example of the Angels, and His own example and that of His Father for our imitation, in order to stimulate our zeal. (*Chrys.*)

11. τὸ ἀπολωλός] Observe τὸ. And since Infants are a part of the lost world, Christ came to save them: hence an argument for the Baptism of Infants.

12. τὰ ἐνενηκονταεννέα] The Son of Man has set an example of tender regard for a single soul. He left the ninety and nine (the Angels of whom He had just been speaking) to seek and save the human race, which is but as a single sheep of His fold. See *Irenæus*, *Hilary*, *Ambrose*, and others, cited by *à Lapide*. Join πορευθεὶς with ἐπὶ τὰ ὄρη.

13. χαίρει ἐπ' αὐτῷ μᾶλλον] He does not say πλείον, but μᾶλλον: not *plus*, but *magis*; not *more*, but *rather*; i. e. at the time of the recovery and restoration of the one lost sheep, His joy is *rather* directed to that particular sheep, than to all the rest: and why? Because that particular sheep is now delivered from that condition of misery, over which he had so much grieved, and because it is restored to the company and condition of the other sheep, who have not strayed, and in whom He joys so much.

Our Lord here speaks κατ' ἀνθρώπου, and by a mode of speech common in Scripture He transfers human feelings to God Himself. Cp. Luke xv. 7.

14. οὐκ ἔστι θέλημα] *Not*, 'it is not the will;' but He is *wishing* that any should perish: πάντας θέλει σωθῆναι (1 Tim. ii. 4), He desires all to be saved.

15. ἀμαρτήσῃ εἰς] A Hebraism—*κῆρ* followed by *ῆ*

16. ἐπὶ στόματος] *ῆρ* (*al-pi*), the attestation,—as the cause of

confirmation. Cp. Deut. xix. 15. 2 Cor. xiii. 1. John viii. 17. Heb. x. 28.

— πᾶν ῥῆμα] *ῆρ* or *res*, π. ρ. = every thing.

Our Lord had commanded His disciples not to give offence, and to cut off what is most dear—to separate from our nearest friend—if he offends us, i. e. causes us to sin. But lest they should proceed hastily and haughtily in this matter, He prescribes the course which they must pursue in the exercise of discipline. He calls the sinner their brother, and commands them to deal with him privately at first, and if he hearkens to them and confesses his sin, then He does not say, Thou hast inflicted punishment or obtained satisfaction, but thou hast *gained* thy brother. And the more refractory he may be, the more eager thou must also be as a patient and tender physician for the restoration of his spiritual health. If one remedy fails, try another, and another. Take with thee one or two more, that it may be manifest that thou art ready to do all on thy part that may conduce to amendment and restoration. But if he will not hear them, tell it to the Church—that, through fear of being cast out of Church by excommunication and of the binding in heaven, consequent on it, he may be so shamed, and lay aside his malice. Our Lord threatens the sinner with these punishments, in order that he may repent and escape them. Hence He does not cut off the sinner at once from the Church, but establishes a first, a second, and a third tribunal, in order that if he refuse to hear the first, he may hearken to the second or the third, and if he have no reverence for that, he may stand in awe of the future judgment of God. (*Chrys.*)

17. τῇ ἐκκλησίᾳ] Spoken *prophetically*. Our Lord had already prepared His Apostles for the use of this word ἐκκλησία (see above, xvi. 18), the Visible Society of His faithful people. He had informed them who were to bear office publicly in it for the exercise of godly discipline therein (cp. 1 Cor. v. 9. 1 Tim. v. 20) in His Name and for the general good².

— ὁ ἐθνικός] Observe ὁ. *Not* a heathen man, who may be a good man in his way, but as the heathen in his *heathenism*.

18. ὅσα ἐὰν λύσητε] He does not say *λύθητε*—the power was not given yet. See on xvi. 19. The following authorities on this subject deserve the student's attention:—

Ordering of Priests, in the *Book of Common Prayer* of the United Church of England and Ireland. "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." See also the Forms of Absolution in Morning and Evening Prayer; the Order for the Holy Communion; and the Office for the Visitation of the Sick.

Homily on Common Prayer, p. 330 (ed. 1822). "Absolution hath the promise of forgiveness of sins."

Abp. Cranmer on the Power of the *Keyes*, Catech. p. 202. "God hath given the keys of the kingdom of heaven, and authority to forgive sin, to the ministers of the Church. And when the minister does so, then I ought stedfastly to believe that my sins are truly forgiven me."—Compare *Cranmer's Works*, iv. p. 263, ed. Jenkyns.

Hooker, VI. iv. 1. "They that have the *keys* of the kingdom of heaven are hereby signified to be stewards of the house of God, under whom they guide, command, and judge His family. The souls of men are God's treasure, committed to the trust and fidelity of such as

¹ This has been explained away as a mere metaphor derived from the language of Eastern Courts by some. But see Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2.

² On the mode and measure of exercising discipline, and administering

reproof public and private, see *Chrys.* here, and *Aug.* De Correctione, vol. x. p. 1316, and Serm. xiii. and lxxvii, and Epist. 95, and De Civ. Dei, i. 4, and *Hooker* vi. 4, on this text, and *Hammond* on Fraternal Correction, Works, l. p. 290, ed. 1684.

1 ch. 31. 22.
John 15. 7, 16.
1 John 3. 22.
2 5. 14.

in Luke 17. 3, 4.

2 Kings 4. 1.

οὐρανῶ. ($\frac{186}{7}$) 19 ¹ Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς· 20 οὗ γὰρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. ($\frac{187}{7}$) 21 ^m Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; 22 Δέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. ($\frac{188}{7}$) 23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ· 24 ἄρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων 25 ⁿ μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι· 26 πεσὼν οὖν ὁ δούλος προσεκύνει αὐτῷ, λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω· 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. 28 Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων, Ἀπόδος εἴ τι ὀφείλεις. 29 Πιεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ἠθέλην, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. 31 Ἴδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. 32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾰ σοι ἐπεὶ παρεκάλεσάς με· 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σὲ ἠλέησα; 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ

must render a strict account for the very least which is under their custody."

Hooker, VI. iv. 2. "Whether they remit or retain sins, whatsoever is done by way of *orderly* and *lawful proceeding*, the Lord Himself hath promised to ratify."

"The Priest gives pardon, not as a King, nor yet as a Messenger, i. e. not by way of authority, nor yet only by declaration; but as a physician gives health, i. e. he gives the remedies which God appoints." (Br. Taylor on Repentance. x. § 4.)

Br. Sparrow, Rationale, p. 14, ed. 1704. "If our confession be serious and hearty, this absolution is effectual, as if God did pronounce it from heaven: so says the Confession of Saxony, and Bohemia, and the Augsburg Confession (xi. xiii. xiii.); and so says St. Chrysostom in his Fifth Homily on Easy, "Heaven waits and expects the Priest's sentence here on earth; and what the servant *rigidly* binds or looses on earth, that the Lord confirms in heaven." St. Augustine and St. Cyprian, and general Antiquity, say the same.

Chillingworth, p. 409 (Serm. vii.). "Come to your spiritual physician, not only as to a learned man, experienced in the Scriptures, as one that can speak quieting words to you, but as to one who hath Authority delegated to him from God Himself, to absolve and acquit your sins."

19. *ἐὰν δύο*] viz. if they do His will and ask with faith and charity in Christ's Name, and if what they ask is according to His Will and expedient for them. See John ix. 31. James v. 16. 1 John iii. 22; v. 14.

— *συμφωνήσωσιν*] A beautiful word expressive of the holy music of hearts and voices, especially in public. Compare the eloquent exposition of it in St. Ignatius (ad Ephes. iv.): τὸ ἀξιωμαστον ὑμῶν πρὸς βεβήριον τοῦ Θεοῦ ἀξίω, οὕτως συνήρμοστοι τῷ ἱεροκώπῳ ὡς χορδαὶ κιθάρας· διὰ τοῦτο ἐν ὁμοιοῖα ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ἄδειται· καὶ οἱ κατ' ἀνδρα δι' ἰσορροπίας γίνεσθαι, ἵνα σύμφωνοι ὄντες ἐν ὁμοιοῖα χρωμάτων Θεοῦ λαβόντες, ἀδῆται ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ Πατρὶ, ἵνα καὶ ὑμῶν ἀκούσῃ, καὶ ἐπιγινώσκων δι' αὐτὸν πρᾶσσει μίλην ὄντας τοῦ υἱοῦ αὐτοῦ. χρήσιμοι οὖν ἵστω ὑμεῖς ἐν ἀμώμῳ ἰσότητι εἶναι ἵνα καὶ Θεοῦ πάντοτε μετέχητε.

20. *εἰς τὸ ἴδιον ὄνομα*] i. e. not in their own name, or according to their own devices, or for their own glory, much less in a spirit of strife and division; but with yearnings of love to Me and of union with Me; in the manner appointed by Me in the unity of My Church, and in obedience to My law, and for the furtherance of My glory. See Hilary and Chrys. here.

On the use of *εἰς τὸ ὄνομα* (stronger than *ἐν τῷ ὀνόματι*), containing the idea of love to, and of incorporation into, see on x. 41 and xxviii. 19.

On the meaning of the phrase to "do any thing in Christ's Name," see Dr. Barrow, Sermon xxiii. vol. ii. pp. 246—249.

— *ἐν μέσῳ*] Observe how our Lord reconciles sinners, not only through fear, but by love. Having declared the evils consequent on strife, He now displays the blessings of unity. By unity we persuade our Father to grant our prayers, and we have Christ in the midst of us. (Chrys.)

23. *ἑβδομηκοντάκις ἐπτά*] The number seven in Holy Scripture is used to signify completeness; and the multiplication of 70 × 7 here signifies that there is to be no stint or limit to the spirit of forgiveness.

The number ten times seven is used to express the fullness of retribution on Lamech (Gen. iv. 24). And for bringing in of forgiveness of sins into the world there are ten times seven generations from Adam to Christ. See on Luke iii. 23—38. (Hilary and Aug.)

But here the number is seventy times seven, the number of years from the rebuilding of the wall of Jerusalem unto Christ, who brought in the forgiveness of sins (Dan. ix. 24).

28. *ἑκατὸν δηνάρια*] About 1,250,000th part of the μυρία ταλάντα (v. 24).

In order to show the easiness and necessity of forgiveness, our Lord had introduced His own example, whence it appears that even if we forgive our brother seventy times seven, i. e. an indefinite number of times, our clemency is not so much as a drop of water compared with the ocean of God's goodness to us, without which we must be condemned hereafter. And now observe the difference between men's trespasses against us and our trespasses against God. The former are to the latter as a hundred pence to ten thousand talents. The difference is infinite; as appears from the difference of the returns, as well as from the frequency and greatness of the sin. Consider also the benefits we have received and do receive, public and private, spiritual and temporal, from God. (Chrys.)

— *εἴ τι ὀφείλεις*] εἴ τι has been rightly restored from the best MSS. for ὅ τι: you owe, therefore pay. The creditor is ashamed to mention the petty hundred pence. Therefore he does not say ὅ τι, but εἴ τι.—And thus the force of the parable, teaching the duty of equitably receding from the rigid enforcement of rights, is more clearly seen. Cp. *Alford*.

34. *βασανισταῖς*] See above, iv. 24, τοῖς βασ., "non modò castigabunt." (Beng.)

Observe, past sins receive to the unforgiving. Cruelty to others cancels the grant of God's mercy to us.

Among men, the party who sues his debtors at law does not decide the cause; but God is not only our *Creditor*, but our *Judge*.

— *ἵνα οὐ ἀποδῶ*] "torquendum donec solvissset." See v. 30. The 10,000 talents was a sum that never could be paid (Chrys.), and therefore this expression cannot be taken to intimate that sin, not repented of and not forgiven in *this* life, will be forgiven hereafter. See above, v. 26; xii. 32.

πάν τὸ ὀφειλόμενον αὐτῷ. ³⁵ Οὕτω καὶ ὁ Πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῶν, εἰ μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

XIX. (¹⁰⁰/_{VI}) ¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. ² καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. ³ Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; ⁴ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς, ⁵ καὶ εἶπεν, Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; ⁶ ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. ⁷ Δέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν; ⁸ Λέγει αὐτοῖς, Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. ⁹ Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορ-

a Mark 10. 1, &c.
John 10. 40—42.

b Gen. 1. 27.
& 5. 2.
Mal. 2. 15.
c Gen. 2. 24.
Ephes. 5. 31.
1 Cor. 6. 16.

d Deut. 24. 1.
ch. 5. 31.

e ch. 5. 32.
Mark 10. 11.
Luke 16. 18.
1 Cor. 7. 11.

³⁵. ὁ Πατήρ μου] *My heavenly Father.* He does not say *your Father*, for the unforgiving servant has ceased to be a child of God. (*Chrys.*)

CH. XIX. 1. τὰ ὄρια κ.τ.λ.] On this circuit in *Peræa* see Note on Luke x. 1.

An exposition of this chapter to v. 12 will be found in *Greg. Nazian.* Orat. xxxvii. p. 645.

— πέραν τοῦ Ἰορδάνου] i. e. He crossed Jordan, and came into the *coenitæes* of Judæa. See Mark x. 1. It is very doubtful whether any region east of Jordan was called *Judæa*. See *Patr.* ii. 441. 489; and *Arnoldi*, p. 484.

3. πειράζοντες] *tempting* Him; for He had already forbidden divorce. (*Matt.* v. 32.) If He now allowed it, they would say, Why then didst thou forbid it before? If He repeated what He had before said, they would urge against Him the authority of Moses. (*Chrys.*)

Observe the wisdom of our Lord. He did not directly reply in the negative, but He began with showing them the original ordinance of God, and that His own teaching is in harmony with it; and not contrary to, but in unison with, the Law of Moses. And He proves this not only from creation but from primitive Legislation. He not only says that God made one man and one woman, but God also commanded that the one man should be coupled with the one woman. If God had been willing that the man should put away his wife and marry another, He would have made several women when He made one man; but by the terms of Creation as well as original Legislation, God declared that one man should continually dwell together with one woman, and never be put asunder. Observe also how our Lord expresses this: "He that made them in the beginning made them male and female; they sprang from one root and form one body, for He says they twain shall be one flesh (or rather joined into one flesh). He represents it as a heinous sin to despise this Legislation; for He says, What God hath joined together, let not man put asunder. And if you allege against Me the authority of Moses (He may be supposed to say), I show you here the God of Moses, and I confirm what I say by priority of time; for in the beginning God made them male and female. This law is the *older* law, though it may seem to you to be now first enacted by Me. And it was enacted with much solemnity; for God brought the woman to the man, and not only so, but commanded him to leave father and mother for her sake; and not only to come to her, but to cleave (*κολληθῆναι*) to her, —showing by the word used the *indivisibility* of the bond; and He proceeds to reiterate the law by His own authority,—"Wherefore they are no more twain, but one flesh." As then it is a sacrilegious thing for a man to mangle his own flesh (*Lev.* xxi. 5), so it is unlawful for him to put away his wife. (*Chrys.*)

— κατὰ πᾶσαν αἰτίαν] = *ἢ ἢ ἢ* (*al col dabbar*), which was the exposition given of Deut. xxiv. 1, by the school of Rabbi *Hillel*, in opposition to the stricter school of Rabbi *Schammai*. See *Buxtorf*, de *Syn.* Jud. c. 29.

The Pharisees came to our Lord seemingly for a solution of this question between the two schools, but in fact to entangle Him in His words.

4. ἀρσεν καὶ θῆλυ] which is said *only* of Man (*Gen.* i. 27), not of any other animal.

Polygamy was first introduced in the family of *Cain* by Lamech the sixth from Adam (*Gen.* iv. 19), and is seen in connexion with murder (*Gen.* iv. 23), and God does not vouchsafe to trace its issue beyond the first generation.

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For illustrations from the LXX of these verses 4—12, see *Grinfield*, pp. 117, 118.

5. εἶπεν] i. e. by the mouth of Adam. *Gen.* ii. 24. It is evident that God spake by Adam; for how could Adam then know, except by divine inspiration, that a man would have a *father* or *mother* to leave?

— κολληθήσεται] "pro Hebr. *רצף* (*dabbar*), *לשׁוֹן*;" to cleave. *Ruth* i. 14. *Prov.* xviii. 24. "Arctissimo amoris *glutino* conjungitur cum eâ copulatus." Cp. *1 Cor.* vi. 16, *κολλώμενος τῇ πόρῃ*. *Rev.* xviii. 5, *ἠκολούθησαν αἱ ἁμαρτίαι ἕχρι τοῦ οὐρανοῦ*.

— εἰς σάρκα μίαν] *sic* = Hebr. 5. The words are more expressive than *σὰρξ μία* or *ἐν σαρκὶ μίᾳ*, and literally rendered from the Hebr. *תָּרַץ יָצָף* (*le-basar echad*), *joined into one*, so as to be no longer twain, but one. Cp. *Gen.* ii. 24. On similar uses of *sic*, see *Vorst.* Hebr. p. 680. *sic* τὸ ὄνομα, xviii. 20. *1 Cor.* xv. 45, *ἐγένετο εἰς ψυχὴν ἓνα*.

The LXX have inserted the words of *δύο*, which are not in the original; and our Lord approves the insertion as giving the true sense. Observe of here, 'the two.' Marriage is *only* 'inter duos'; a protest against Polygamy.

6. ὁ—χωρίζεται] What God hath joined together let not man put asunder. Man does put asunder when he divorces his wife, with desire of marrying another. (*Jerome.*)

7. ἐνετείλατο] Moses did not command absolutely to do so, but only permitted it (v. 8), and *ex hypothesi*, i. e. on supposition of a resolve to divorce a wife, he ordered that it should not be done hastily and passionately by mere word of mouth, but in a set form, with a written document properly prepared, attested, and executed before a magistrate; in order to give time to the husband to consider what he was doing, and to secure evidence to the wife that she had not left her husband of her own accord. See *Vitringa*, de *Synagog.* Jud. c. xl. and above, v. 31.

8. πρὸς τὴν σκληροκαρδίαν] *πρὸς* = Hebr. *קָרִיב* (*propior*, *contra*) —i. e. lest you in your cruelty should rid yourselves of your wives by violent means (see on v. 31, 32); lest you should maltreat your wife. "He permitted divorce to avoid homicide." (*Jerome.*) Therefore the *permission* to which you appeal is a proof of your cruelty; that which you plead as your excuse is a proof of your sin, and an evidence of your own degradation; and if you were children of God it would not exist.

— ἐπιτρέψαι] a correction of *ἐνετείλατο*.

9. ὅς ἂν ἀπολύσῃ] See above, on ch. v. 31. Our Lord admits but one cause of divorcing a wife—*fornication*. And here we must understand, that if a woman leaves her husband on this single cause, for which divorce is allowed, she ought to remain unmarried, or be reconciled to her husband, either reformed or to be tolerated,—rather than marry another. And the Apostle adds, "Let not the husband put away his wife" (see *1 Cor.* vii. 10—15),—intimating briefly in the case of the husband the same course as he had commanded in the case of the wife. *St. Aug.* (de *diver.* quæst. 83). See also *Herman Pastor.* ii. Mand. iv. *Concil. Eliber.* can. 65. *Neocæsar.* can. 8. *Ephraim.* Heret. lix. *Lactant.* Inst. vi. 23.

Our Lord says, that he who takes to wife a woman that has been divorced by her husband is the cause of her adultery, for he gives her occasion to sin; and if he did not receive her, she might return to her husband. (*S. Clemens Alex.* Strom. ii. p. 507.)

A wife may be put away for fornication; but a man who puts away his wife for fornication may not marry another during her life. And it is said by our Lord, that he who marries an adulteress is guilty of adultery. (*Jerome.*) By a marriage, which never could have taken place if the adulteress had remained faithful to her husband.

νεία, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. ⁽¹⁰¹⁾ 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέρει γαμήσαι. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. ¹² εἰσὶ γὰρ εὐνοῦχοι, οἷτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω καὶ εἰσιν εὐνοῦχοι, οἷτινες εὐνοῦχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἷτινες εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.

f 1 Cor. 7. 2, 7, 9, 17.

g 1 Cor. 7. 32, 34. & 9. 5, 15.

h Mark 10. 13. Luke 18. 15. ch. 18. 3.

i Mark 10. 17. Luke 18. 18.

k Exod. 20. 18. Deut. 5. 17. 1 ch. 15. 4. Ephes. 6. 2. Lev. 19. 18. ch. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8. 1 ch. 6. 20. Luke 12. 33.

⁽¹⁰²⁾ 13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξεται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁴ Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἔλθεῖν πρὸς με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹⁵ Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν.

⁽¹⁰³⁾ 16 Καὶ ἰδὼν, εἰς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; ¹⁷ Ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός, ὁ Θεός. Εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. ¹⁸ Δέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰησοῦς εἶπε, Τὸ, οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· ¹⁹ τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ²⁰ Δέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; ⁽¹⁰⁴⁾ 21 Ἐφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέ-

band, he who marries her makes himself one flesh with an adulteress, and so is a partner in adultery, and causes her to commit adultery.

The sentence of our Lord is, that a wife is not to be put away except for fornication, and that she who is put away is not to be married to another. (*Jerome, Epist. xxx. pro libris suis adv. Jovin.*) We pronounce that man to be an adulterer who puts away his wife for any cause save fornication; but we do not therefore absolve from the taint of this sin ("non hujus peccati labe defendimus") him who has put away his wife for fornication and has married another. No one can deny that he is an adulterer who has married a woman whom her husband has put away for fornication. (*Aug. de Conj. Adult. i. 9. 12; ii. 16.*)

— μοιχᾶται.] In Matt. v. 32, our Lord says ποιεῖ αὐτὴν μοιχεύσασθαι. This has been explained by the use of the Hiphil form for Kal (*à Lepide*); but both are very consistent. The man who divorces his wife and marries another commits adultery, inasmuch as he unites himself to another woman while he has a wife living; and he makes her commit adultery,—that is, he exposes her to the danger of doing so, by tempting her to unite herself to another man while she has a husband living,—and so, as far as in him lies, makes her an adulteress. "Apud Deum," says *Gregorius* (in *Marc. x. 11*), "adulterii crimine tenetur, qui expulsa præbet adulterii occasionem."

10. ἡ αἰτία] the case. Hebr. תורה (*dôrâh*).

11. χωροῦσι.] A metaphor derived from the capacity of a vessel, *σκεῦος*, to which the human body is compared in *N. T. i. Thess. iv. 4. Cp. i. Pet. iii. 7*. All are not capable of holding, i. e. of observing τούτων τὸν λόγον, viz. celibacy; but some are οἷς δέδοται, and then He gives certain examples. Cf. *i. Cor. vii. 2. 7. 9. 17.*

12. εὐνοῦχοι.] εὐνοῦχος, Hebr. עֲרֵץ (*arîs*), from עָרַץ (*asaras*), 'abscidit' (*Genes.*); and thence,—because εὐνοῦχοι were often 'cubicularii';—it signifies a chamberlain, and in such cases is not to be taken in the literal signification.

The word εὐνοῦχος had been already used by the LXX for chamberlain, εὐνὴν ἔχων, a lord of the bedchamber, a courtier generally, in numberless places of the O. T. See *Gen. xxxix. 1*, concerning Potiphar, who was married, and yet is called εὐνοῦχος Φαραώ; and *cp. xl. 2. 7*, concerning the chief butler and baker. See also *i. Sam. viii. 15. Esth. i. 10. 12. 15*. In *Gen. xxxvii. 36* and *Isa. xxxix. 7* the LXX use *σπᾶδων*, and so mark the difference of meaning.

Thus it appears that the phrase εὐνοῦχισαν ἑαυτοῖς does not mean literally by amputation (heaven forbid!), but by the extirpation of sensual thoughts. They who act upon this literally give occasion to those who traduce creation, and encourage the heresy of the Manichæans, and fall into the sin of those among the Gentiles who violate themselves. (*Chrys.*, doubtless with reference to the case of Origen.) See *Euseb. vi. 8. Epirhæa. Hæc. lxiv. 3.*

The phrase (εἰς ἑαυτοὺς) in this verse signifies also those, both men and women, who abstain from married life and its cares, that they may attend with more assiduity on the service of the Marriage Chamber and Court of the Heavenly King. (Cf. *Isa. lvi. 3*, to which passage probably our Lord alludes.) Cp. *Greg. Naz.*, p. 658, who says, τὸ μέγιστον τῶν σωματικῶν εὐνοῦχων στήσαι τὸν λόγον, μισθὸν καὶ ἀνάξιον λόγου.

13. παιδία.] He had vindicated the rights of Marriage, and now defends that of its fruit; and so consecrates both.

— ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς.] As Jacob did on Ephraim and Manasseh (*Gen. xlviii. 14, 15*). Cf. *Isa. xl. 11*, a prophecy concerning the Messiah here fulfilled by our Lord.

14. ἀφετε τὰ παιδία.] On this text, as an argument for Baptism of Infants, see *St. Aug. Serm. 174*, quoted below on *Mark x. 14. Cp. Luke xviii. 17.*

— τῶν τοιούτων.] "Si talium, multo magis ipsorum (i. e. infantium)." (*Cp. Beng.*)

16. εἰς] emphatically; for he was an ἀρχων (*Luke xviii. 18*).

17. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ.] This appears to be the true reading, and is received by *Gb., Lacin., Tisch., and Alf.* from *B, D, L*, and it is found in *Syriac Cureton.* and in *Origen, Euseb., Jerome, Aug.*, and others, for τί με λέγεις ἀγαθόν; Cp. *Mark x. 17. Luke xviii. 18. See next note.*

— εἰς ἐστὶν ὁ ἀγαθός.] This also appears to be the right reading, and is given by *B, D, L*, and *Syr. Cureton.* and received by *Tisch. 1856. for οὐδαὶς ἀγαθός, εἰ μὴ εἰς.*

The ὁ ἀγαθός is God. Cp. *i. Pet. iii. 13. τίς ἡμᾶς ὁ κακός* καὶ ἄλλοι τοῦ ἀγαθοῦ μιμηταὶ γένησθε; *St. Matt.* gives our Lord's answer to the question; the other two Evangelists to the address of the young man. The sense is, "Do you ask me concerning the good that you should do in order to have life? There is One Who is good,—the good—God. He is the sole Source of good, and you need not any other Instructor but Him; and you must comply with His Law, and not rely on yourself, but pray for His grace in order to be enabled to do the least good."

This reply is very fitly followed by that in the other Gospels. Since God alone is good, why do you call Me good? or, if you call Me good, why do you not rise higher in your thoughts of Me and call Me, not Rabbi, but God? "Commodiosissime igitur," says *Aug. de Cons. Ev. ii. 63*, "intelligitur utrumque dictum Quid dicitis Me bonum? et Cur interrogas Me de bono?" (*Cp. Aug. de Trin. i. 13.*)

"Some blame this young man as a hypocrite; but we read in *St. Mark* that our Lord looked on him and loved him (*Mark x. 21*). His fault was that he doted on his possessions, which got the mastery over him. Wealth is a powerful tyrant, and blights many virtues.

"But why did our Lord say 'none is good?' Because he came to Him merely as a man—as a human teacher; He therefore speaks as a man; for He often replies to the demands of His hearers. When He says 'None is good,' He does not deny Himself to be good (heaven forbid!). He did not say, 'I am not good,' but 'None is good.' No man is good—much less in comparison with God. He thus elevates his thoughts and detaches him from earthly good, and fixes his mind on God, and teaches him what is the essence and source of good, and to ascribe honour to Him. So when He said, 'Call no man father on earth' (*Matt. xxiii. 9*), He was speaking in comparison with God, and teaching us what is the first principle of all things. The young man showed no small eagerness for good; for when others came for temporal blessings, he came to ask concerning eternal life. His mind was like good and fertile ground, but it was overgrown with thorns which choked the seed." (*Chrys.*)

18. οὐ φονεύσεις.] To show him his imperfection He begins with the *Second Table of the Law*.

Christ sends the proud to the Law, and invites the humble to the Gospel.

21. εἰ θέλεις τελειοῦσαι εἶνα.] If you desire to be; as much as to say that as yet he is not so, although he says τί ἔτι ὑστερῶ; τελειοῦσαι, for Hebr. עָרַץ (*arîs*), *abscidit*, used by the LXX of Noah, *Gen. vi. 9*; of Job, *i. 1*. Our Lord commands all His Disciples to be τελειοί, v. 48; and so *St. Paul.* (Cf. *i. Cor. xiv. 20. Col. i. 28*.) And the command here given was designed to reveal the young man

λειος εἶναι, ὑπαγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι. ⁽¹⁹⁵⁾ 22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 25 Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσιστοντο σφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι; 26 Ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεοῦ πάντα δυνατά. 27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; ⁽¹⁹⁶⁾ 28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, ⁽¹⁹⁷⁾ καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ⁽¹⁹⁸⁾ 29 Καὶ πᾶς ὅστις ἀφήκεν οἰκίαν, ἢ ἀδελφὸν ἢ ἀδελφὰς, ἢ πατέρα ἢ μητέρα, ἢ γυναῖκα ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. ⁽¹⁹⁹⁾ 30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. ⁽²⁰⁰⁾ 1 Ὁμοία γὰρ ἔστω ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2 Συμφωνήσας δὲ μετὰ

n Mark 10. 23, &c.
Luke 18. 24, &c.
1 Tim. 6. 9, 10.

o Jer. 32. 17.
Zech. 8. 6.
Luke 1. 37.

p Mark 10. 28, &c.
Luke 18. 28, &c.

q Acts 3. 21.
2 Pet. 2. 13.
Rev. 21. 1.
Luke 22. 29, 30.

r ch. 20. 16.
Mark 10. 31.
Luke 13. 30.

to himself. The young man's σκάνδαλον was his wealth, his besetting sin was covetousness; and our Lord touches him to the quick by piercing at once that besetting sin, and He thus shows Himself to be something more than 'Good Master,' and to be no other than God, Who trieth the very hearts and reins. And, like a good physician, He applies the special remedy adapted to this particular case. (Cp. xvi. 25, 26; xviii. 8.) "Præceptum est particulare, ad idiosyncrasiam hujus (rather say talis) animæ accommodatum." (Beng.)

The general inference therefore is that all Christians are so to hold every thing they have, that they may not be sorry but rejoice to surrender it, if Christ requires the surrender, or if it retards or impedes them in following Him. See further on Luke xii. 33.

Pelagius argued from our Lord's words that no rich man could be saved unless he sold his possessions and gave them to the poor. But this notion was refuted by Aug., Ep. ad Paulinum. (See *de Lapidis*, and cp. Acts v. 4. 1 Tim. vi. 18.) And on the salvability of the rich, see Clem. Alex., "Quis dives salvetur?" ii. p. 335.

22. κάμηλον] To express an ἀδύνατον, or impossibility, the Rabbis used to say, "It is easier for an Elephant to pass through a needle's eye." See *Talmud*, Berachot. fol. 55. Bavamezia, fol. 38. *Forst.* de Hebr. p. 764. The camel and needle are found in the *Koran*, Sur. 7. 38. Our Lord uses the word Camel as perhaps better known to the hearers and readers of His Gospel; and on account of the form of the Camel, the hump on its back being an apt emblem of worldly wealth as a heavy load and impediment to entrance through the narrow gate—the needle's eye—of life.

If a rich man cannot enter the kingdom of God any more than a camel pass through the eye of a needle, then no rich man could be saved. But Isaiah says (ix. 6) that the camels of Midian and Ephah shall come with their gifts and offerings to Zion; and they who before were crooked and bent and distorted enter its gates; so those camels, to which the rich are compared here, when they have cast off the load of their worldliness, may by the Divine clemency enter the straight gate which leadeth into life. (Jerome.) It is not a sin to be rich, for how can a man give largely without means? But it is a sin to covet wealth and to dote upon it. (Hilary.)

— εἰσελθεῖν—εἰσελθῆναι] Such appears to be the true reading. The comparison is between passing *through* the needle's eye and *entering into* another, the kingdom of heaven. Cp. Mark x. 25. Luke xviii. 25.

23. ἀδύνατον] What is impossible with men, acting by their own unassisted aid, is possible to them with the Divine aid, for which they ought therefore to pray. (Chrys.)

23. ἐν τῇ παλιγγενεσίᾳ] At the new birth of the saints at the Resurrection,—in the new Jerusalem. (See 2 Pet. iii. 13. Rev. iii. 12; xxi. 2. 5.) That παλιγγενεσία is commenced in, and typified by, the Regeneration or new birth in the Church Visible on earth (Tit. iii. 5), cp. on Rom. vii. 22; and see Aug. de C. D. xxv. 5.

With the phrase ἐν τῇ παλιγγενεσίᾳ, cp. Mark xii. 23, ἐν τῇ ἀναστάσει, ὅταν.

— ὅταν καθίσῃ—καθίσεσθε] Observe, He uses the *active* when speaking of Himself; the *middle* voice, of His Apostles. (Beng.)

— ἐπὶ δώδεκα θρόνους, κρίνοντες] Not that the Apostles are not first to be *judged* by Christ. See Rom. xiv. 10. 2 Cor. v. 10. 1 Cor. iv. 3, 4. 2 Tim. iv. 8. "Ineunte Judicio *scabunt* (Luke xxi. 36. 2 Cor. v. 10), tum, absoluti, *scabebunt*" (Beng.) They will

be set to judge, i. e. to reign and abide, on seats of glory and dignity in His Kingdom. See Dan. vii. 9, which speaks of Thrones being set, &c. Cf. Rev. iii. 21, and iv. 4. To judge is equivalent to *reigning*. See Rev. xx. 4. Wisdom iii. 8, κρινουσιν ἐθνη, καὶ κρατήσουσι λαῶν.

Κρίνειν, εἰρηφ (εἰρηφαι), to judge, signifies often to rule. Hence the *Suffetes* of Carthage, properly εἰρηφῶ (εἰρηφῆται), *Judges*, were Magistrates. So the Israelitish *Judges*.

We are not to suppose (says Aug. de Civ. Dei, xx. 5) that only twelve persons are to judge with Christ. But by the perfect number *twelve*, is signified the whole number of those who shall judge. Otherwise, as Matthias was elected into the place of Judas, the Apostle Paul, who laboured more abundantly than they all, should have no place to judge. But He shows that he, with the rest of the saints, is numbered among the Judges when He says, Know ye not that we shall judge Angels? 1 Cor. vi. 3. Cp. Aug. Serm. 351. Greg. Mar. x. 51.

— δώδεκα θρόνους] He says δώδεκα, although Judas would forfeit his throne. "Loquitur Christus, ut theologi solent, secundum presentem justitiam, et non tam de personis, quam de personarum statu; quasi dicat Apostolorum officium hoc habere propositum premium, ut qui eo bene functus fuerit, in Judicio super sedem scaturus sit." (Maldonat.)

He tells Peter that they should sit on *twelve* Thrones. He does not promise him *One Throne* by himself. Let the Bishop of Rome, who claims to be Peter's Successor, admit all other Bishops to be *σύνθρονοι* with himself; or else let him fear that he may forfeit his throne by covetousness,—as Judas did.

— δώδεκα φυλὰς τ. Ἰσραὴλ] The literal Israel, judging, i. e. condemning them for not believing what you believe, i. e. the Gospel. (Jerome.) Cp. Matt. xii. 27.

The whole Visible Church. (Aug. de Civ. Dei, xx. 5.) See Rev. vii. 4—9, and xii. 12.

By the word παλιγγενεσία, our Lord had drawn off the minds of the Apostles from earthly hopes to spiritual joys; and He now speaks of the *Acquiescent* Jerusalem, the Israel of God, in which the Apostles will hold high places, and therefore their names are said to be written on the foundation stones of the heavenly city (Rev. xxi. 14).

23. πᾶς] Even the poorest of the poor.

— οἰκίας] Some recent Editors transpose οἰκίας to follow ἀγροῦς, but against the majority of MSS. and the structure of the sentence, which is one of *accusative* first, and then of *dative*.

— γυναῖκα] Some expunge γυναῖκα, as if a wife was never to be left; against the balance of MSS. and the tenor of the sentence; which is, that *all* must be left if Christ so requires—a condition implied in ἕνεκεν τοῦ ὀνόματός μου. And see Mark x. 29. Luke xiv. 26; xvii. 29, and therefore γυναῖκα has peculiar force.

— ἑκατονταπλασίονα] For all Christians are brothers and sisters in Christ.

30. πρῶτοι] not οἱ πρῶτοι here, as it is in xx. 16. See note there.

CH. XX. 1. ἀμπελῶνα] The Visible Church of God had been already compared to an ἀμπελῶν ἐργῶ (herem), in the Old Test. Is. v. 1—7. Cant. viii. 12.

2. συμφωνήσας—ἐκ θηναρίου τῆν ἡμέραν] The Lord is de-

τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. ³ Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· ⁴ κακείνοις εἶπεν, Ἵπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν· ⁵ οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. ⁶ Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; ⁷ Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς, Ἵπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον λήψεσθε. ⁸ Ὁψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. ⁹ Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνᾶριον. ¹⁰ Ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν ὅτι πλείονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνᾶριον. ¹¹ λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, ¹² λέγοντες, Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βασιτάσασιν τὸ βᾶρος τῆς ἡμέρας καὶ τὸν καύσωνα. ¹³ Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταίρε, οὐκ ἀδικῶ σε οὐχὶ δηναρίου συνεφώνησάς μοι; ¹⁴ ἄρον τὸ σὸν καὶ ὑπάγε· θέλω τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ ἢ οὐκ ἔξεστί μοι ποιῆσαι ὁ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμὸς σου

a Rom. 9. 21.
James 1. 18.
b Deut. 15. 9.
Prov. 23. 6.
ch. 6. 23.

scribed as *agrosing* with those only who were hired first for a specific sum, a denarius, or drachma, by *the day*: the usual rate of wages for a day's labour (See Tobit v. 14. Rev. vi. 6. *Tucit.* Ann. i. 17.) To the others he promises to give ὁ ἐὰν ᾖ δίκαιον (ver. 4), and they enter his service in a trustful spirit, on these terms.

3. καὶ ἐξελθὼν] On this Parable, 1—16, see *Chrys.* v. 708. Orat. 101¹. *Greg. M.* Homil. i. 19, p. 1510. Almighty God has been ever going forth, even from the beginning of the world, to call men into His Vineyard, that of the Visible Church.

This He did in the several successive dispensations of the various Hours of the World's Day. Adam was called at daybreak; then Noah; then the Patriarchs; then Moses and the Prophets; and last of all the Apostles and Evangelists; and the Gentile World by the Gospel preached at the *eleventh hour*, the *καίροι ἐσχατοὶ* (Heb. i. 2. 1 Pet. i. 5. Acts ii. 17. 1 John ii. 18) of the world's existence. "Extrema hora, salvatoris adventus." (*Jerome*, iv. 159.)

—τρίτην ὥραν] Nine o'clock. On the division of the Roman day, see *Marzial* iv. 8. They had gone to the ἀγορά, and waited there, in order to be hired.

7. λέγουσιν αὐτῷ, Ὅτι οὐδεὶς] Therefore, they *would* have gone into the Vineyard with the first, *if* they had been called. God not only knows how men act, but how they would have acted, under given circumstances. The readiness with which many of the Gentiles embraced the Gospel, when offered, is a very favourable circumstance for the case of those to whom it was not offered. The case of *Cornelius* (Acts x.) shows what the great men, soldiers of the *Cornelius gens*, the Scipios, &c. would have done, *if* the Gospel had been offered them. May we not say the same of Cicero, Horace, and many others? Hence may we not hope that Christ's merits may extend to them?

10. ἄσιον] Tischendorf and others read not ἄσιον, but ἄσιονα, which has the best authority, and is more suitable than ἄσιον, as signifying an indefinite expectation of *wages*, without any right to, or even anticipation of, any *one* particular greater sum.

11. ἐγόγγυζον] A word already used by the LXX for Hebr. רָגַז (raghas), to murmur from discontent and in rebellion. Ps. cvi. 25. Isa. xxix. 24. "They that were called of old," says *Jerome*, i. e. the Jews, "envy the Gentiles, and are grieved at the grace of the Gospel;" as if the prize was impaired by its being imparted to others. This is prophetic of the jealous spirit of the Jews toward the Gentiles. See Acts xiii. 45, 46, and particularly 1 Thess. ii. 16, "forbidding us to preach to the Gentiles, that they may be saved."

15. ὀφθαλμὸς πονηρῶν] βᾶσκανος, *invidius*, see Deut. xxviii. 54. Prov. xxiii. 6. The Jews had an evil eye, being grieved at the call of the Gentiles to salvation. Therefore the Jews are rejected, as the Parable declares. The first shall be last, and the last first. The Jews, from being the head, are become the tail; and we Gentiles, from being the tail, are the head. Deut. xxviii. 13. 44. (*Jerome*.)

The scope of the Parable seems to be as follows:—

St. Peter had heard our Lord's answer to the young man, "Sell all that thou hast, and give to the poor, and follow Me, and thou shalt have treasure in heaven" (xix. 21. Mark x. 21. Luke xviii. 22); and he inferred therefrom, that he himself and his brother Apostles, who *had done* what Christ commanded the young man to do, i. e. had left all and followed Christ, would have large *wages* for their *work*: and he asks, *What shall we have therefore?* (v. 27.)

Our Lord tells him in vv. 27, 28, and adds, that not only they,

but *every one* who makes sacrifices of worldly advantages for His sake, will have an abundant reward hereafter (v. 29. Mark x. 29—31. Luke xviii. 29, 30), and yet He warns him that at that Day, *many* who are now first shall be last, and many who are last be first.

For (He adds) the Visible Church on earth is like a Vineyard. And then He recites the Parable (xx. 1—16), at the close of which He says that *the first shall be last, and the last first*. Observe the *articles of* with *πρώτοι* and with *ἐσχατοὶ*, showing that the words refer to two particular classes—i. e. *the Jews and the Gentiles*—a special case, illustrating the general proposition in xix. 30.

The one *Denarius* given to all cannot mean *eternal Salvation*; for *Eternal life* is never represented in Scripture as *wages* due for *work*; but as the free gift (χάρις) of God in Christ; and

The last are not represented as saved; and

There will be no murmuring in heaven (v. 11).

Rather, the one *Denarius*, given to *all*, represents, that there will be a *great difference* at the Last Day. For, if the last receive a *Denarius* for one hour, whereas the first receive the same sum for twelve hours, it is evident that the last do in fact receive twelve times as much as the first; for it comes to the same thing—and the difference is equally marked—whether men receive the same wages for different times of work, or different wages for the same time of work. And so the first are last, and the last first.

As to *wages*,—all that any can claim as a *right* is an *earthly* coin, a miserable *denarius*, the wages of a day-labourer on *earth*. And the award of this one sum to all is a proof of the equal *impotency* of all human works, to *merit heaven* as *wages due*.

Besides this, the very fact of having a *merit-motiv* spirit is itself a *penalment*. Envy disqualifies for heaven,

"Invidius alterius macrescit rebus opimia,

Invidiæ Siculi non invenero tyranni

Majus tormentum."

It is an inward hell. And so the Jews are lost, self-degraded, self-condemned, self-exiled from heaven; and they are condemned by the Almighty Judge, Who says, *take thine own* (τὸ σὸν) — thine own due—and *go thy way* (v. 14), *depart from Me*.

Further, these first-hired labourers boast of their own works. "We have borne the burden and heat of the day." Cp. the language of the elder brother in the Parable, Luke xv. 29. And so the *Jews*, going about to *establish their own righteousness*, have not submitted themselves unto the righteousness of God (Rom. x. 3), and have not attained to the law of righteousness (Rom. ix. 31); but the *Gentiles*, who have trusted in God, have attained to the righteousness of *faith* (ix. 30). And so the first are last, and the last first.

Thus the Parable is prophetic of an important fact in the history of the Church; viz. that among those who were first called (viz. the Jews), many would be last; and that among the last called (viz. the Gentiles), many would be first.

Thus also our Lord prepares His disciples for what He is about to reveal to them more fully, viz. that their Master Himself would suffer much from the *Jews* (see xx. 18). He Himself, the First, would *seem* to be last. He cheers them by what He has just said, and exhorts them not to be staggered, and cast down, though they themselves, who had left all to follow Him, should suffer as He was about to suffer. For in due time, they who suffered with Him should be rewarded, and all His enemies, who might now seem triumphant

¹ In expounding this Parable, *S. Chrys.* introduces a remark of general use for the interpretation of Parables. "We must remember that the discourse is a Parable, and we must not be too curious in pressing every

particular in it literally, but must consider the general scope of the whole, and comprehend this in our grasp, and not be overcruculous with the rest."

πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; ¹⁶ ὣτως ἔσονται οἱ ἔσχατοι πρῶτοι, c ch. 19. 30.
καὶ οἱ πρῶτοι ἔσχατοι πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. ch. 22. 14.

(²⁰¹/_{II}) ¹⁷ ^d Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα d Mark 10. 32.
μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, ¹⁸ Ἴδού, ἀναβαίνομεν εἰς Ἱερο- Luke 18. 31.
σόλυμα, καὶ ὁ Τίος τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμμα- John 12. 12.
τεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ καὶ παραδώσουσιν αὐτὸν τοῖς e John 18. 32.
ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ
ἀναστήσεται.

(²⁰²/_{VI}) ²⁰ ^e Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν f ch. 4. 21.
αὐτῆς, προσκυνούσα καὶ αἰτούσα τι παρ' αὐτοῦ. ²¹ Ὁ δὲ εἶπεν αὐτῇ, Τί Mark 10. 35, &c.
θέλεις; Ἀγεί αὐτῷ, εἶπε ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου, εἰς ἐκ δεξιῶν
σου καὶ εἰς ἐξ ἐωνύμων σου, ἐν τῇ βασιλείᾳ σου. ²² Ἀποκριθεὶς δὲ ὁ Ἰησοῦς g ch. 26. 39, 42.
εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, John 18. 11.
καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέγουσιν αὐτῷ, Δυνάμεθα.
²³ Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ
βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων
μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ Πατρὸς μου.
(²⁰³/_{II}) ²⁴ ^h Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν ²⁵ ὁ δὲ h Mark 10. 41.
Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε, ὅτι οἱ ἀρχοντες τῶν ἐθνῶν Luke 22. 24.
κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν ²⁶ οὐχ οὕτως i Mark 10. 42.
δὲ ἔσται ἐν ὑμῖν ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν Luke 22. 25.
διάκονος, ²⁷ καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος.

for a time, be punished; and so the first be last, and the last first.

This appears to be the primary scope of the Parable.

Subordinately, it may be applied to represent God's gracious dealings with each individual soul, in the successive stages of human life (see *Greg. Hom.* in *Evang.* i. 49).

Incidentally also St. Peter is reproved for asking *τί ἴσται ἡμῖν*; He should rather have *trusted*, as the labourers did (v. 4), that the Lord would give them *ὃ ἰάν ἡ δικαιοσύνη*. And while the jealous and envious spirit of the Jews in murmuring against God, and imagining themselves aggrieved by the introduction of the Gentiles into the Vineyard, and by their participation in its blessings, and boasting of their own works (v. 12), is reproved and condemned, it is set forth as a warning against all envy and censoriousness, and all self-righteousness and all repining against God's free and gracious dispensations.

17. *παρέλαβε*] He took them aside.

19. *σταυρῶσαι*] Our Lord reveals the future by degrees, as His Apostles were able to bear it; i. e. in proportion as they were more and more schooled by His miracles in the doctrine of His Divinity, and in proportion as He drew nearer to His Passion. He had before told them that the Son of Man should be *killed* (xvi. 21), and He had said that His *Disciples* must take up the *Cross* and *follow* Him (x. 38; xvi. 24); and thus He had prepared them gradually for the revelation which He now makes to them at almost the close of His Ministry, that *He Himself* should be *delivered to the Gentiles* (Romans) to be mocked and *crucified*. How natural is all this! Here is one of the many silent proofs of the Truth of the Gospel History, as well as of the long-suffering, wisdom, and tenderness of Christ.

20. *ἡ μήτηρ*] For their *father*, Zebedee (as appears from Mark i. 20) had been left with the hired servants.

— *προσκυνούσα*] The request is attributed by St. Mark (x. 35) to the two Disciples; and St. Matthew implies that they took part in the request (v. 22, 23).

21. *ἐκ δεξιῶν*] See 2 Sam. xvi. 6. 1 Kings ii. 19; xxii. 19. 2 Chron. xviii. 18.

23. *ποτήριον*] See xxvi. 39—42. John xviii. 11. Rev. xiv. 10, used by the LXX for *ὄψιν* (*ov*), a cup of suffering or wrath (Ps. lxxv. 8).

— *βάπτισμα*] Luke xii. 50. The cup is the bitter water to be drunk; the Baptism is the Red Sea of His own Blood to be passed through. Cf. 1 Cor. x. 2; see Luke xii. 50.

The prophecy was fulfilled in the case of James, Acts xii. 2; in that of John, Rev. i. 9. Cp. *Bede* in *Caten.* Aur. here.

23. *τὸ μὲν ποτήριόν μου πίεσθε*] The one, St. James, was the *first* of the Apostles to drink the cup of suffering; the other, St. John, who survived the rest, drank the largest and deepest draught of it.

Our Lord here describes the two kinds of Christian Martyrdom; and all Christians must be prepared for one or the other of them. Every one must be a James or a John. Cp. *St. Greg.* in *Luc.* xxi. 9: "Si virtutem patientiæ servare contendimus, et in pace Ecclesiæ vivimus, martyrii palmam tenemus. Duo quippe sunt

martyrii genera, unum in mente, aliud in mente simul et actione. Itaque esse martyres possumus, etiam si nullo percussione ferro trucidemur. Mori quippe à persequente, martyrium in aperto opere est; ferro verò contumelias, odientem diligere, martyrium est in occultâ cogitatione. Nam quia *duo sunt martyrii genera*, unum in occulto opere, aliud in publico testatur Veritas, quæ Zebedei filios requirit, dicens: *Potesis bibere calicem, quem ego bibiturus sum?* Cui cùm protinus responderent (Matt. xx. 22), *Possumus*, illico Dominus respondet, dicens: *Calicem quidem meum libetis*. Quid enim per calicem, nisi *dolorem* passionis accipimus? De quo aliàs dicit: *Pater, si fieri potest, transat à me calix iste* (ib. xxvi. 39. Marc. xiv. 36). Et Zebedei filii, id est Jacobus et Johannes, non uterque per martyrium occubuit, et tamen quòd uterque *calicem biberet*, audivit. Johannes namque nequaquam per martyrium vitam finivit, sed tamen martyr extitit; quia passionem, quam non suscepit in corpore, servavit in mente. Et nos ergo hoc exemplo sine ferro esse possumus martyres, si patientiam veraciter in animo custodimus."

— *τὸ δὲ καθίσει*] Observe the *active* voice; and cp. xix. 28.

— *δοῦναι*] i. e. It is not for Me to *give*, but it is for Me to *assign*; it is not a boon to be gained by solicitation, but it will be assigned to those for whom it is *prepared*, according to certain laws prescribed by God. Cp. *Basil. Seleuc.* Orat. xxiv. p. 134, who says *καμάτων ἀθλον ὁ θρόνος, οὐ φιλοτιμίας χάρισμα· ἐκ κατορθωμάτων, οὐκ ἐξ αἰτήσεων ἢ δόσεως*. Is not mine to *give*. It does not depend on the *giver*, but on the *recipient*. For there is no respect of *persons* with God, but he who is most worthy, not in person, but in practice, will receive it from Him. (*Jerome*.) No one will sit at Christ's right hand and left. No saint or apostle. No, not any Angel or Archangel. Why then does He speak of such a session? He condescends to their weakness, and replies according to their notions. They had heard that the Apostles would sit on twelve thrones, and they did not understand that saying, but claimed the primacy for themselves. What He says is this: Ye will *suffer* for My sake. But this will not entitle you to the chief place. Others may suffer more than you. And every man will be rewarded according to his works. We are not however to imagine that *Christ* will *not* be the *giver* of future rewards even the highest, for St. Paul says, "there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day" (2 Tim. iv. 8). And that no one will have a higher place than St. Paul, is, I suppose, manifest to all. (*Chrys.*)

24. *οἱ δέκα*] Observe St. Matthew's ingenuousness, recording his own failings and those of his brethren,—a proof of truth.

27. *ὅς ἐάν θέλῃ*] He teaches (v. 25) that it is a *heathen* passion to seek pre-eminence; and He proposes His own practice as a pattern. The Son of Man was King of heaven, and condescended to become Man, and to be rejected, and suffer death for His enemies. Suffering was his road to Glory. Humility is the door of heaven. By desiring great things we lose them; by not seeking them we gain them. What is lower than the Devil? And how did he become so? By self-exaltation. And how are we enabled to tread him under foot? By humility. (*Chrys.*)

k Phil. 2. 7.
Luke 22. 27.
1 Tim. 2. 6.
1 Pet. 1. 19.
1 Mark 10. 46, &c.
Luke 18. 35, &c.

(²⁰⁴/_{IV}) ²⁸ ὡς περ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

(²⁰⁵/_{II}) ²⁹ ¹ Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς. ³⁰ καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει ἔκραζαν λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυὶδ. ³¹ Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν οἱ δὲ μείζον ἐκραζον, λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυὶδ. ³² Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; ³³ Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. ³⁴ Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

a Mark 11. 1, &c.
Luke 19. 29, &c.

XXI. (²⁰⁶/_{II}) ¹ Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγῆ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, ² λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς λύσαντες ἀγάγετέ μοι. ³ Καὶ εἶς τις ὑμῶν εἶπη τι, ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. (²⁰⁷/_{VII}) ⁴ Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος, ⁵ ^b Εἶπατε τῇ θυγατρὶ Σιών, Ἴδοὺ, ὁ βασιλεὺς σου ἔρχεται· ^a σοὶ πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυ-

b Isa. 62. 11.
& 40. 9.
Zech. 9. 9.
John 12. 13.

²⁸. *λύτρον ἀντὶ*] *λύτρον* is the word used by the LXX for *pidlyon* (Exod. xxi. 30), from root *lyh* (*padhab*), to *pay a ransom*, for which *λυτροῦν* is used in numerous passages by the LXX: Exod. xiii. 15; xxxiv. 20. Lev. xix. 20; xxvii. 29. Numb. xviii. 15, 17. Deut. vii. 8; ix. 26. Ps. xxv. 22; xxvii. 11; xxxi. 5. Isa. li. 11. Jer. xv. 21. Cp. 1 Pet. i. 18, 19, which supplies the best comment on this passage, *οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσῷ, ἀλυτρώθητε, ἀλλὰ τιμῆ αἱματι, ὡς ἀνοῦ ἀμύμων καὶ ἀσπίλου, Χριστοῦ*. *λύτρον* is also something more; it is *purchase money* for some great benefit. See *Grotius, de Satisfactione Christi*, p. 162. A divine assertion of the doctrine of the *Atonement*; the life of Christ was given by Him as a *price* by which mankind is *ransomed* from the captivity and slavery of sin and death, and for the purchase of a glorious liberty and of life everlasting. The LXX use also the word *πρὸς* (*asphar*) for *λύτρον*, in the sense of *covering* an offence. (See Exod. xxi. 26; xxx. 10, 16.) And the *Mercy-seat*, as *covering* the Ark (the figure of the Church), and as that on which God reposes in mercy between the Cherubim, is called *πρὸς* (*asphar*), Exod. xxv. 17—22, or *covering*, and also *ἱλαστήριον* (Heb. ix. 15), and is a fit type of the *propitiation* made by Christ. See Rom. iii. 25, *ὅν προέθετο ὁ Θεὸς ἵλαστήριον*.

— *ἀντὶ πολλῶν*] Why does He not say πάντων? That would be true; see Heb. ii. 9. Rom. viii. 32. 1 Tim. ii. 6, *ὁ δὸς ἑαυτὸν ἀντὶ λύτρον ὑπὲρ πάντων*.

But the Sacrifice was not yet offered; when it had been, it would declare its own nature; and the Apostles would proclaim it. He makes His gracious revelations to them by degrees. (See xvi. 21 and xxvi. 2.) Cp. on xxvi. 28, *περὶ πολλῶν ἰκχυρόμενος*, and see how in this case ὁ πολλοὶ καὶ πάντες are equivalent, Rom. v. 12—19.

²⁹. *καὶ ἐκπορευομένων αὐτῶν*] At first sight there seems to be a difficulty in reconciling this narrative with that in St. Luke (xviii. 35—43) and St. Mark (x. 46—52), which see.

The solution seems to be as follows:

Our Lord on entering Jericho sees a blind man by the wayside begging (Luke xviii. 35—40). St. Luke says that our Lord paused after a time and healed him. St. Luke then goes back to give an account of Zacchæus, who was anxious to see Jesus as He was entering Jericho (Luke xix. 1). And St. Luke recounts how our Lord spends the night in the house of Zacchæus, probably at Jericho, and leaves the city for Jerusalem.

It seems probable that St. Luke desired to describe and put together the whole history of the blind man's cure, and so anticipates the result by a prolepsis common in Scripture, and that in fact the blind man was not healed immediately; but that our Lord tried his faith by postponing his cure till the next day, and that when our Lord, after His sojourn with Zacchæus, was going out the next day from Jericho, the same blind man, now attended by another blind man who had heard of our Lord's intention to go that way, and who had perhaps been invited by the other blind man to join him, was sitting near the gate which led out of Jericho toward Jerusalem (see Matt. xx. 29, 30), and that both were then healed.

See further on this subject the note on Mark x. 46, and on the situation of Jericho see on Luke xviii. 35.

In confirmation of the above remarks, it may be observed that nothing is more striking in sacred history (compared with human annals) than the practice of *Anticipation* and *Recapitulation* (see xxvi. 6). It belongs to the nature of the Divine Author of Scripture (*ὁ Θεὸς καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, Rev. i. 4), to Whom all time is present at once. Holy Scripture, to be rightly understood, must be read

and interpreted accordingly. One of the Rabbis says well, "Non est prius, aut posterius, in Scripturâ." (*R. Sarchi*, in Gen. vi.)

A similar instance of *Anticipation* may be seen in St. Matthew's narrative of the withering of the fig-tree (xxi. 20), which he connects with the remarks of the Disciples upon it, although those remarks were not made till the next day. (Mark xi. 20.)

See also a remarkable instance of *Anticipation* in St. Luke, iii. 19, and another xix. 45. By a similar prolepsis Mary is said, in John xi. 2, to have anointed Jesus, though the anointing did not take place till afterwards (xii. 3). See also Matt. xxvii. 52, 53.

³¹. *οἱ δὲ μείζον ἐκραζον*] A proof of faith. The blind men saw Jesus with the eye of faith, and prayed to Him as their Saviour, —while the world, who could see His person, saw Him not. And yet the blind world, which did not see Jesus, rebuked the blind men who saw and worshipped Him; but they were nothing daunted by the rebuke, but cried to Him the more earnestly. Thus the blind recovered sight; and they who saw became blind. John ix. 39.

Comp. the case of the faithful woman who alone touched Him (though it was but by the hem of His garment), while the profane crowd which pressed on Him touched Him not (ix. 20).

³⁴. *ἤψατο*] He touched them as Man, and healed them as God.

CH. XXI. 1. *ὅτε ἤγγισαν εἰς Ἱεροσόλυμα*] This day seems to have been the tenth day of the month Abib or Nisan, on which the paschal lamb was to be taken up (Exod. xii. 1—5).

The true Paschal Lamb therefore now goes to Jerusalem to those who would slay Him; and to that city where alone the Passover could be sacrificed. He thus shows that He is the true Passover, and that He laid down His life willingly (John xviii. 1).

For Homilies on *Palm Sunday* (εἰς τὰ βαίτα), see St. Epiphanius ii. p. 251 and 301, and St. Methodius, p. 450. Cf. note on v. 9.

— *Βηθφαγῆ*] *βηθφαγῆ* (*beth-phage*) "locus grossorum," the place of Figs, at the foot of the Mount of Olives, to the west of Bethany. Among the Rabbinical Writers the term *Bethphage* is applied to a District (see *Lightfoot*) stretching from the Mount of Olives to Jerusalem. See further on xxvi. 6.

— *ὄρος τῶν ἐλαιῶν*] *Ἱεριχῆτι* (*har-hazzevithim*), (Zech. xiv. 4) five furlongs east of Jerusalem (Acts i. 12. *Joseph. Ant. xx. 8*), and separated from it by the brook Kedron (*Joseph. B. J. v. 2*).

². *κώμην*] Bethphage.

⁴. *τὸ ῥηθὲν διὰ τοῦ προφήτου*] Isa. lxii. 11. Zech. ix. 9. "Solent Scriptores N. T. ex duobus vel pluribus locis allegatis unum contexere." (*Glass. Philol. Sacr. p. 960*.) "Prophetam autem in singulari vocat, ut pulcherrimam vaticinationum harmoniam insinuet, et omnes prophetas uno Spiritu locutus fuisse ostendat." See on Mark i. 2.

⁵. *τῇ θυγατρὶ Σιών*] Jerusalem. Cp. Isa. xlvii. 1. Jer. xli. 24. Ps. cxxxvii. *Vorst. de Hebr. 499*.

— *πραῦς*] Zech. has *ἄσ* (*asi*), poor, rendered *πραῦς* by LXX.

— *ὄνον*] The riding on an Ass was a sign of peacefulness; as opposed to the use of the horse, the emblem of War; and a rebuke to the Jewish spirit, which in defiance of the Divine command not to multiply horses, put their trust in chariots and in horses (Ps. xx. 7), i. e. in worldly strength, and not in the Name of the Lord. See *Dr. Sherlock On the Prophecies*, Diss. iv.

Contrast this peaceful entry of our Lord, riding on the foal of an ass, with His majestic appearance (as described in Ps. xiv. 3—6) as a Conqueror, King, and God; and also as displayed in the Apocalypse, riding on the *White Horse*—conquering and to conquer (Rev. vi. 2; xix. 11), as King of kings and Lord of lords.

γίου. ⁽²⁰⁸⁾ ⁶ Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν ^c Mark 11. 4. &c. αὐτοῖς ὁ Ἰησοῦς, ἦγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν ^d Luke 19. 32, &c. τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. ⁸ ^d Ὁ δὲ πλείστος ὄχλος ^d John 12. 13. ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἔστρώννουν ἐν τῇ ὁδῷ. ⁽²⁰⁹⁾ ⁹ Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ ^e Ps. 118. 24, 25. οἱ ἀκολουθούντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου Ὡσαννὰ ἐν τοῖς ὑψίστοις. ^{ch.} 23. 39.

⁽²¹⁰⁾ ¹⁰ Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὼ οὗτος; ¹¹ ^f Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας. ^f ch. 2. 23.

⁽²¹¹⁾ ¹² Καὶ εἰσήλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας ^g Mark 11. 15. τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν ^h Luke 19. 45, &c. κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· ¹³ ^h καὶ λέγει ^{John 2. 13.} αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς ^{Deut. 14. 25.} δὲ αὐτὸν ἐποίησατε σπηλαιον ληστῶν. ¹⁴ ⁱ Καὶ προσήλθον αὐτῷ τυφλοὶ ^h Isa. 56. 7. καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. ⁽²¹²⁾ ¹⁵ ⁱ Ἰδόντες δὲ οἱ ἀρχιερεῖς ^{Jer. 7. 11.} καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἠγανάκτησαν, ¹⁶ ^j καὶ εἶπον αὐτῷ, ^l Luke 19. 47. Ἄκουεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

— ὄνον, καὶ πῶλον] The conjunction *καὶ* does not express addition here (*Vorst.* Hebr. 362), but explanation (*expegeat*); and the phrase may be rendered thus:—“He is thy King, but He does not come to thee riding on a horse, but on an ass; and not an ass of full age and size, which might be a noble creature, but even on the foal of an ass.” Such is thy Messiah—in His meekness and humility!

7. ἐπέθηκαν—τὰ ἱμάτια] For illustration of this usage, see 2 Kings ix. 13. *Griff.* p. 128. *Lightfoot*, i. p. 377.

— ἐπεκάθισεν ἐπάνω αὐτῶν] On the garments (*Theophyl.* *Eutlym.*), not (as some have imagined) on the ass and its colt; for He rode only on the foal. (See John xii. 15, and Mark xi. 2. 4. 7.)

This act was typical and prophetic; see *Justin Martyr* c. Tryphon. 53.

He thus prophesied that the Gentiles would come to Him; for the colt symbolized the Gentile Church, which was unclean before it received Christ, Who sat upon it and sanctified it. (*Chrys.*) The ass, which had been tamed, was a figure of the Jewish people, which had received the yoke of the law; the foal of the ass on which none had ever sat, was the Gentile world. Christ sent His Apostles to both,—to one the Apostle of the circumcision, to the other the Apostle of the Gentiles. (*Jerome.*) St. Matthew, who wrote for the *Jews*, is the only one of the Evangelists who mentions the ass. The Hebrew nation, if it repents, will be saved by faith; and (as the ass follows the colt) it will be converted to Christ, when the fulness of the Gentiles is come into the Spiritual Zion. (Rom. xi. 25.) *The Lord hath need of both.*

8. ἔκοπτον κλάδους] They imitate the holy offices prescribed for the feast of Tabernacles. Levit. xxiii. 40. Cp. 1 Macc. xiii. 51. 2 Macc. x. 7; and see further on John xii. 13.

9. Ὡσαννὰ] *κητηφήν* (*Hoshian-na*), *save now*; from Ps. cxviii. 25, 26, which formed part of the great Hallel (i. e. Ps. cxiii.—cxviii.), or song of praise then sung. They acknowledge Him as *Jesus* (*Jehoshua, Jehosa*) or *Saviour*, and as Son of David and King; and as coming in the Name, i. e. with the power of the Lord, *Jehocak*.

Perhaps the use of the solemnities of the Feast of Tabernacles on this occasion may have been providentially ordered as an intimation that their God and King was now manifest in the *Tabernacle of Human Flesh*. (John i. 14. Rev. vii. 15; xxi. 3.) See John vii. 53.

It is observable that our Lord made His triumphal entry into Jerusalem on a *Sunday*, the Sunday before His Passion. He then showed Himself as King, Saviour, and Conqueror, and rode on the foal of the ass (the type of the Gentile world; see on Mark xi. 2. John xii. 14) into *Jerusalem*, the city of God. Well might the Psalmist in the Spirit, hearing with the prophetic ear the future *Hymnas* of his own city at the triumphal entry of his own Son and King (see Ps. cxviii. 24, 26), exclaim, “This is the Day which the Lord hath made (the *Lord’s Day*), we will rejoice and be glad in it.” And may not this event be among those that were prophetic of the sanctity, dignity, beauty, and glory of the Christian Sunday?

On the events of the Holy Week, beginning with Palm-Sunday, see *Dean Stanley’s* Holy Week, and *Williams’* Holy Week, p. 24, &c.; and *Adams, Rev. W.’s* Warnings of Holy Week. See on v. 1.

13. εἰς τὸ ἱερὸν] St. Matthew appropriately proceeds from the triumphant entry to speak of our Lord’s visit to the Temple—His Palace—in His own Capital—and thus brings out more clearly the meaning of the Withering of the Fig-tree, typical of the destruction of Jerusalem,—flourishing with the luxuriant foliage of a hypocritical

show of Religion in the Services of the Temple, but barren of fruit.

— ἐν τῷ ἱερῷ] The *outer court* (not the *ναὸς* or sanctuary) in which the money-changers had erected their booths.

— κολλυβιστῶν] the *κερματισταί*, ‘*κερματισταί*’; those who exchanged larger sums into smaller (*κόλλυβοι* or *κέρματα*), for the convenience of those who had to pay the half-shekel or Temple-tax (see above, xvii. 24, and *Mischna* de Siclis, cap. i. col. 7), or to buy doves (see Luke ii. 24. Levit. i. 14; v. 7), or other victims. “Auxerat emporium appropinquans Pascha.” (*Rosenm.*) See further on John ii. 14—16.

— τὰς περιστεράς] the doves; for oblations.

The Priests sold doves and victims to the people who came to the Temple for sacrifice; and they acted also as money-changers, to change money, in order that the people might buy, and to lend to those who had none. Our Lord overturned the seats (cathedras or chairs) of those who sold doves. The Dove is an emblem of the Holy Spirit. The seat is the place of teaching. He overturns the seats of all who sell the gifts of the Spirit, and who make a traffic of their ministry. He reproves and punishes simony,—that is, the selling of spiritual grace for money. He is ever entering into the Temple of His Father the Church, and casts out from His Church Bishops, Priests, Deacons, and laymen,—both sellers and buyers, who trade in spiritual things; for it is written, *Freely ye have received, freely give.* Matt. x. 8. (*Hilary, Jerome.*)

Deacons who do not well dispense the funds of the Church, but grow rich from the poor man’s portion, are the money-changers in Christ’s Temple, whose tables Christ overthroweth. Bishops, who intrust Churches to unfit persons, are they who sell doves,—that is, spiritual grace—whose seats Christ overthroweth. (*Origen.*)

13. σπιλάμιον ληστῶν] ‘*Speluncam latronum.*’ The term *ληστής*, Hebr. *גַּזְזָן* (*garáz*), is a general term for a factious and lawless person in word and act.

These words are not only descriptive of the then state of the Temple, but are prophetic of its future desecration by the bands of factious robbers and assassins (*λησταί, σικαρίοι*), who would occupy the Temple during the siege. It is remarkable that Josephus (*Ant.* v. 12) uses the word *λησταί* when speaking of them. Cp. *Surenhus.* p. 265.

Your holy House is deserted by Me; it is left for desolation. Comp. the remarkable words of Tacitus, *Hist.* v. 13, concerning the Temple of Jerusalem at the siege: “*Expona repente delubri fores, et audita major humanâ Vox, Exandere Deos.*”

14. προσήλθον—τυφλοὶ] He first as a King purifies His Palace, and then dispenses royal gifts to His people. (*Luc. Brug.*)

16. οὐδέποτε ἀνέγνωτε—αἶνον] for *κατηρτίσω αἶνον*, the original (Ps. viii. 2) has *וְשִׁירָה* (*si-sadta as*), i. e. ‘Thou hast found, established, strength.’ Our Lord adopts the sense already given by the Jewish Translators, the LXX, as the correct one, as showing that the strength of the weak is in praise; and that the worship of Himself is strength. Cp. *Mede*, pp. 37—39. 286.

— ἐκ στόματος] From the mouth; for it was not done by their *will*; but by divine power giving articulate sounds to hissing tongues; a figure of the Gentile world then stammering in infancy, but soon about to sing with faith. It was also a cheering encouragement to the Apostles. That they might not doubt whether, being illiterate men, they might be enabled to preach, God gives eloquence to babes. Remark the contrast. Infants sing praise to Christ, like

(²¹⁴/_{VI})¹⁷ καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

k Mark 11. 13,
&c.

¹⁸ k Πρωτὰς δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπέινασε ¹⁹ καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. ²⁰ Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; (²¹⁵/_{VI}) ²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. (²¹⁶/_{IV}) ²² ¹ καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψετε.

l ch. 7. 7.
Mark 11. 22.
Luke 11. 9.
John 15. 7.
1 John 3. 22.
& 5. 14.
m Mark 11. 27,
&c.
Luke 20. 1, &c.

(²¹⁷/_{II}) ²³ m Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; ²⁴ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα· ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁵ τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ²⁶ ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων,—φοβούμεθα τὸν ὄχλον, πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. ²⁷ Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἐφῆ αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. (²¹⁸/_X) ²⁸ Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ, εἶπε, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. ²⁹ Ὁ δὲ ἀποκριθεὶς

n ch. 14. 5.
Mark 6. 20.
Luke 20. 6.

the Angels in heaven; and men reject Him. Christ is the Author of nature. He makes children speak wisdom in harmony with prophecy, while wise men become fools. (*Chrys.*) Holiness makes babes into men; and sin makes men into babes. Some reckon the Raising of Lazarus, or the giving of sight to one born blind, or the Transfiguration, as the greatest of our Lord's Miracles. But it seems to me that nothing was more marvellous than this. One man, then so despised in their eyes, that He was afterwards delivered to be crucified, did what He now does, while the Rulers rage against Him and see their gains destroyed. He ejects a multitude and overturns their tables and their seats, and does what a large force could hardly have done. Certainly a flame of fire and starry brightness flashed from His eyes, and the Majesty of the Godhead shone in His face. (*Jerome.*)

17. [ἐξῆλθεν—Βηθανίαν] See on xxvi. 6. "Ex urbe autem *Jesús* discessit, ut omnem affectati regni terreni suspcionem à se amoveret. Præclarè ad h. l. notavit *Michaëlis*, templum munitissimum, et concervatam fuisse in eo infinitam pecuniæ atque frumenti copiam, adeo ut qui templum, arcem urbis, occupasset, in ipsâ quoque urbe dominaretur. *Jesum* ergo, quem tam insignis multitudo hominum rerum novarum cupidissimorum, eumque Messiam agnoscentium, in templum comitata esset, si voluisset regnum terrenum affectare, opportunissimam tunc temporis occasionem nactus fuisse, seditionem movendi, præsertim cum plus quam decies centena millia, tempore festi Paschatis, Hierosolymis commorarentur; eum verò hâc occasione non usum esse, sed à templo, et ipsâ urbe, discessisse." (*Kris.*) He went to Bethany. In the great city of Jerusalem—His own Metropolis—the King of the Jews and of Heaven itself has not where to lay His head, but He goes out to a small village in the suburbs for a lodging.

18, 19. [συκὴν—ἐξηράνθη] A Parable and Prophecy in action. "Quod execrationem ipsam et consilium Christi ficum execrantis attinet, moment interpp. voluisse *Jesum*, qui per signa et symbola suam doctrinam adumbrare solebat, actione symbolica (cujusmodi actiones Orientalibus frequentes sunt, *Isa.* xx. 2 sqq.) depingere *ipsius* *Judæorum exitium*, quod pietatis fructus ferre noluisse, coll. *Luc.* xiii. 6 sqq. et ad hoc præsignificandum eum elegisse arborem in *Judæa* vilissimam, nulli propriam, in viâ publicâ stantem, quæ neque fructus ferret, neque promitteret; et parabolam *Luc.* i. l. notatam, discipulos consilium Christi ficum execrantis edocuisse." (*Kris.*) See also below, notes on Mark xi. 13.

Our Lord withers a fig-tree, the most succulent of trees, in its full luxuriance of leaf, and near the public road, and thus the miracle was more striking. He here manifests His punitive power in order that the disciples may learn that He is able to wither the Jews who crucify Him. But He would not show this punitive power on any rational creature. The Evangelist St. Mark (xi. 13) says it was not yet the time for figs. But the Jewish people was here represented, and it was the time to look for the fruit of faith there. (*Cp. St. Chrys.*)

We here see a proof of our Lord's goodness. When He exercised His *Mercy* in His Miracles He did it on the bodies of *men*, but

when He displayed the severity of His future judgment, it was done upon a Tree, in order that the danger of unbelief might be shown without damage to those whom He had come to redeem. (*Hilary.*) Trees were made for *men*; they have no volition, and therefore cannot sin, and have no feeling of punishment. And this barren fig-tree, withered by Christ's word, bears fruit for ever in the garden of Holy Scripture by the warning it gives against hypocritical ostentation and luxurious unfruitfulness.

He was an hungered—showing His humanity, and that He yearned for the salvation of believers, and was grieved for the unbelief of Jerusalem. In the Fig-tree we see the Jewish Nation, standing near the Way—for it was planted by the Wayside of God's Law—and He came to it and found on it nothing but leaves, the rustling leaves of religious profession, the barren traditions of the Pharisees, the ostentatious display of the Law, and vain exuberance of words without the good fruit of works. He says to it, 'Let no man eat fruit of thee for ever.' And it was withered, because it had not the fruit for which Christ hungered. Our Lord was going to His crucifixion, and He therefore confirmed the minds of His disciples by this assurance of His power. If He had so willed He could have withered His enemies, who were about to crucify Him, but He waited for their salvation by Repentance.

19. [μίαν] And so more conspicuous; and there was but *one* Jerusalem (of which the tree was a type) in the whole world. Single in favour,—and in sin.

—εἰ μὴ φύλλα μόνον] The leaves proved that it had received the *sap* of divine grace, enabling it, morally speaking, to bear *fruit* also; and so its own *foliage* condemned it for barrenness of *fruit*.

—μηκέτι] He hungers as Man, and withers the tree as God. Whenever He gives signs of Human infirmity, some proof of His Divine Power is always near.

21. [ἐὰν ἔχητε πίστιν] The leafy and barren fig-tree, which looked so fair and flourishing, was withered by the breath of Christ, in order to teach the Apostles to have faith in Him; and to assure them that, although He Himself was now about, as it were, to be withered by the blighting scorn and scorching rage of the Jewish Nation, now seeming to flourish in prosperity and power, yet He could blast it in a moment, and would wither it if it did not bring forth fruits of Repentance. Let not therefore the Disciples of Christ faint; let them not be cast down by the temporary triumph of evil over good, but,—have faith in God. See further on Mark xi. 20—23.

—τῷ ὄρει τούτῳ] of Olives, far from the Sea. *Cp. Zech.* xiv. 4. *Rev.* vi. 14; viii. 8.

The moving of mountains, i. e. of impediments and difficulties, is characteristic of Faith. See 1 Cor. xiii. 2. Job ix. 5.

24. [ἓνα] Not more—*one* will suffice—though *you* have assailed *Me often*.

28. [ἄνθρωπος εἶχε τέκνα δύο] In this and the next Parable our Lord connects the reception of the Gentiles with the rejection of the Jews.

εἶπεν, Οὐ θέλω ὑστερον δὲ μεταμεληθεῖς, ἀπήλθε. ³⁰ Καὶ προσελθὼν τῷ ἐτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἔγωγ, κύριε· καὶ οὐκ ἀπήλθε. ³¹ Τίς ο Luke 7. 29, 30. ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ³² ἤλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ p Luke 3. 11, 13. δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὑστερον, τοῦ πιστεῦσαι αὐτῷ.

(³³ ^q ^π) ³³ Ἄλλην παραβολὴν ἀκούσατε· Ἄνθρωπος ἦν οἰκοδοσπότης, ὅστις g Mark 12. 1. Luke 20. 9. Isa. 5. 1. Jer. 2. 21. Ps. 80. 9. Cant. 8. 11, 12. ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ³⁴ Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. ³⁵ Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτεωσαν, ὃν δὲ ἐλιθοβόλησαν. ³⁶ Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ³⁷ Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου. ³⁸ Οἱ δὲ γεωργοὶ, ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς, r ch. 26. 3. & 27. 1. John 11. 53. Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. ³⁹ Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτεωσαν. ⁴⁰ Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; ⁴¹ Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. ⁴² Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε s Ps. 118. 22. Isa. 28. 16. Mark 12. 10. Luke 20. 17. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7. ἐν ταῖς γραφαῖς; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν. ⁴³ Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. ⁴⁴ Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν t Isa. 8. 15. Dan. 2. 34, 35. Luke 20. 18, 19.

^{30.} τῷ ἐτέρῳ] So Tisch. and others on good MSS. authority for ἐντέρῳ

^{31.} ὁ πρῶτος] So the most and best MSS. and Versions, among which the old Syriac *Cyrenaica*. And notwithstanding the ingenious observations of *Tregelles* (pp. 106—108), this reading cannot, I think, be set aside for ὁ ὑστερος, or ὁ δεύτερος, or ὁ ἴσχατος, which probably arose from a transposition of the paragraphs (v. 29), ὁ δὲ ἀποκριθεὶς—μεταμεληθεὶς ἀπήλθε, and (v. 30) ὁ δὲ ἀποκριθεὶς—οὐκ ἀπήλθε, a transposition which was very likely to occur, because both clauses begin and end with the same words. Besides, it might be thought reasonable by some that the invitation should be made first to those who represented the *Pharisees*. Hence another occasion for transposition.

— προάγουσιν ὑμᾶς] Show you the way.

^{32.} ὁδῷ] ἡγία (*doctrina*), way, track, doctrine. Hence ἡ ὁδός, the way κατ' ἐξοχὴν, the Gospel (Acts xix. 23).

^{33.} ἀμπελῶνα] See above, xx. 1. Cp. Isa. v. 1—7. Ps. lxxx. 8—15.

^{34.} τοὺς δούλους] The Prophets. (See Luke xiii. 34.) Servants—whom they beat as Jeremiah, or killed as Isaiah, or stoned as Naboth and Zechariah, whom they killed between the porch and the altar. Read the Epistle of St. Paul to the Hebrews and see what the servants suffered (Heb. xi.). (*Jerome*.)

— καρποῖς] as fruit. See Luke xvi. 5.

^{39.} ἐξω τοῦ ἀμπελῶνος] A prophecy that He would suffer without the gate (Heb. xiii. 12).

^{42.} λίθον] This quotation finds a very appropriate place here, being from the same Psalm (cxviii. 22) as the language of *Hosanna*, which had just been addressed to Christ. (See above, v. 9.) He then passes to another prophetic image concerning Himself represented as a Stone.

— εἰς κεφαλὴν γωνίας] This expression is synonymous with ἀκρογωνιαίος, scil. λίθος, in Eph. ii. 20, and 1 Pet. ii. 6 (occurring also in Barnab. Epist. c. vi.), there quoted from Isa. xxviii. 16, where the Hebr. is כֶּן־בֵּן, to which the Hebr. כֶּן־בֵּן, corresponding to κεφ. γωνίας here is tantamount, since כֶּן there refers to the *head-panels*, or *angle*, where two walls meet. Now a stone so placed may serve to bind the two walls, with which it is united, together; and hence the metaphor is highly suitable, since Christ is here represented

as uniting Jews and Gentiles in *Himself*, so as to form one Body,—the Church of the faithful,—ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογούμενη αἰεὶ εἰς ναὸν ἁγίον ἐν Κυρίῳ, Eph. ii. 21. This view is confirmed by *Eulogium*, who (after *Chrys.* and other ancient Fathers) explains: καθάπερ ἰκίνοιο (ὁ λίθος) ἐφ' ἑαυτῷ συνδέει τοίχους δύο, τὸν αὐτὸν τρόπον καὶ ὁ Χριστὸς ἐφ' ἑαυτῷ συνδέσσει τοὺς δύο λαοὺς (Jews and Gentiles) καὶ συνανοῖ διὰ τῆς εἰς αὐτὸν πίστεως. The same view is expressed in nearly the same words by *Theophylact*. So also *Origen* ap. Catenam in Matt., Oxon., p. 176 (ed. Cramer): γωνία ἰστί συγκρότησι δύο τοίχων τὸ ἐξ Ἰσραὴλ λῆμμα (read λιῆμμα, and comp. Rom. xi. 5) καὶ τῶν ἰθὺν πλῆρωμα, εἰς ἐν συγκροτῶν ὁ λίθος Χριστὸς τὴν γωνίαν ποιήσας. (*Bloomf.*)

The head of the Corner. Christ is become the Corner stone, that He may join the two Walls of the two Peoples (Jews and Gentiles) in Himself. See Isa. xxviii. 16. 1 Pet. ii. 6. (*Jerome*.) — αὕτη] A Hebraism, קֶן־בֵּן (*ken-ben*), *hac*, derived through the LXX (Ps. cxviii. 22). The feminine refers to the whole subject, not (as Meyer¹) to γωνία or κεφαλὴ. Cp. John xvii. 3; and see *Voss.* de Hebr. pp. 282—287; and *Klein*: “Hebræi fœmininum sæpius ponere solent pro neutro, et hanc loquendi rationem secuti sunt quoque *interpr. Alexandrini*. 1 Sam. iv. 7, pro קֶן־בֵּן, est τοιαύτη pro τοιαύτου. ib. xi. 2, pro קֶן־בֵּן, ἐν ταύτῃ Judd. xix. 30, קֶן־בֵּן, ὡς αὕτη. Gen. xxiv. 14, pro קֶן־בֵּן, ἐν ταύτῃ. Ps. cxvii. 4, μίαν βῆσσαμην παρὰ Κυρίου, ταύτην ἐκζητήσω. Hebr. קֶן־בֵּן et קֶן־בֵּן.”

^{44.} ὁ πεσὼν] The unbeliever stumbles at Christ, and is shattered to pieces; and the Stone will crush him and winnow him like chaff by its judicial power at the Great Day.

— τὸν λίθον τοῦτον] i. e. *Myself*. (See above on xvi. 18.) He refers here also to the same prophecy of Daniel (as in the words ταύτη τῇ πέτρῃ); and it is observable that in the translation of Dan. ii. 44 by Theodotion, the same word is used as here—*λικμήσει*—will become like a fan and winnow him away like chaff. The λίθος or stone cut out without hands (Dan. ii. 34—44), *λεπτύνει* καὶ *λικμήσει* πᾶσαν τὰς βασιλείας. Cp. v. 35 in LXX, where the other kingdoms are described as so pulverized by the Stone, that they become *λεπτότερα ἀχύρου ἐν θλάσει*, i. e. *λικμώματα*. Cp. Matt. iii. 12, οὐ τὸ πτόον ἐ. τ. χειρὶ αὐτοῦ.

¹ In the 17th and 18th centuries there was a School of Interpreters, who found *Hebraisms* every where in the N. T. Now there is an error in the other extreme, which sees them no where. The truth seems to lie VOL. I.

between the two. It was easy for Hebraisms to pass through the LXX Version, from the Old Testament into the New, as here.

πέση, λικμήσει αὐτόν. ⁽²⁸⁰⁾ 45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει ⁴⁶ " καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

u Mark 12. 12.

XXII. ⁽²⁸¹⁾ 1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων, ² " Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ ³ καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἔλθειν. ⁴ b Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις, Ἴδού, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

a Luke 14. 16. Rev. 19. 7—9. 2 Cor. 6. 2.

b Prov. 9. 2.

⁵ Οἱ δὲ ἀμελήσαντες ἀπήλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. ⁶ Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτεναν.

⁷ Καὶ ἀκούσας ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. ⁸ Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

⁹ Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὑρητε, καλέσατε εἰς τοὺς γάμους. ¹⁰ Καὶ ἐξελθόντες αἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὑρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

c 2 Cor. 5. 3. Ephes. 4. 24. Col. 3. 10, 12. Rev. 3. 4. & 16. 15. & 19. 8. d ch. 8. 12. & 13. 42. ch. 25. 30.

⁽²⁸²⁾ 11 c Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδυμα γάμου ¹² καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσήλθες ὧδε μὴ ἔχων ἐνδυμα γάμου; Ὁ δὲ ἐφώμωθη. ¹³ d Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ¹⁴ e πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

e ch. 20. 16.

f Mark 12. 13, &c. Luke 20. 20, &c.

⁽²⁸³⁾ 15 f Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον, ὅπως αὐτὸν

CH. XXII. 2. *ἐποίησε γάμους*] See ix. 15. The word *γάμος* had been used by LXX for a Marriage Feast *ἡμέρα* (*miáshab*), from root *ἡμέρα* (*shakab*) *ἡμέρα*, Gen. xxix. 22. Esther ii. 18.

On this Parable see Greg. M. Hom. in Ev. xxxviii.

Almighty God has made a Marriage Feast for our Lord Jesus Christ and His Church, which is gathered both from the Jews and Gentiles; and He has sent His servants, Moses and the Prophets, and other *servants*, the Apostles. His armies are the angels; or the Roman armies, under Vespasian and Titus, sent to destroy Jerusalem. (*Jerome*.)

10. *πνηροὺς καὶ ἀγαθοὺς*] Such is the state of the Visible Church on earth, a mixed company (see xiii. 3. 30), containing good and bad. "Ara in undis diluvi, Ecclesie typum gerat; in hac Ecclesia nec mali sine bonis, nec boni sine malis." (*Greg. M.*)

11. *ἐνδυμα γάμου*] For *ἐνδυμα γαμικόν*. On this use of the genitive for an adjective, see Luke xvi. 9, *μαμωνᾶς ἀδικίας*. James i. 25, *ἀκροατῆς ἐπιλησμονῆς*. 2 Thes. ii. 3, *ἄνθρωπος ἀμαρτίας*. Heb. i. 8, *βάβδος εὐθύτητος*. 2 Pet. ii. 1, *αἰρέσεις ἀπωλείας*. 2 Thes. ii. 9, *τίρατα ψεύδους*. Matt. xxiv. 15, *βόλιγμα ἱρημώσεως*. Cp. on Acts ix. 15, *σκεῦος ἐκλογῆς*. Acts vii. 2, *Θεὸς δόξης*. See *Vorsl. de Hebr.* p. 247. *Glass*. Phil. Sac. p. 260, and 257. 599, and *Schroeder*. Inst. Hebr. p. 227, "Hebraici amant construere duo substantiva, quorum posterius adjectivi locum tenet." Exod. xxix. 29. 1 Sam. i. 11. Jerem. xii. 10. *Humphry* on Acts xxvi. 25.

The *ἐνδυμα γάμου* is a Marriage Robe, which the King had provided for his guests (cp. Zeph. i. 8), as was customary at Eastern audiences and entertainments. See *Rosenmüller* here, and the passages in *Trensch* on the Parables, pp. 227, 228.

12. *πῶς εἰσήλθες ὧδε μὴ ἔχων ἐνδυμα γάμου*] How camest thou in hither, *ἀλλοτρώθ* thou hast not on an *ἐνδυμα γάμου*?

What is represented by the wedding garment? Many eminent Expositors say it is some inward affection, faith, or charity. Cp. *Aug.* Sermon. xc. vol. v. pp. 702—706.

But this does not seem to be an adequate reply to the question. The Parable represents the Visible Church on Earth, in which are bad mingled with good (see v. 10). No doubt, all the good will be severed from the bad, when the King comes in to see the guests, i. e. at the Last Day. And this process of severance had been described by our Lord in many other Parables, viz. the Wheat and the Tares, the bad fish and the good fish (see Matt. xiii. 30—48).

But the aim of the present Parable is to represent a particular form of badness, viz. the refusal to wear the wedding garment, provided and appointed by the King for the guests. There were bad and good in the Guest-chamber; and bad as well as good had on the

Wedding-garment. Therefore the Wedding-garment cannot represent internal goodness.

A garment is a visible thing; and this garment was provided for all; it was one which all may and must wear, and by which they would be distinguished from all others, as wearing the livery of the King; but which did not of itself make the bad to be good, and yet he who did not wear it was condemned as bad for not wearing it.

It must therefore be some outward mark, something which bad men may have as well as good, but without which, if wantonly and wilfully refused, when proffered by the King, none can hope to be saved.

We may conclude, therefore, that the *ἐνδυμα γάμου* means the Christian faith as publicly professed, and the Christian Sacraments duly received. Particularly it means Baptism, as the germ of all the means of spiritual grace.

The question, therefore, "Friend, how camest thou in hither not having a wedding garment?" may be understood as specially addressed to those who, bearing the Christian Name, and who, by virtue of certain articles of Christian Belief that they hold, are, so far, members of the Visible Church; yet reject the visible signs and means of spiritual grace, provided for, and prescribed to, all by the Great King, viz. the holy Sacraments.

And, considering the title the Quakers have taken for themselves, that of "Friends," may we not be allowed to say that this question has a solemn and awful sense in reference to them, "Friend, how camest thou in hither, not having a wedding garment?"

The white Marriage-Garment provided in the ancient Church¹ to be worn in Baptism, when the soul is espoused to Christ, may be referred to as illustrative of this interpretation. And so this parable is applied to the Baptismal Robe kept pure and unsullied, or if sullied by sin, washed by penitential tears and in the Blood of Christ, by *Clement R.* ii. 6, *ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἀγνόν καὶ ἀμείαντον ποῖα πειρηθήσεται ἐκλεισόμεθα εἰς τὸ βασιλεῖον τοῦ Θεοῦ*; and *St. Cyril* (*Hæretos*. p. 3 and p. 39, and p. 12), who calls Baptism *ἐνδυμα φωτεινόν*. Cp. *St. Paul* ad Galat. iii. 27.

14. *πολλοὶ γὰρ εἰσι κλητοὶ*] Christ commands to baptize all Nations (*Matt.* xxviii. 19). And He says, "Drink ye all of this" (*Matt.* xxvi. 27). He proffers the Marriage-Garment to all, and yet how many refuse it, and prefer their own clothes!

Besides, even of those who have the Wedding-Garment, some are described as *πνηροὶ*. Therefore ὀλίγοι ἐκλεκτοί. The κλητοί, or *Ecclesia visibilis*, is numerous, but how few are the chosen!

15, 16. *Φαρισαῖοι—μετὰ τῶν Ἑρωδιανῶν*] They hated one another: the Pharisees, under pretence of zeal for Jehovah, being eager to rebel against Rome; the Herodians profaning the things of

¹ Especially on Whitsunday, see *Bingham* XII. iv. Cp. the *Chrysom* in our own Church, mentioned in K. Edward VI.'s Prayer Books. *Bp. Gibson's* Codex, Tit. xviii. c. vii.

παγιδεύσωσιν ἐν λόγῳ. ¹⁶ Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν, μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· ¹⁷ εἶπε δὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δούναι κῆνσον Καίσαρι, ἢ οὐ; ¹⁸ Ἰνούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε, Τί με πειράζετε, ὑποκριταί; ¹⁹ ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. ²⁰ Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφὴ; ²¹ Ἐλέγουσιν αὐτῷ, Καίσαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ ^g Rom. 13. 7. Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ²² Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐτὸν ἀπῆλθον.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασις, καὶ ἐπηρώτησαν αὐτὸν, ²⁴ λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁵ Ἦσαν δὲ παρ' ἡμῶν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε, καὶ μὴ ἔχων σπέρμα ἀφήκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· ²⁶ ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ²⁷ Ὅτερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ²⁸ Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ· ³⁰ ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγκαμίζονται· ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. ³¹ Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, ³² Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν,

^h Mark 12. 18, &c.
ⁱ Luke 20. 27, &c.
^k Acts 23. 8.

^l Exod. 3. 6, 16.
^m Mark 12. 26.
ⁿ Luke 20. 37.
^o Acts 7. 32.
^p Heb. 11. 16.

God, under plea of loyalty to Herod and to Rome; but they conspired together against Christ, who confounded them both by the force of Truth.

Observe *Herodiani*, a Latin termination, showing connexion with the Gentile world. So *Christiani*, a word first heard in a *Gentile* city (Acts xi. 26).

¹⁷ Ἐξίστι] A dilemma. If He says *No*, the Herodians will accuse Him as a rebel against Cæsar. If *Yes*, the Pharisees will condemn Him as a traitor to God, whose Prophet and Son He professes to be. But see how He turns the horns of the dilemma against them both!

— κῆνσον] *œnum*; ἐπικισφάλαιον, a poll-tax. (*Hayek*.)
— Καίσαρι] i. e. Tiberio.

¹⁹ νόμισμα τοῦ κῆνσου] The money in which the Tax is to be paid. Not a Jewish shekel but a Roman coin; a Denarius having Cæsar's image; sometimes combined with heathen emblems, and showing that you are under his rule. "Ubique numisma regis alicujus obtinet" (says a Jewish writer, Maimonid, in Gezelah. v. 18), "illic incolæ regem istum pro domino agnoscunt."

²⁰ τίνος ἡ εἰκὼν] He answers them by what they had in their hands, and with which they transacted their daily affairs—the current coin of the country—proving by its currency the subjection of their country to him whose coin it is.

²¹ ἀπόδοτε] They had talked of giving tribute to Cæsar, as if tribute was a boon! He corrects them by prefixing a preposition, ἀπό.—He does not say, δότε, but ἀπό-δοτε,—not *date*, but *reddite*. Tribute is not a gift, but a *due*. Render, therefore, tribute of your coin to Cæsar; and tribute of yourselves,—coined in the Divine Mint, and stamped with the Divine Image and Superscription (Gen. i. 26. 27; ix. 6. 1 Cor. xi. 7) to Cæsar's God. *Tertullian* says (de Idol. xv.), "Reddite imaginem Cæsari quæ in nummo est, et imaginem Dei Deo quæ in homine est." Cp. *Aug.* in Joann. Tract. xl. 9, and xli. 2; and Bp. *Andreeus*, "On giving Cæsar his Due," v. p. 127—140.

The Pharisees had sent their disciples with the Herodians preparing for Him a double snare, that if He answered according to the opinion of the Herodians, the disciples of the Pharisees might accuse Him; but if He replied in their favour, then the Herodians might arraign Him. But He, as God, knew their thoughts, and, as His custom was, replied to them out of their own mouths. He does not say, "Give to Cæsar, but render, as a due." And lest they should allege that He subjected them to man, He adds, "And render the things of God to God." So St. Paul (Rom. xiii. 7), "Render unto all their dues."—And when you hear that you are to render the things of Cæsar to Cæsar, you are to understand that our Lord means you are to render those things which are not prejudicial to holiness; for the surrender of any thing that is sacred is not Cæsar's tribute, but Satan's. (*Chrys.*)

Render to Cæsar.—Then *Tiberius*, under whom our Lord was crucified.—Render to Cæsar his due, tribute, custom; and to God His own,—namely, tithes and offerings. (*Jerome.*)

²² ἀπῆλθον] And yet they could afterwards accuse Him of *forbidding* to give tribute to Cæsar! See Luke xxiii. 2.

²⁴ Μωϋσῆς εἶπεν] The reference is to Deut. xxv. 5, of which the *substance* is here given, not the exact words.

This method of quoting, common among the Jews, deserves attention, as showing that our Blessed Lord, and His Apostles and Evangelists, followed the practice usual among the Jews in citing Holy Scripture, and in giving the sense sometimes in an enlarged, sometimes in a compendious form, rather than the exact words. See *Superfluus*, and above on Matt. ii. 23.

^{29—32} μὴ εἰδότες τὰς γραφὰς] See *Iren.* iv. 5. 2, who thence argues against the Gnostics, that the God of the Old Testament is the same as He Whom Christ reveals as His Father in the New. Cp. *Beveridge* and *Broun* on Art. vii.

³² ἐγὼ εἰμι] I am the God of Abraham, who is dead; but since I am His God, and since all live in Me, therefore he will rise again.

God calls Himself the God of Abraham; and Abraham consists of *body* and *soul*; so that Abraham's *body* must rise again in order that God's promise may be true. (*Theophyl.* in Marc. xlii.)

He proves also that Abraham's *soul* is still alive; for God calls Himself his God, and He is the God of the *living*, and so is inferred the resurrection of the *body*, which, together with the soul, had done good or evil. (*Jerome.*)

The Eternal "I AM" calls Himself their God, therefore they will exist *for ever*. (Cp. *Hilary*, *Origén.*)

God after their death desiring still to be called their God thereby acknowledgeth that He had a blessing and reward for them still, and consequently that He will raise them to another life in which they may receive it. Bp. *Pearson* on the Creed, Art. xi. p. 702—712.

"Nam non ardentibus beneficia tribui non possunt. (*Rosenm.*)

In this question the Sadducees were not content with putting a case of three or four husbands, they speak of *seven*, in order to throw ridicule on the doctrine of the Resurrection. Since they plead *Moses* and the Law, He shows that their question proceeds from ignorance of Scripture. It is not wonderful that through ignorance of Me you should tempt Me, since your question proves that you know not God's power nor Word. If you knew God, you would know that nothing is impossible with Him. And then He shews them from Scripture that they who are departed are still alive; for God says, I am (not I was) the God of Abraham, Isaac, and of Jacob; I am the God of them yet living. And He describes the manner of the Resurrection,—they do not marry nor are given in marriage, but are as the angels of God in heaven. Being as the angels they do not marry. The fashion of *this* world passeth away. 1 Cor. vii. 31. (*Chrys.*)

Our Lord chose this testimony from the Pentateuch to refute the Sadducees, who received only the five books of *Moses*. (*Jerome.*)

k ch. 7. 28. ἀλλὰ ζώντων. ³³ ^k Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

l Mark 12. 28.
Luke 10. 25.

m Deut. 6. 5.
Luke 10. 27.

n Lev. 19. 18.
Mark 12. 31.
Luke 10. 27.
Rom. 13. 9.
Gal. 5. 14.
1 Tim. 1. 5.
James 2. 8.
o ch. 7. 12.
p Mark 12. 35.
&c.
Luke 20. 41, &c.

q Ps. 110. 1.
Acts 1. 16.
& 2. 34.
1 Cor. 15. 25.
Heb. 1. 13.
& 10. 12, 13.

a Luke 11. 46.
Acts 15. 10.
Rom. 2. 21—23.
Gal. 6. 13.
b ch. 6. 1, 2, 5, 16.
Numb. 15. 38.
Deut. 6. 8.
& 22. 12.
c Mark 12. 38.
Luke 11. 43.
& 20. 46.
3 John 9.

(²²⁴/_{VI}) ³⁴ ^l Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτὸ, ³⁵ καὶ ἐπηρώτησεν εἰς ἕξ αὐτῶν, νομικὸς, πειράζων αὐτὸν καὶ λέγων, ³⁶ Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ ^m Ἐφη αὐτῷ Ἰησοῦς, Ἀγαπήσεις Κύριον τὸν Θεὸν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ³⁸ Αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολὴ. ³⁹ ⁿ Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. ⁴⁰ ^o Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

(²²⁵/_{VI}) ⁴¹ ^p Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς ⁴² λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίως υἱὸς ἐστι; λέγουσιν αὐτῷ, Τοῦ Δαυὶδ. ⁴³ Λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ λέγων, ⁴⁴ ^q Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; ⁴⁵ Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; (²²⁶/_{II}) ⁴⁶ Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. (²²⁷/_V) ¹ Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ ² λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι ³ πάντα οὖν ὅσα ἔαν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ οὐ ποιοῦσι. (²²⁸/_V) ⁴ ^a δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. (²²⁹/_{II}) ⁵ ^b Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν ⁶ ^c φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, ⁷ καὶ

³⁵ νομικός] The only passage in St. Matthew where the word occurs. He is called γραμματεὺς by St. Mark, xii. 28.

³⁶ ποία ἐντολὴ μεγάλη] μεγάλη, specially so. (Heb. x. 21; xiii. 20.) *Gloss.* Phil. Sacr., p. 274. Hence Mark xii. 28 has *πρώτη*.

The question of the Lawyer is conceived in the spirit of the same Jewish Doctors who taught that if a man was careful to keep some "one great precept," he might disregard the rest; see James ii. 10, where the Apostle teaches that if a man wilfully and habitually allows himself in the breach of any one commandment, he is guilty of all.

The offering of sacrifice was by many regarded as the paramount duty, as being placed first in Leviticus. (See *Bede* on Mark xii.) On this was founded the *Gloss of the Corban* (see above, xv. 5); and to this our Lord replies, v. 37, 39, from Deut. vi. 5, and approves the opinion of the scribe, Mark xii. 33, τὸ ἀγαπᾶν κ.τ.λ. πλεονόν ἵστι πάντων τῶν ὀλοκαυμάτων καὶ τῶν θυσιῶν,—more than all the burnt-offerings and the sacrifices prescribed, as I well know, in the Law.

³⁷ Ἰφὴ αὐτῷ ὁ Ἰησοῦς] So E, F, G, H, K, M, S, V, and others, not ὁ δὲ Ἰ. εἶπεν αὐτῷ.

³⁸ αὕτη ἐστὶν ἡ μεγ. κ. πρώ.] So B, D, L, Z, and other MSS. and ancient Versions, among which the *Syriac Cureton*; and this appears to be preferable to the reading αὕτη ἵστι πρώτη καὶ μεγάλη.

⁴⁰ ὅλος ὁ νόμος κρέμαται κ. οἱ προφῆται] All the Scripture hangs. *Οὐ νόμ. κ. πρ.*, as equivalent to the whole Scripture, see vii. 12; xi. 13. κρέμαται in *sing.* and after νόμος, the reading of B, D, L, Z, *Vulg.*, *Syr. Cureton*, &c., seems preferable to the other reading κρέμαται at the end of the sentence. The Lawyer had asked what was the great commandment in the Law. Our Lord recites the commandment on which hangs all the Law, and the Prophets besides.

⁴⁴ εἶπεν ὁ Κύριος] i. e. *Jehonah* said to *Adonai*. (Ps. cx. 1.) Cp. Ps. ii. 4, where for Adonai the Chaldee Paraphrase has *αἰγιον* (*mayimra*), the Eternal λόγος, or Word of God; from root *ἄμα* (*amar*), *dicere*. Cp. Acts ii. 34, where St. Peter applies the same prophecy to Christ; and see on John i. 1.

CH. XXIII. 2. ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν] Μωϋσέως καθέδρας. Observe the alliteration πῶς ἔφη (moses mosel). ἐκάθισαν, the *orist*, denoting continuance. Cf. ἐδόξασα, iii. 17,

they *sit*, i. e. they are invested with official authority, as *Teachers* (Luke iv. 20. John viii. 2. Matt. xxvi. 55) and as *Judges*. Cp. Exod. xviii. 13. Matt. xxvii. 19.

And as far as they speak in the name of Moses, and in conformity with his doctrine, they are to be revered and obeyed. See above, xvi. 6—12, and *St. Aug.* (in *S. Joann. Evang. Tract.* xli. 6): "Multi quippe in Ecclesiâ commoda terrena sectantes, *Christum* tamen *predicant*, et per eos vox Christi auditur: et sequuntur oves, non *mercenarium*, sed vocem *PASTORIS* per *mercenarium*. Audite mercenarios ab Ipso Domino demonstratos: *Scribe*, inquit, et *Pharisæi cathedram Moysi sedent: quæ igitur dicunt, facite; quæ autem faciunt, facere nolite*. Quid aliud dixit, nisi, per *mercenarios* vocem *PASTORIS* audite? *Sedendo enim cathedram Moysi*, legem Dei docent: ergo per illos Deus docet. *Sua verò illi si velint docere, nolite audire, nolite facere*. Quod enim *facit malè, non predicat de cathedrâ Christi: inde lædit unde mala facit, non unde bona dicit*."

Hence also an argument may be derived for the *Integrity* of the Hebrew Text of the Old Testament. Our Lord refers His disciples to the Scribes as the guardians of the Sacred Volume. He recognizes it as existing in their hands. Cf. *Lud. Viv.* in *Aug. De Civ. Dei*, viii. 39: "Scribe erant, qui sacrorum librorum literam docebant, nec ab eâ recedebant latum culmum."

The Pharisees had conspired with their enemies the Sadducees against Christ, as Herod and Pontius Pilate were made friends at the crucifixion. But what more meek and benign than Christ! He had been tempted by the Pharisees; and yet to maintain the honour of the priesthood and the dignity of its name He exhorts the people to submit to them, not in regard of their works, but their doctrine (as far as it was taught from the chair of Moses, i. e. consistently with the Law of God). (*Jerome*.)

⁵ πλατύνουσι—φυλακτήρια] The texts of Scripture embroidered on the Phylacteries (called *Tephillin*, from *Tephilim*, prayers); amulets of parchment which were braced with leather thongs over the arms, the heart, and the eyes (Deut. vi. 4—10; xi. 18—20. Exod. xiii. 9, 16). Cp. *Joseph. Ant.* iv. 8. *Hieron.* in Ezek. xxiv. 17. *Basiorf. Lex. Talm.* p. 1743. *Goodwin*, Moses and Aaron, i. 101. *Lightfoot*, i. 944. *Jahn*, *Archæol.* § 520.

—μεγαλύνουσι τὰ κράσπεδα] They make their Fringes of an exorbitant size. The κράσπεδα (*tsititit*) differ from the φυλακτήρια, being attached as fringes, of purple, to the garment (Numb. xv. 38. Deut. xxii. 12); whereas the φυλακτήρια were parchment strips bound over the arm, &c. with strings. See *Jahn*, *Arch.* § 123.

τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ραββί, ραββί. ⁽²⁸⁰⁾ 8 Ἔμεις δὲ μὴ κληθῆτε ραββί· ἵνα εἰς γὰρ ἔστω ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἔστε· ⁹ καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστω ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς· ¹⁰ μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἔστω ὁ καθηγητὴς, ὁ Χριστός. ⁽²⁸¹⁾ 11 Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. ¹² Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

⁽²⁸²⁾ 13 Ὁὐαὶ δὲ ὑμῶν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσώτερον κρῖμα. ¹⁴ Ὁὐαὶ ὑμῶν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. ⁽²⁸³⁾ 15 Ὁὐαὶ ὑμῶν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλοτέρου ὑμῶν. ¹⁶ Ὁὐαὶ ὑμῶν, ὀδηγοὶ τυφλοῖ, οἱ λέγοντες, Ὅς ἂν ὁμῶς ἐν τῷ ναῷ οὐδὲν ἔστω, ὅς δ' ἂν ὁμῶς ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. ¹⁷ μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; ¹⁸ καί, ὅς ἂν ὁμῶς ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστω, ὅς δ' ἂν ὁμῶς ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. ¹⁹ μωροὶ καὶ τυφλοί, τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ²⁰ Ὁ οὖν ὁμῶσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· ²¹ καὶ ὁ ὁμῶσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοικήσαντι αὐτόν· ²² καὶ ὁ ὁμῶσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

⁽²⁸⁴⁾ 23 Ὁὐαὶ ὑμῶν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε

7. ραββί] ἡ, My Master. Rabbi, from root רב, rab = great; as Magister from magnum, magis.

8. μὴ κληθῆτε] Let not this be your ambition to be so called. — εἰς ὁ διδάσκαλος] So Tischendorf and Alford for ε. ὁ καθηγητὴς, and, it seems, rightly. There is but one, the only Magister or Teacher, Who inspires all true wisdom and enables you to receive it. He Who is the Wisdom of God. Cp. St. Augustine's Treatise de Magistro (i. 167), in which this argument is handled.

9. καὶ πατέρα μὴ καλέσητε] These prohibitions are to be understood from the practice of the Pharisees, who did not teach the people to look up to (God, the sole Author of all good, but, in their ambitious desire of human glory and worldly titles, drew off the homage of the people from God to themselves, and usurped His place in the popular mind. Cp. 2 Cor. i. 24. James iii. 1. 1 Pet. v. 3.

That man may be said to call so many father upon earth, who does all his actions as in God's sight, and the language of whose life is, "Our Father which art in heaven. Hallowed be Thy Name!" (Cp. Origen.)

10. καθηγηταί] The Pharisees claimed to be ὀδηγοί (Rom. ii. 19), and are called ὀδηγοὶ τυφλοῖ by Christ (xv. 14; xxiii. 16. 24), a warning to those who encroach upon the province of others in exercising spiritual direction—ἄλλοτριωπιστικοί (1 Pet. iv. 15), and particularly to those who usurp dominion over the conscience, or submit their conscience unreservedly to the will of others. See Bp. Sanderson, vol. iv. 62; de Conscient. Prel. iii. § 67.

— ὁ Χριστός] Our Lord now began to use the word Χριστός in speaking of Himself. (See xvi. 20. Mark ix. 4.) In the Gospels, when the word stands alone or with Ἰησοῦς, except in such cases as Matt. i. 1, Mark i. 1, John i. 17; xvii. 3, it generally has the article, but in the Epistles it is generally without the article.

The declaration that Christ alone is their Master and Guide is a plain declaration of the Divinity of Christ. St. Paul says, Who is Paul, who is Apollos, who is Cephas? are they not Ministers or Servants, not Masters? (1 Cor. iii. 5.) He means that we ought to know Him Whom we call Father, above all; God, the great cause of all Teachers and Fathers. And by adding that one is their Master, Christ, He equals Himself to God, and makes Himself one with God the Father. (Chrys.)

11. ὁ μείζων] He who is really greater than the rest shall become so by making himself less.

12. οὐαὶ] Used by the LXX for the Hebrew וָאֵי or וָאֵי. Our Lord had begun with Nine Beatitudes (Matt. v. 3—11). He now concludes with Eight Woes.

— ὑποκριταί] Our Lord repeats this word seven times here (vv. 13, 14, 15, 23, 25, 27, 29). On the term Hypocritae applied to the Pharisees, not only as deceiving others, but as deluding themselves, being blinded by their evil passions; whence they are called blind guides (v. 16; see also xxiii. 26), see Bp. Butler's Sermon on Jan. 30, and note in Christian Institutes, iii. pp. 48, 49.

— καὶ πρ.] And this too ye do,—making long prayers for a pretext (Phil. i. 18) of religion; that is, ye add hypocrisy to rapacity, and therefore will receive greater damnation.

— περισσώτερον] "Qui bono abutitur ad malum ornandum magis judicatur." (Beng.)

15. προσήλυτον] The word used by LXX for Hebrew נָזִיר (ger), from נָזַר (gur), commorari (Exod. xii. 48, 49; xx. 10, and passim); and applied specially in our Saviour's time to the two classes of converts to Judaism, i. e. (1) the Proselytes of the Gate, נָזִיר נָזִיר, who were not circumcised; and (2) the Proselytes of Righteousness, נָזִיר נָזִיר, who were circumcised and also baptized. Cf. Jahn, Archæol. § 325.

— υἱὸν γεέννης] Cp. υἱὸν ἀπωλείας (John xvii. 12. 2 Thess. ii. 3). So ἡγῶν γῆ (des maneh), 'son of death'; i. e. "spiritu inferni commotum et alios ad infernum secum trahentem, et dignum penis inferni, iisque afficiendum." Cp. above on ix. 15 and on xvii. 12.

— διπλοτέρου ὑμῶν] The Pharisees made proselytes for their own advantage; and these proselytes, seeing the vices of those who converted them under a semblance of piety, became worse than before, and even than their masters (cp. Jerome). Or because, having seen your sins, he relapses into heathenism and becomes worse than before.

Twice as much a child of Hell. Hence we may infer degrees of punishment hereafter proportioned to degrees of sin. (Origen.) So Aug. Sermon 161. 4: "Dum habitationes sunt, una in igne eterno, alia in regno eterno: ibi omnes cruciabuntur, minus ille, plus ille." He then cites x. 15 and this text, and adds, "alii duplo alii simplio." See above on x. 15.

18. τῷ δώρῳ] Their own gift was counted by them in their own self-righteousness of more worth than the divine honour.

23. ἀποδεκατοῦτε] ἀποδεκατοῦτε, verbum Alexandrinæ dialecto proprium, nam in scriptis Atticorum non legitur, respondet Hebr. נָזִיר, significat et, decimas exigere, decimare, 1 Sam. viii. 15. Heb. vii. 5, et decimas dare, Gen. xxviii. 22, h. l. est, τὴν δεκάτην ταλεῖν, ut dixit Joseph. Ant. iv. 4. Judæi sacerdotibus dare debebant decimas omnium frugum, vid. Lev. xxvii. 30. Num. xviii. 21. Deut. xiv. 22. Phariseorum ii, qui non ex sacerdotum ordine erant, ut inprimis sancti et pii adversus Deum viderentur, hanc legem diligentissime observabant, ita ut etiam decimas minutissimorum olerum, quae vulgo decimari non solebant, religiosissime persolverent. Neque Jesus hanc eorum religionem vituperat, sed perstringit eorum simulationem, quod negligenter virtutes, quarum studium et exercitatio longè majoris momenti esset." (Kusa.)

Mint, anise, and cummin are the seasoning of food, and not the substance. Our Lord approves the observance of what is least, but commands to keep what is chief, that is, "judgment, mercy, faith."

d James 3. 1.
1 Cor. 3. 4.

e Mal. 1. 6.

f ch. 20. 26, 27.

g Luke 14. 11.
& 18. 14.

Job 22. 29.

Prov. 29. 23.

Ecclus. 3. 18.

James 4. 6.

1 Pet. 5. 5.

h Mark 12. 40.

Luke 20. 47.

Ezek. 22. 25.

Tit. 1. 11.

i Luke 11. 52.

k ch. 15. 14.

& 5. 33, 34.

l Exod. 29. 37.

m 1 Kings 8. 13.

2 Chron. 6. 2.

n ch. 5. 34.

o Luke 11. 42.

Hos. 6. 6.

Micah 6. 8.

Jer. 22. 15, 16.

ch. 9. 13.

τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφίεναι. ⁽²⁸⁵⁾ 24 Ὁδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. ⁽²⁸⁶⁾ 25 Ὁ αἱ ὑμῶν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. ⁽²⁸⁷⁾ 26 Ὁ αἱ Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.

τ Luke 11. 39. ch. 15. 20. Mark 7. 4.

q Jer. 4. 14.

τ Luke 11. 44. ⁽²⁸⁷⁾ 27 Ὁ αἱ ὑμῶν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιναμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὠραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας: ⁽²⁸⁸⁾ 28 οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἔστε ὑποκρίσεως καὶ ἀνομίας.

s Luke 11. 47, 48. ⁽²⁸⁸⁾ 29 Ὁ αἱ ὑμῶν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, ⁽²⁸⁹⁾ 30 καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν ⁽²⁹⁰⁾ 31 ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφήτας. ⁽²⁹¹⁾ 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ⁽²⁹²⁾ 33 Ὁ αἱ ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; ⁽²⁹³⁾ 34 Διὰ τοῦτο ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς, καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε, καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν, ⁽²⁹⁴⁾ 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφο-

t Acts 7. 51. 2 Chron. 24. 21. & 36. 16. Neh. 9. 26. u ch. 3. 7.

v Luke 11. 49. Acts 5. 40. & 22. 19. 2 Cor. 11. 24, 25.

x Gen. 4. 8. Heb. 11. 4. 2 Chron. 24. 21, 22.

24. διυλίζοντες] The Vulgate rightly renders it *excolantes*, straining out, straining off. In Amos vi. 6, the LXX have *πίνοντες διυλισμένον οἶνον*,—i. e. wine so carefully strained and filtered that no unclean animalcula could find their way into it so as to be swallowed by them. *Buxtorf*, *Lex. Talmud.* p. 516.

This was the practice of those who professed extraordinary sanctity. See *Talmud* in cap. Schabbath, "colant vinum per lintes;" and *Maimon. de cibis vetitis*, apud *Vorst.* de Hebr., p. 771.

"Irridet," says *St. Hilary*, "Christus scribarum in colandis culicibus diligentiam quorum in glutendis camelis esset incuria."

27. κκοιναμένοις] *κοινά*. "calce dealbatis," white-washed. So *τοῖς κεκοιναμένοις* (Acts xxiii. 3). Cp. *Demosth.* 36, 16; 689, 24. And see *Roscoe*, i. 154, and *Weistain* here. The graves were usually whitewashed in the month Adar (*March*), (cp. *Lightf.* and *Schoëtgen*), in order to guar¹ persons from contracting pollution by proximity to the dead, see Numbers xix. 16.

The ceremonial ordinances of the Law were instituted for the sake of the moral law, i. e. for mercy and judgment; so that the former were of no use without the latter. He speaks thus to show that even before the Gospel, these ceremonial ordinances were not the main requisite, but were subordinate to moral duties. And this is what the ancient Prophets often teach, e. g. Micah vi. 8. Hos. vi. 6. We ought to be Temples;—how often are we but Tombs! (*Chrys.*)

29. τάφους—μνημεῖα] Ye build their tombs and adorn their monuments, but do not imitate their example; ye disobey their precepts, and slight their warnings, and rebel against their God, Who has sent you His Son, to Whom all the Prophets bear witness. And thus ye show yourselves the *children* of those who *killed* the Prophets, and are even worse than your fathers, because you add hypocrisy to impiety. Woe, therefore, to you Hypocrites!

30. ἡμεθα] "Pro ἡμῶν in pluribus et optimis codd. h. l. et paulo post legitur ἡμεθα, quam Imperfecti formam recte in textum receperunt *Griesbachius et Matthæi*. Attici enim veteres raro dixerunt ἡμῶν pro ἡμῶν, sed Alexandrina et communis dialectica hanc Imperfecti formam sibi tanquam propriam vindicavit. vid. *Jos. v. 1. Neh. i. 4. ii. 11. Matt. xv. 35 al. Maris: ἡμῶν, ἀντὶ τοῦ ἡμῶν, Ἀττικῶς: ἡμῶν, Ἑλληνικῶς.*" (*Κρίν.*)

31. ὥστε μαρτυρεῖτε] Ye call them, who killed the Prophets, your *Fathers*; and rightly, because ye imitate their acts; and are therefore their *children*. Cp. v. 45. Rom. iv. 11, 12. He therefore identifies them with their fathers, and charges them with their fathers' sins. See v. 35, *ὅν φονεύσατε*, ye killed even Zacharias. Cp. John vi. 32, "Moses gave you not," &c.

34. διὰ τοῦτο] There is a remarkable similitude between this passage and 2 Esdras i. 28—33. (*Beng.*) (Cp. Luke xi. 49.)

—μαστιγώσατε ἐν ταῖς συναγωγαῖς] See on Acts xxvi. 11.

35. Ζαχαρίου υἱοῦ Βαραχίου] Cf. Luke xi. 51.

Among the various opinions that have been adduced concerning

this Zacharias, the most probable is, that our Lord refers to the Zacharias who was the son of *Jehoiada* the Priest, and was slain by command of King Joash, whom he had rebuked for his sins, and for those of his subjects. That Zachariah was slain in the court of the House of the Lord, our Lord describes it "between the Temple and the Altar," that is, in the Court of the Priests, between the Porch of the *vestis* and the brazen Altar of burnt-offering; and when he died he said, "The Lord look upon it and require it!" (2 Chron. xxiv. 20—22.)

The books of the Chronicles being regarded as the conclusion of the Historical Canon of the Old Testament, and the sum and colophon of all Jewish History ("Instrumenti Veteris Epitome," says *St. Jerome* ad Paulin.), our Lord in citing the history of the Martyrdom of Zacharias from that Book, and in going backward from it to the Martyrdom of Abel, as recorded in the Book of Genesis, comprises all Jewish History as narrated in the Inspired Canon of the Old Testament (cp. *Br. Cosin* on the Canon, p. 13), and therefore combines the "Acts and Sufferings of all the Martyrs," whose blood "crieth from the ground" to God, as did that of Abel and Zachariah. (Gen. iv. 10. 2 Chron. xxiv. 22.)

The dying words of Zachariah seem to be prophetic of our Lord's allusion to his Martyrdom; and our Lord (in Luke xi. 51) appears to refer to those dying words, *ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται*.

The words of Zachariah were spoken in the Temple where his blood was shed. Our Lord, (from *זָכַר*, *zachar*, recordatus fui, and *זָכַר* *Jehovah*), or Remembrancer of God, and the true Son of *Barachiah* (from *בָּרַךְ* *barak*), *benedixit*, and *בָּרַךְ* (*jab*), or Son of the *Blessed* (see Mark xiv. 61), takes up those words in the Temple, and predicts its doom there.

Kain, well says, "Jesus igitur, ut significaret omnes cædes hominum sanctissimorum, eademque crudelissimas, ut Lucæ verbis utamur, ἀπὸ καταβολῆς κόσμου, à Judæorum majoribus commissas, nominavit primam, maximè memorabilem, eadem in literis sacris commemoratam, et ultimam cædem, ad aras perpetratam, nempe Zachariæ. Altare etiam nocentibus, nisi atrocissimè deliquissent, asylum et tutela erat. vid. Exod. xxi. 14. 1 Regg. i. 51. ii. 28 sqq. Sic neque nos tangunt ea, quæ observarunt alii, Zachariam nimirum non fuisse ultimum prophetarum à Judæis interfectorum, Uriam quoque prophetam jussu Joiakimi trucidatum esse, coll. Jer. xxvi. 21 et. 2 Paral. xxxvi. 4 et. sed, quod probè notandum, non interfectus est ut Zachariæ μεταξὺ τοῦ νεοῦ καὶ τοῦ θεοστυπρίου."

But it may be asked, why does our Lord not call him Son of *Jehoiada*? Why does He call him Zachariah, the Son of *Barachiah*? from Hebr. *זָכַר*, *benedixit*, and *בָּרַךְ*, *Domineus*.

Because probably *Jehoiada* was also called *Barachiah*, and be-

¹ The words of Zachariah were *זָכַר* *זָכַר* *בָּרַךְ* (*vere Jehovaa exquidat*). And *זָכַר* (*darash*) = *ζητάω*, Lev. x. 16. Deut. xii. 2. 1 Chron. x. 13.

And alluding to this our Lord says, *ἐκζητηθήσεται* (Luke xi. 51).
² For numerous instances of persons *διδάσκοντες* among the Jews, see *Grotius* here. *Serenus*, p. 92. *Glass*, *Philol. Parit. de Evang.* ii. p. 43.

νεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου ³⁶ ἀμὴν λέγω ὑμῖν, ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. ⁽²⁴¹⁾ ³⁷ Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ^γ Luke 13. 34, 35. ² Ebd. 1. 30. Deut. 32. 11, 12. ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυναγάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ³⁸ Ἴδου, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ³⁹ ²² Λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἄν εἴπητε: *Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.* ^z ch. 24. 15. ^{sz} Ps. 118. 28. ^{ch.} 21. 9.

XXIV. ⁽²⁴²⁾ ¹ ^a Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσ- ^a Mark 13. 1, &c. ² Luke 21. 5 &c. ἦλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ² Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ἄδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται. ⁽²⁴⁸⁾ ³ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς

cause, as Abel 'the righteous,' the good shepherd, slain by his brother Cain, was a type of Christ (Heb. xii. 24), so Zacharias, in his name, his priestly office, his preaching, and in his death, was a type of Christ Himself. The words, 'Son of Barachias,' mean 'Son of the Blessed,' and this was a name of CHRIST Himself (see Mark xiv. 61). Barachias (says *Jerome*) signifies 'Blessed of the Lord;' and the righteousness of Jehoiada the Priest is expressed by this Hebrew word. And in the Gospel used by the Nazarenes we find 'Son of Jehoiada,' instead of 'Son of Barachias.'

Our Lord had just been uttering *maledictions* against the hypocrisy of the Scribes and Pharisees; and He now intimates that they who suffer for the truth are children of "the Blessed," and that He Himself Whom they were about to put to death as accursed,—for, cursed is he that hangeth on a tree (Gal. iii. 13. Deut. xxi. 33), is *the 'Son of the Blessed,'* and had been typified in His testimony and His sufferings by all the Martyrs of the Old Testament, from Abel to Zacharias, the Son of the Blessed; and that His own murder would be the crowning sin which would fill up the cup of God's wrath to the brim, and make it overflow with vengeance upon them. And He concludes with saying that they should not see Him till they acknowledge Him to be 'the Son of Barachias,' and say, "BLESSED is He that cometh in the Name of the LORD" (see v. 39). For an interesting inquiry into this text, see *Dr. Jackson* on the Creed, book xi. ch. xliii. vol. xi. pp. 256—287. Cp. *Lightfoot*, i. 2040; ii. 237, 436. *Thilo*, Codex. Apoc. N. T. Ixiv.

³⁶ ταῦτα πάντα] See on xxiv. 15. It may be asked why the blood of Abel and Zechariah, which was *not* shed by the Jews of that generation, should be required of it? Because they, who in their conduct to the Apostles imitate Cain and Joash, are considered as *one* and the same generation with them. (*Jerome*.)

Our Lord encouraged and comforted His disciples, by showing them that whatever they might suffer, no less had been suffered by saints of old. And He warned the Jews, by predicting that as the persecutors of the ancient Saints were destroyed, so would they be punished also. They who see how others have been chastised for sin, and yet commit the same sin, or worse, will suffer worse punishment than those whose examples they have been permitted to see. (*Chrys.*)

³⁷ Ἱερουσαλήμ, Ἱερουσαλήμ] This repetition of the name marks intense love. (*Chrys.*)

— ποσάκις] 'How often!' For Christ came to the Jews in Moses and the Prophets, and in the Angels themselves, ministering to their salvation in every age. (*Origen*.)

— ὄρνις τὰ νοσσία] Not only because He would have covered her with His Wings, but (as *Aug.* says, Serm. 264) "quia gallina propter infirmitatem pullorum ipsa infirmatur, et infirmatur cum pullis, et Dominus propter infirmitatem nostram et Ipse susceptione carnis infirmari dignatus est." Cp. 2 Ebd. i. 30. He derives the image from the bird who most loves her offspring, and from the language of the Prophets and Psalms, which speak of the people being safe under the wings and feathers, i. e. the providence and protection of God. Ps. xvii. 8; lviii. 1; lxi. 4; xci. 4. What Christ then prophesied has already come to pass: who can deny it? And as surely will His other prophecies be fulfilled. As surely as, according to His prophecies, Jerusalem has been *destroyed*, so surely, therefore, will He come again to judgment. (*Chrys.*)

³⁸ ὁ οἶκος ὑμῶν] particularly the Temple; *your* holy House, which *was* God's House, but is now become *your* house, by being made 'a den of thieves,' that is now left to you, being deserted by God. See on xxiv. 15, and above, xxi. 13.

The Veil of the Temple was about to be rent in twain; and though after the Ascension the Apostles still resorted to it for prayer, yet in fact the virtue of the daily sacrifice ceased (Dan. ix. 27) at the Crucifixion, when the Type was merged in the Antitype, and when

the Jewish Temple became the Cenotaph of the Law, and the Christian Church was made the Oracle of God.

³⁹ οὐ μὴ με ἴδητε] You will not know Me, before you welcome Me as the Messiah, and adore Me as God. You may crucify Me as Man, but that is because you are *blind*, and see Me not. But in order to see Me, you must look at Me with the eye of *faith*; you must worship Me as God. And this will be, when with broken hearts and weeping eyes, you "look on Him Whom you *have pierced*." Zech. xii. 10. John xix. 37. Hos. iv. 3.

— εὐλογημένος—Κυρίου] The solemn salutation of the Messiah (Ps. cxviii. See xxi. 9). A reference to the name Βαράχιας, mentioned v. 35.

What He says is this,—Unless ye repent, and confess Me, of whom the Prophets wrote, as the Son of God Almighty, ye shall not see My face. The Jews have now time given them for repentance; let them confess Christ to be the Blessed One Who cometh in the Name of the Lord, and they will see His face. (*Jerome*.)

The Jewish Nation has ceased to be God's household; and remaining in the obstinacy of unbelief, they will not behold Christ till they bless Him coming in the name of the Lord. (*Hilary*.)

CH. XXIV. 1. τὰς οἰκοδομὰς τοῦ ἱεροῦ] Whose solidity and magnificence is described by *Josephus*, B. J. v. 5. Antiq. xv. 14.

As *Bengel* observes, the word *οἰκοδομὰς* intimates that the work of building was even then going on (cp. John ii. 20). "Fortasse magis opus fervebat, ob Pascha instans." While they were *building* it, He was prophesying its destruction. Because our Lord had just said to the Jews, "Your house is left desolate," therefore the Apostles, surprised by such an announcement, come and show Him the buildings of the Temple; as if in doubt whether so much glory could fade. He therefore proceeds to predict its entire destruction. Ye are surprised at the announcement—but not one stone will be left on another. The Apostles appear to have then supposed that the day of Jerusalem's destruction would be the day of His Second Coming. They imagined this would be so because He had said, "Ye shall not see Me henceforth, till ye say Blessed is He that cometh in the name of the Lord" (xxiii. 39). But our Lord corrects this notion by saying, "The end is not yet" (xxiv. 6).

On former occasions, Jerusalem had been restored from time to time, and the Temple had been rebuilt; but He now predicts that the next destruction would be total. (*Chrys.* v. 16.)

³ τῶν ἐλαιῶν] Observe, that the *Siege* began at the *place* where this prophecy was delivered, i. e. the Mount of *Olive*s (see *Josephus* B. J. v. 2 and 3);

And, at the *time*, the *Passover* (*Ibid.* vi. 9. 3.),

And that many hundreds were destroyed by the same death as they were now about to inflict upon Christ, viz. *Crucifixion* (*Ibid.* v. 11).

Titus, the Son and successor of the Roman Emperor Vespasian, regarded himself as the executioner of God's Judgment on Jerusalem. The destruction of the Temple was a more striking fulfilment of Christ's prophecy, because it was effected by Roman soldiers in opposition to the orders of Titus, who wished to spare it. And the woes with which Jerusalem was visited were more remarkable, as being brought about by the agency of one who was distinguished for clemency, and was called "deliciae humani generis."—Vespasian, his father, who began the Jewish war, seems also to have been specially raised up by God to be the minister of his purposes against Jerusalem; and it is observable that he alone of the Roman *Cæsars* was permitted to bequeath the Empire to his sons. Cp. *Dr. Jackson* on the Creed, Book I. xxiii. and Serm. vi. vol. vi. p. 169. For the passages of *Josephus* which illustrate this prophecy, see *Grinfield*, Schol. Hellenist. pp. 60, 63, and *Whitby*, Notes to Chap. xxiv.

— πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας,

Bergon, p. 565. *W.* and *Kuin*. here: "Constat apud Hebræos multas personas fuisse binominas, vid. interpp. ad Marc. ii. 26. *Wulfum* in *Curia*, et *Grotium* ad h. l. Schollast. cod. Mosquensis: Ζαχαρίας δὲ τὸν ἑαυτοῦ λέγει, ἐπώνυμος γὰρ ἦν. Hinc Zacharias 2 Par. i. l. Jofadab, h. l. autem Barachias filius nominatur, quoniam nimirum pater ipsius duo nomina

habuit, et Judæis, qui Christi ætate plurimum studii genealogiæ impendebant, utrumque nomen satis notum erat."

Some Critics recklessly cut the knot by saying, "Wahrheinlich hat Jesus selbst den väterlichen Namen gar nicht genannt." *Meyer* ad loc. 3rd Ed. p. 378.

b Mark 13. 5, &c.
Luke 21. 8, &c.
Eph. 5. 6.
Col. 2. 8, 18.
2 Thess. 2. 3.
1 John 4. 1.
c Jer. 4. 27.
& 5. 10, 18.

d ch. 10. 17.
John 15. 20.
& 16. 2.
Acts 4. 2, 3.
& 7. 59. & 12. 1,
&c.

e Mark 13. 14.
Luke 21. 20.
Dan. 9. 27.
& 12. 11.

συντελείας τοῦ αἰῶνος; ⁴ b Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ⁵ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι. ⁶ c Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι ἀλλ' οὐπω ἐστὶ τὸ τέλος. ⁷ d Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους· ⁸ πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. ⁽²⁴⁴⁾ ⁹ d Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. ⁽²⁴⁵⁾ ¹⁰ καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· ¹¹ καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς· ¹² καὶ, διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ¹³ ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. ⁽²⁴⁶⁾ ¹⁴ Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, καὶ τότε ἔξει τὸ τέλος. ⁽²⁴⁷⁾ ¹⁵ e Ὅταν

καὶ τῆς συντελείας τοῦ αἰῶνος;] Here is the clue to the interpretation of this chapter. Our Lord's prophecy has a double reference.—

To the judgment of Jerusalem. And

To that of which that judgment was a type, viz. His second coming to judge the world.

The Apostles, indeed, then supposed that the taking of Jerusalem, and the end of the world, and Christ's coming to judgment, would be simultaneous (cf. v. 6);

It is to be observed, that several Future Events, however distant from each other, seem to be represented by Prophecy as contemporaneous, till one of them is near, and detaches itself from the other.

Future Events in Time may be compared to distant objects in place. In a mountainous country, two ridges of hills rising the one above the other, are seen in the horizon almost as one, although there may be many miles between them; and it is only when the spectator arrives at the summit of the first ridge that he is aware of the chasm between them. So it is with Future Events.

The Prophets of the Old Testament pass rapidly from describing the first Advent of Christ to the Second Advent, so that the two Advents seem to be blended together in one.

But when the predictions concerning the first Advent had been accomplished by the manifestation of Christ in the world, then the prophecies concerning the Second Advent became more distinct.

Yet even then the coming of Christ to judge Jerusalem seemed to be blended with His coming to the Universal Judgment, of which the judgment of Jerusalem was a type, and is so treated by Himself in the present Chapter.

It is only in the Scriptures written after the taking of Jerusalem (viz. the Revelation of St. John) that the transactions of the Great Day stand forth alone in all their grand and awful majesty. And as there is a gradual process of clearing up in the prophecies concerning the coming of Christ, so is there a similar process of elucidation in the successive prophecies concerning the coming of Anti-Christ. And there is reason to believe that the prophecies concerning the coming of Anti-Christ will be brought to a climax at about the same time as those concerning the coming of Christ.

δ. ἐπὶ τῷ ὀνόματί μου] Not sit τὸ ὄνομα (see xviii. 20), but ἐπὶ τῷ ὀνόματι. Standing upon it, and usurping it. See note on v. 11.

ε. πάντα] all that I predict.

— οὐπω ἐστὶ τὸ τέλος] Cp. Mark xiii. 7. 10. Luke xxi. 9. Our Lord, therefore, did not predict (as some have ventured to say) that He would come again to judgment immediately. He said the contrary, as here; nor did His Apostles afterwards. See 2 Thess. ii. 2.

δ. ἀρχὴ ὠδίνων] Observe the word ὠδίνες (pains of parturition) as very appropriate and significant; because the circumstances of the World on the eve of Christ's coming will be like those of a woman in travail (see 1 Thess. v. 3), and because after them the New Creation will be born,—the παλιγγενεσία (see xix. 28) will ensue.

Lest the disciples should be absorbed in dwelling on the punishments in reserve for the Jews, and suppose that they themselves would be exempt from suffering, our Lord warns them of coming woes and trials for themselves (v. 9 and 12), and thus stimulates them to watchfulness and courage. And in order to show that the calamities which would overtake the Jews were divinely-appointed judgments for their sins, He specifies not only wars, but famines and earthquakes; and adds, "Verily I say unto you, all these will come upon this generation,"—i. e. for their cruelty to Himself. And lest the Apostles should imagine that the Gospel would be imperilled by these calamities, He says, "Be not terrified." (Chrys.)

The signs of which our Lord here speaks are to be understood both literally and figuratively; there will be famines of bread, and also of "hearing the Word of God." (Amos viii. 11.) So also with regard to pestilences and earthquakes there will be false teachers, "whose word eats as doth a canker" (2 Tim. ii. 17), and commotions of the world, and falling of many from the faith. (Jerome.)

11. ψευδοπροφήται] Cp. v. 24. Here was one main cause of the miseries of the Jews. They had killed the true Prophet and the true Christ, Who had come for their salvation; and, for a retribution to their sin, they were deceived by false prophets and false Christs, to their own destruction. (See Acts v. 36; xxi. 38. Joseph. B. J. ii. 13. 4; vii. 11. 3.) They rightly expected that the Messiah would appear at this time; and that He would come to His Temple, for so the prophets had foretold; but they knew Him not; and because they expected the Messiah and had not known Him, they were more easily deluded by impostors professing to be Christ; and they imagined it impossible that Jerusalem should ever be taken by the Romans, and even to the last believed that the Messiah would interfere to save them and to destroy their enemies.

12. τὴν ἀνομίαν] lawlessness. Cf. Zech. v. 8, where the LXX use the word for ἠμαρτία (ribeak), wickedness. Sometimes they use it for ψῆψ (sheker), falsehood, lying.

In proportion as the end approaches, errors will increase, terrors will increase, iniquity and infidelity will increase, and the darkness of hatred among brethren. (St. Aug. in Joan xxv.)

— τῶν πολλῶν] of the world.

13. ὁ δὲ ὑπομείνας ε. τ.] Intimating that many would fall away.

14. τοῦτο τὸ εὐαγγέλιον] Not St. Matthew's Gospel, as De Wette objects, who charges the Evangelist with forgetting himself here. The Gospel is present to our Lord's eye here and xxvi. 13, as the great purpose of His coming into the world.

Our Lord predicts a threefold struggle—from open enemies, from impostors, from false brethren. See St. Paul's declaration, 2 Cor. vii. 5; xi. 13. And yet He assures them that so far from the Gospel being extinguished by this conflict, it will be preached every where (v. 14); but He does not say it will be believed every where. It will be preached as a witness,—a witness to those who reject it,—it will be preached to their condemnation. Those who believe will be like witnesses against those who do not believe, and will condemn them. (Chrys.)

Observe how many difficulties beset the Gospel. Deceivers, Roman armies, Famines, Plagues and Pestilences, and Earthquakes, Tribulations, Treachery, Hatred, Dissensions, Failure of Love, Abundance of Iniquity; and yet the Gospel triumphs, and will be preached in all the world. (Chrys.)

The Preaching of the Gospel throughout the world is a sign of Christ's coming to judgment. (Jerome.)

15. ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν διὰ Δαυὶδ τοῦ προφήτου, ἵσταν ἐν τόπῳ ἁγίῳ] τόπος ἁγίος is the ὄρητ (hak-kodesh), "the Holy Place" (Exod. xxvi. 33; xxviii. 29, 35, and passim),—i. e. the ναός, or part of the Temple where the Golden Altar of incense, &c. stood, and called ἱερὸν (makom), or μέρος κατ' ἔξοχον, in Isa. xxvi. 21, rendered by the LXX τὸ ἅγιον.

βδέλυγμα, or abomination, is the Hebrew עֲבֹתָה (shekets), which signifies an unclean thing (Lev. vii. 21; xi. 10. 13. 41, 42), and is especially applied to denote an object of idolatrous worship (1 Kings xi. 5. 7. 2 Kings xxiii. 13. 2 Chron. xv. 8), or an act of uncleanness and idolatry (Jer. iv. 1; xiii. 27. Ezek. v. 11).

ἐρημωσις, or desolation, is the Hebr. שְׁמָמָה (shemamah), which signifies a devastation that causes astonishment and awe.

βδέλυγμα ἐρημώσεως is a Hebraism for βδέλυγμα ἐρημῶν, a desolating abomination. On this use of the genitive see above, xxii. 11.

The Prophet Daniel speaks of such a βδέλυγμα in three passages (ix. 27; xi. 31; xii. 11), which appear to refer to three different times.

The prophecies concerning the setting up of "the abomination of desolation" in the holy place, was doubtless fulfilled in the first instance by the setting up of an idol statue of Jupiter in the Temple by Antiochus Epiphanes; cp. 1 Macc. i. 64, where that idol is expressly

οὖν ἴδητε τὸ βδέλυγμα τῆς ἑρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἔστος ἐν τόπῳ ἁγίῳ, ὃ ἀναγνώσκων νοείτω,—¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέ-

called βδέλυγμα ἑρημώσεως ἐπὶ τὸ θυσιαστήριον. Cp. *Grinfield* here, p. 152.

But the reference to Daniel made by our Lord in this His prophecy concerning Judæa and the World, shows that Daniel's prediction was not yet exhausted, but was to have a further accomplishment

In *Jerusalem*, and also
In the *Church at large*.

With respect to Jerusalem, He declares that the Abomination which would make the *Temple desolate*, or be the cause of its being deserted and destroyed, would stand in "the *Holy Place*." Cp. Mark xiii. 14, ὅπου οὐ δεῖ.

It cannot therefore mean the *Roman armies*. The passage in Luke xxi. 20, speaking of Jerusalem *compassed with armies*, refers to a different circumstance.

Our Lord also says that it should be a *sign* and warning to His disciples that they should escape. "Then let them that be in *Judæa flee to the mountains*" (v. 16).

The passage in Daniel which appears to refer to the siege of Jerusalem by the Romans, and to have been specially in our Lord's eye, is ix. 27¹, which first speaks of the cessation of the daily sacrifice; and, literally interpreted, proceeds thus: "and upon the *wing* of abominations (i. e. upon the *abominable wing*), the desolator," and it is added, that it (i. e. God's wrath) shall flow, or be poured out upon the desolator.

This seems to be further described in Dan. xii. 11, which speaks of the *taking away of the daily sacrifice*, and of the *abomination that maketh desolate being set up*, where the LXX and Theodotion use the words afterwards employed here by St. Matthew, βδέλυγμα ἑρημώσεως. Their original here is צפף צפף, i. e. the abomination that maketh desolate.

To what particulars in the siege of Jerusalem does this Prophecy refer?

The *daily sacrifice* was taken away in the siege of Jerusalem (see *Joseph. B. J. vi. 2*), three years and a half after the beginning of the war; and this was done by the factious zealots among the *Jews* themselves, headed by John, who had seized the Temple under plea of defending it and the city. (See *Joseph. B. J. v. 6. 1*, and v. 3. 1; cp. Ant. x. 11. 7.)

What, then, is the *wing of abomination* that maketh desolate,—upon which the divine anger was poured?

A *Wing* (Hebr. *canaph*) is an emblem of covering, and defence, and love (see Ps. xvii. 8; xxxvi. 7. Ruth ii. 12); and God's presence rested in the Temple, in the Holy of Holies, on the Mercy-seat, upon the Ark, between the *Wings* of the Cherubim. (Exod. xxv. 20; xxxvii. 9. 1 Kings viii. 7.)

Hence the figure of a *Wing* is "allocutio admodum familiaris," applied to the *Schechinah*, or Divine Presence, by other Jewish writers. See *Schoellgen*, p. 208; e. g. "*Nidus est Templum*, Israelitæ sunt *pulli* quibus mater insidet, et gentiles conversi sub *alas* Schechinæ venisse dicuntur."

And just before our Lord delivered this prophecy, He had said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens *under her wings* (Matt. xxiii. 37), but ye would not!"

It is observable that He adds, as a consequence of their refusal to be gathered under His wings, "henceforth your house," i. e. specially your Temple, is left unto you *ἑρημος, desolate*. Your Holy House; that House of which He had said (xxi. 13), "*My house shall be called the house of Prayer*, but ye have made it a *den of thieves*;" ye have polluted it, made it to become abominable; that Holy House which was once the House of God, but being made a den of thieves, is now οἶκος ὑμῶν, your house, the house of you, is left to you *desolate*, being deserted by God (see *Theoph.* on Luke xiii. 35); a camp of assassins (ἀσπᾶται, *Joseph. B. J. v. 13*), the scene of robbery and blood. (See Matt. xxi. 13.)

Therefore "the *Wing of abomination* that would make desolate" is that power to which the Jews in their trouble and in the Siege looked for shelter and defence, instead of taking refuge under the *Wings* of the Cherubim and the *Wings* of Christ.

Our Lord prophesies here, that this abominable and desolating *Wing* would be in the Temple, in the Holy Place (Matt. xxiv. 15, Mark xiii. 14).

Now we find that in Holy Scripture the word *Wing* is often used for a *military power*, on account of its rapid flight, whether for aggression or defence, and because it is, as it were, overspread to shelter those for whom it fights. See Isa. viii. 8. Jer. xlvi. 40; xlix. 22; and Ps. xci. 4, concerning the Lord of Hosts.

Hence, also, in other languages, the *alas* or *wings* of an army. The *Wing* therefore of which our Lord speaks is that *Army of Zealots* and *Assassins* whom the Jews themselves invited to defend them

against the Romans, and to whom they resorted for help, and under whom they took refuge and shelter, and which stationed itself and hovered and brooded, as it were, with an abominable wing over the Holy Place during the Siege, and defiled it with all manner of abominations; by whose agency the daily sacrifice ceased and was taken away. (See Dan. ix. 27. *Josephus*, B. J. vi. 2; x. 11. 30.)

Josephus appears to confirm this interpretation, for he remarks (B. J. iv. 6. 3) that there was an ancient saying then current, that the city would be taken and the Temple destroyed when it had been defiled by the hands of *Jews themselves*. And this exposition of Daniel's prophecy—for such it appears to be—was adopted even by the Zealots who defiled the Temple under pretence of defending it. (*Joseph. B. J. iv. 6. 3*. Cp. *Hengstenberg*, Christol. 708, 709.)

The Jews themselves were always the proper authors of their own miseries. "O Israel, thou hast *destroyed thyself*" (Hos. xiii. 9). The same principle is applicable to Christian Nations. Their βδέλυγμα ἑρημώσεως has ever been from within.

The interpretation to which these considerations lead is also confirmed by what He had just said concerning *Zacharias*, the son of Barachias. They had *profaned the Temple* with his *innocent blood* (xxiii. 35. 2 Chron. xxiv. 20, 21). And all those things there mentioned were to come on *this generation*. And fitly; because they were guilty of more than the same sin—in defiling the City and Holy House with innocent blood.

The people had refused to shelter themselves under the *Wings* of the Lord of Hosts, and under the *Wings* of Christ; under which they would have been secure from their enemies, for He would have "defended them under His *Wings*, and they should have been safe under His *Feathers*" (Ps. xci. 4), as *Mede* well says (p. 298): "The *Wing* of abominations (Dan. ix. 27) overwhelmed not the city of Jerusalem, until Christ had long laboured in vain to gather them under His *Wings* as a Hen gathereth her chickens." But they would not have Jehovah, the Lord of Hosts, for their God; they chose to flee for refuge to the *wings* of those who changed God's Holy House into a *Den of Thieves*; they made them to be, as it were, their God, their *Idol*, their βδέλυγμα; and they whom they thus preferred to God were therefore not an Army of Defence, but an Abomination of Desolation.

In the *Christian Church* the prophecy of our Lord concerning the setting up of an Abomination of Desolation in the Holy Place appears to have been in part fulfilled by the setting up of the Bishop of Rome upon the Altar of God in St. Peter's Church, in order that, there sitting, he may be adored—on his inauguration to the Papacy, and by the "gross and grievous abominations" (*Hooker*) of his heretical doctrines² and idolatrous worship which he enforces as terms of communion, and so makes the Church desolate. Cp. 2 Thes. ii. 3. The Apostle speaks of this abomination of desolation in the Church when he speaks of the Man of Sin as sitting in the Temple of God. (2 Thes. ii. 4.)

The word "abomination" in Scripture means an idol; and it is called "of desolation," because it is placed in the temple made desolate.

By "abomination of desolation" we may understand, in a spiritual sense, perverse doctrine, which when we see standing in the holy place, that is, the Church, and *showing itself as God*, we ought to flee from Judæa to the mountains, that is, the everlasting hills, where is the light of God.

We ought also to be upon the house-top (i. e. for prayer and meditation), where the fiery darts of the wicked cannot reach us, and not to come down from thence, nor to turn back for those things which we have left behind. And we ought to meditate in the spiritual field of Holy Scripture, that we may reap fruit therefrom. (*Jerome, Hilary, Bede*, in Mark xiii.)

15. Δανιὴλ τοῦ προφήτου] Our blessed Lord, the Divine Prophet, here gives the title, "*the Prophet*," to Daniel; and condemns by anticipation all who, like Porphyry in ancient times, and some in modern, either reject the Book of Daniel, or ascribe it to another and later author than he³.

—ὁ ἀναγινώσκων νοείτω] Probably a reference to the words of the Angel to Daniel (ix. 25), "Know therefore and understand."

16. φευγέτωσαν] Not only those in *Jerusalem*, but they in *Judæa* also were to fly. The Christians did flee to Pella beyond Jordan, and so were saved (see *Euseb. iii. 5. Epiphani. Hær. 29, 30*); whereas, on the contrary, many hundreds of thousands of Jews resorted to Jerusalem (against our Lord's warning, Luke xxi. 21) for protection and for the Passover. See above, v. 2, and the summary in *Euseb. iii. 5*, and his remarks.

This warning was very necessary, for after that the *ἀσπᾶται* and *στασιασταὶ* had for some time established themselves in the Holy Place, they would not allow any one to quit the city. (*Josephus*, B. J. v. 12.)

This is our Lord's interpretation of the passage when He speaks of the Abomination of Desolation.

2 "Abominatio hæreticæ perversæque Doctrinæ in Ecclesiâ." *St. Jerome*, iv. 194. 204.

3 On the genuineness of the Book of Daniel, see also *Ep. Butler's Analogy*, ii. c. 7. *Dr. Mill's Dissertations*, ii. pp. 64–72, in reply to *Struass*, and the Works of *Hengstenberg*, *Hübnick*, and *Dr. Tregelles* on this subject.

¹ צפף צפף תנן לך The LXX and Theodotion paraphrase this as follows: καὶ ἐπὶ τὸ ἱερόν, βδέλυγμα τῶν ἑρημώσεων. Some interpret this, "the desolator shall come on the abominable wing," but it seems that the word 'desolator' is put in apposition with the abominable wing, and describes its character, and that the sentence may be thus paraphrased. And upon the *Wing* of Abominations that maketh desolate it shall be (i. e. God's wrath shall be), and it shall flow out or be poured out upon the desolator.

τωσαν ἐπὶ τὰ ὄρη, ⁽²⁴⁸⁾ 17 ὁ ἐπὶ τοῦ δώματος, μὴ καταβαίνετω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, ¹⁸ καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. ⁽²⁴⁹⁾ 19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις, ἐν ἐκείναις ταῖς ἡμέραις· ⁽²⁵⁰⁾ 20 ἴ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ σαββάτω. ⁽²⁵¹⁾ 21 ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. ⁽²⁵²⁾ 22 καὶ, εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβώθησονται αἱ ἡμέραι ἐκείναι. ⁽²⁵³⁾ 23 Ἦ Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὦδε ὁ Χριστὸς, ἢ ὦδε, μὴ πιστεύσητε· ⁽²⁵⁴⁾ 24 ἔγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς. ²⁵ Ἰδοὺ, προεῖρηκα ὑμῖν. ⁽²⁵⁵⁾ 26 ἐάν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ⁽²⁵⁶⁾ 27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου· ⁽²⁵⁷⁾ 28 ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοὶ. ⁽²⁵⁸⁾ 29 Ἐν-

f Acts 1. 12.

g Dan. 12. 1.

h Mark 13. 21.
Luke 17. 23.
& 21. 8.
i Mark 13. 22.j Job 39. 33.
Luke 17. 37.
k Mark 13. 24,
26.
Luke 21. 25.
Isa. 13. 10.
Ezek. 32. 7.
Joel 2. 31.
& 3. 15.
Acts 2. 20.

17. μὴ καταβαίνετω ἄραι] But let him flee without any regard to his goods, i. e. with all expedition.

For the spiritual meaning of this and the following verse, see on Luke xvii. 31.

18. τὰ ἱμάτια] his pallium, or outer garment.

19. ταῖς ἐν γαστρὶ] See *Josephus*, B. J. v. 10. 12, 13; vi. 5. *Euseb.* iii. 6, 7, for the horrors of the siege—especially with regard to mothers and children. Cp. Deut. xxviii. 53—58.

20. σαββάτω] A prophecy that this would be the case with some. He speaks to them as yet as Jews who scrupled to travel more than 2000 cubits on that day. (See on Acts i. 12.) Similarly (Luke xxii. 36) He speaks of buying a sword,—not that the Apostles of Christ were to go armed,—but to show the dangers to which they would be exposed, in which other men would procure weapons of defence.

Besides, even though they themselves might have no scruple to travel on the seventh day, yet others would be unwilling to assist them in their flight on that day, on which the gates of cities in Judea were shut. (Cp. Nehem. xiii. 19—22.)

On the spiritual sense of vv. 19, 20, see *Jerome*, iv. 193. *Greg. M.* Hom. i. 12: "Videte ne tunc queratis peccata vestra fugere, quando jam non licet ambulare. Ne tunc queramus ad bene agendum vivere, cum jam compellimur de corpore exire."

These warnings may be understood both literally and spiritually. Woe unto them that are with child, i. e. loaded with a heavy burden, and not able to escape from their pursuers. Woe also to the souls which are yet in travail with the rudiments of faith. (*Jerome*.) Woe to them that are with child: by these we may understand persons who are loaded with worldly hopes; and by those who give suck, persons who enjoy what they have desired. (*Aug.* Psalm xxxix.)

Pray that your flight may not be in the winter or on the sabbath, i. e. that you may not be embarrassed by earthly impediments. (*Aug.* Qu. Ev.)

As far as this refers to the taking of Jerusalem, this might well be their prayer, that they might not be prevented by the law of sabbatical rest or winter's cold from fleeing to the mountains. And spiritually we must pray that our faith may not grow cold, and that our ourselves become torpid in doing the work of the Lord; and that our flight, i. e. our death, may not happen when we are in this unhappy state of spiritual winter. (*Jerome, Aug., Hilary, Bede.*)

21. θλίψις μεγάλη, οἷα οὐ γέγονεν] as *Josephus* confesses, B. J. v. 10. 5.

22. ἐκολοβώθησαν] So in the time of Christ's absence in the grave, "the three days" were compressed, as it were, into the smallest possible compass.

From various passages of Holy Scripture it has been inferred that the Church will have to suffer three years and a half of severe suffering before the end. See *Bede* here.

— οὐκ ἂν ἐσώθη πᾶσα σὰρξ] i. e. nulla. A double Hebraism, or *was = none* (Ps. cxliii. 2. Jer. ix. 13; li. 43. Luke i. 37). Rom. iii. 9, οὐ πάντως: iii. 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. (*Vorst.* Hebr. p. 629. *Schroeder.* Inst. Hebr. p. 316. *Glam.* Phil. Sac. p. 463.)

And on the use of *σὰρξ* = *ἄνθρωπος* for *homo*, see *Vorst.* de Hebr. 124.

— διὰ δὲ τοὺς ἐκλεκτοὺς] Lest any should object, as the heathens did, that these calamities were due to the preaching of Christianity, He says that those days of affliction should only be *shortened* for the sake of Christians; and if it were not for these Christians, all the nation of the Jews would perish.

Observe that the Evangelist *St. John* has recorded none of these predictions, lest he should seem to write prophecy from history; for he lived for a long time after the destruction of Jerusalem. But these prophecies are written by the Evangelists who died before the taking of Jerusalem, and saw nothing of what they wrote; so that the splendour of the prophecy might shine forth more brightly. (*Chrys.*)

24. δώσουσι] A Hebraism—*διδόναι*, i. q. Hebr. *נָתַן* (*nathan*), to give, used for to show (Deut. xiii. 1. Joel ii. 30. See Acts ii. 19, δώσω τέρατα). Cp. Ephes. i. 22; iv. 11. *Vorst.* Hebr. p. 167.

26. Ἰδοὺ, ἐν τῇ ἐρήμῳ] Our Lord passes from the destruction of Jerusalem to the times a little preceding His own Second Advent. And these prophecies are addressed not only to the Apostles, but to us. He declares the characteristics of that future coming, which will not be like the first coming at Bethlehem, in a corner of the world known only to a few, but glorious and universal. Among the signs of His approach will be signs and wonders of Deceivers. He is here speaking of Antichrist and his ministers. And observe, He does not say,—Go out, and believe not, i. e. be not misled by those false wonders. But, Go ye *not* out after them; for there is great delusion where are the signs of delusion. But these signs will be only local. The wonder of Christ's presence will be universal. It will be like lightning, which requires no preannouncement, but shows itself to all who are sitting in houses and secret chambers in the twinkling of an eye. (*Chrys.*)

If any would persuade you that Christ is to be found in the wilderness of incredulity and sceptical Philosophy, or in the secret chambers of heresy, believe them not; the faith of Christ shines from east to west in the Catholic Churches of the world. It is absurd to look in a corner for Him Who is the light of the World. (*Jerome.*)

Our Lord teaches us that He Himself is not limited to any particular place, or visible only to certain individuals, but that He is like lightning shining from East to West. And lest we should be ignorant where to look for Him, He proceeds to add, that wheresoever the Body is, the Eagles will be gathered together; calling His Saints Eagles, soaring, as it were, to Him, the Body, by a spiritual flight. (*Hilary.*) See note on v. 28.

By the "secret chambers" and the "desert" our Lord signifies the obscure and occult conventicles of heretics; by the name of "the lightning," He may designate first, the manifestation of His Church, by which He *now comes* and shows Himself in the clouds and darkness of this world (*Aug.* Quæst. Ev.), and secondly, His Coming to Judgement.

A very interesting Exposition of this and the succeeding prophecies will be found in *St. Aug.* Epist. 199, and in his Work de Civitate Dei, lib. xx.

28. ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοὶ] Our Lord had been warning them not to follow *false Christs*, either to the wilderness or to the secret chamber. And He adds that wheresoever the πτώμα is, there the ἀετοὶ will be. That is, as seen as is the sense of Eagles for the πτώμα, so sharp-sighted will be true Christians to discern, and flock to, the body of Christ.

He calls *Himself* here πτώμα, and He also calls Himself σῶμα in the parallel passage of St. Luke xvii. 37. The reason is, Christ saves us by His death. His body is σῶμα (δὲ σώζει), because it is πτώμα (ὁ πίπτει). The corn doth not quicken except it fall into the earth and die (John xii. 24), and then it brings forth much fruit. By His fall we rise, by His death we live. Christ's πτώμα is our σῶμα; and here is an answer to the objection which has been made to our Lord's saying, viz. that Eagles do not feed on dead bodies. But to Christ's Body, which is Himself, in His Church, His Word, His Sacraments—all who are the Eagles of the Gospel will be gathered together, as the Eagle hasteth to its prey (Job ix. 26); and they that wait upon Him shall renew their strength, and mount up with wings as Eagles (Isa. xl. 31), even to heaven itself.

The following may be cited in support of the above exposition: The congregated Eagles are the assembly of Saints and Martyrs. (*Chrys.*) Christ is called the Great Eagle (Rev. xii. 14), and Christians are compared to Eagles because they partake in the royalty of Christ. (Cp. *Origen* here.) Eagles are the Saints whose youth is renewed like the Eagles' (Ps. ciii. 5); and who, according to the saying of Isaiah (xl. 31), mount up with wings as Eagles, that they may ascend to Christ. (*Jerome.*) In Christ we are renewed

θέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ³⁰ Καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· ⁽²⁶⁰⁾ καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· ³¹ καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

³² Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· ³³ οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστίν, ἐπὶ θύραις.

³⁴ Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.

³⁵ Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

⁽²⁶⁰⁾ ³⁶ Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ

like Eagles, and cast off the plumage of our old age (i. e. of the old man). (*Ἀπόσπασ* in Luke xvii.) Christ's Body crucified is that of which it is said, 'My flesh is meat indeed' (John vi. 55). The Eagles, which fly on the wings of the Spirit, flock to this body. To this body the Eagles are gathered who believe Christ to have come in the flesh (1 John iv. 2). They fly to Him as to a dead body, because He died for us, so all the Saints fly to Christ wherever He is, and hereafter, as eagles, will be caught up with Him in the clouds. (*St. Aug. Quæst. Ev. in loc. Theophyl.* and on Luke xvii. and in *Euthym. Zyg.* in Luke xvii. 37. *Greg. Moral.* xxxi. 53.) And as the Eagle bears its young on its wings, so the true children of Christ will mount with Him on Eagles' wings to heaven, Deut. xxxii. 11. Exod. xix. 4. (*Chrys.*)

Eagles are said to snuff the smell of a body even across the ocean, and to fly to it. How much more ought we and all the flock of believers to hasten to Him Whose light shines from East to West! By the term "body," or, as it is in the original, πτώμα, or dead body, we may understand the death of Christ, to which we are all called. (*Jerome.*)

Ὅπου τὸ σῶμα ἐκεί κ.τ.λ. τουτίστιν εἰς ἀπάντησίν Μου, εἰς δουροφρίαν καὶ παρά πενήτην. Ἀετοὺς γὰρ ἀνομάσει τοὺς δικαίους ὡς ὑψηλοὺς ταῖς ἀρεταῖς καὶ βασιλικούς, σῶμα δὲ ἑαυτὸν ὡς συναγωγὸν τῶν τοιοῦτων αὐτῶν πτώμα δὲ τὸ σῶμα ἔγραψεν ὁ Ματθαῖος, on which nearly the same words are repeated by Euthymius, adding, that Christ is τροφή πνευματικὴ τῶν τοιοῦτων αὐτῶν καὶ ζωὴ αἰώνιος. (*Euthym. Zygad.* in Luc. xvii. 37.)

Ὅπου τὸ πτώμα, τουτί ἐστίν, ὅπου ὁ οἶδος τοῦ ἀνθρώπου, ἐκεί πάντες οἱ ἅγιοι οἱ κούφοι καὶ ὑψηλοὶ—ὡς περ σῶματος νεκροῦ κειμένων πάντες οἱ σαρκόβουροι ὄρνεις ἐπ' αὐτὸ φέρονται.—οὕτως καὶ τοῦ υἱοῦ τοῦ ἀνθρώπου τοῦ δι' ἡμᾶς κεραιθῆντος καὶ ἐπ' οὐρανοῦ φανέντος πάντες οἱ ἅγιοι συναχθήσονται. (*Theophyl.* in Luc. xvii.)

The modern notion that *Jerusalem* is the πτώμα, and the *δειτοὶ* the Romans, has been rightly rejected by Meyer, p. 398.

²⁹ εὐθείας] "Non ad nostrum computum, sed divinum, in quo dies mille sicut unus dies." Ps. xc. 4. 2 Pet. iii. 8. (*Gloss. Phil. Sacr.* p. 447.) Hence the whole interval between the first Advent and the second, is called in the Scriptures the *last time* (cp. 1 John ii. 18. Acts ii. 17. 1 Cor. x. 11. Phil. iv. 5. Heb. i. 2. James v. 8. 1 Pet. iv. 7), *ἐσχάτη ἕρα*, and the Judge is described as *at the door*. So it is also in the mind of the Church. For example, in the Creed, after "He ascended into heaven, and sitteth on the right hand of God the Father Almighty," we say immediately, "from thence He shall come again to judge the quick and the dead." So the Holy Ghost writes. And we ought to read Prophecy with the same mind as that with which it is written.

The *εὐθείας* is connected with what has immediately preceded, which by many of the Fathers (e. g. *Chrys.*) is regarded as a description of the Antichristian persecution in the last days, immediately before the second Advent of Christ.

Besides, observe *ἐκείνους*,—those days, i. e. those great days of trial, whenever they may be, as *ἡμέρα ἐκείνη* is that Day, that great Day, the Day of Judgment, whenever it may be. 2 Thess. i. 10.

They who (like Meyer and others) argue from this verse, and from v. 34, that our Lord represents His second coming as *immediate*, not merely neglect all these considerations, but contradict the express words of Scripture. See xxiv. 6. 2 Thess. ii. 2. 2 Pet. iii. 8, 9.

—ὁ ἥλιος σκοτισθήσεται] See Mark xiii. 24, and on Luke xxi. 25. Rev. vi. 12; viii. 12. These Prophecies appear to have a double sense.

First, to describe commotions and woes at Jerusalem, and the signs physical and political (*Joseph. B. J. vi. 5. 3. Euseb. iii. 8*) before its destruction;

And secondly, troubles, alarms, and defections in the Church before the End. The sun shall be darkened,—i. e. the solar light

of Christ's Truth shall be dimmed, the lunar orb of the Church shall be obscured by heresy and unbelief, and some who once shone brightly as stars in the firmament of the Church shall fall from their place.

³⁰ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου] (i. e. Υἱὸς τ. θ., *Gloss. Phil. Sac. 250.*) Unbelieving men ask Me for a sign from heaven (xii. 38; xvi. 1), they shall then see one, and mourn at the sight. It is supposed by some that this sign will be the cross. The sign of the Son of Man is the cross shining more gloriously than the sun. Christ comes to judgment bearing his wounds, and showing the manner of his ignominious death, that Sin may be self-condemned. Then the tribes of the earth will wail because they pierced Him whom they ought to have adored (Zech. xii. 10. John xix. 37), and did not profit by His death for them. He mentions the Cross to be revealed hereafter in glory, that His disciples may not be ashamed of the cross here. (*Hilary, Jerome, Chrys.*) They ask for a sign from heaven,—they shall then see Me coming from heaven.

—φύλλαι τῆς γῆς] Observe γῆς,—i. e. the children of this world as contrasted with those of heaven. So in Rev. xi. 10, "they that dwell on the earth" are they who dote on earthly things, and have not their hearts, their treasure, and their conversation, in heaven. (*Cp. Jerome.*)

³¹ τοὺς ἀγγέλους] See Rev. vii. 1.

³² ἀπὸ δὲ τῆς συκῆς] Though these are *heavenly* things, yet you may learn wisdom concerning them from a common shrub on earth.

—τὴν παραβολὴν] *its* parable,—the parable it is designed to teach. Thus our Lord reminds us, that every thing on earth, however lowly, has to attentive minds its appropriate moral—*its parable*—concerning the kingdom of heaven. See Matt. vi. 28.

—τὰ φύλλα] *its* leaves.

³³ ἐγγύς ἐστίν] He is near, and even at the door. See v. 30; cp. James v. 9. There is something solemn in the brevity of the phrase, without the nominative expressed.

³⁴ ἡ γενεὰ αὕτη] This, like most other expressions in this prophecy, has a double sense.

First, relative to Jerusalem destroyed by Christ coming to judge it about forty years after this was said,—and

Secondly, to the world at large;

As to the first, it affirms that the generation of the literal Israel then living would not pass before the woes here predicted would fall on Jerusalem;

As to the second, it declares that the spiritual Israel, "the generation of them that seek the Lord" (Pa. xxiv. 16, where *γενεα* is used by LXX. So Pa. lxxii. 5, *γενεὰ τῶν υἱῶν σου*), would not pass away,—i. e. that the faithful seed of Abraham would survive, and that the blessings of the Gospel would be preserved intact, notwithstanding all trials and afflictions of the Church, even to the End.

The generation of the Church will survive the world; but all other generations, especially that of the tribes of the earth, will pass away. (*Origen.*)

The generation of the faithful, notwithstanding all the afflictions which he has described, will remain constant even to the end. (*Cp. Matt. xvi. 18.*) Our Lord says, "heaven and earth shall pass away," to show that His Church is dearer to Him than the elements, whose Lord He is. She is more precious in His eyes than any creature; for all the creation will be dissolved, but the Church will remain unimpaired. (*Chrys. Theophyl.* in Luke xxi. Mark xiii.)

Christ's words have been already fulfilled in great measure. From what is past, let us believe the future. (*Chrys.*)

³⁶ ὥρας] See Rev. ix. 15.

—οὐδὲ οἱ ἄγγελοι—εἰ μὴ ὁ Πατήρ μου μόνος] which does not exclude the Son of God as the *Agnoia* imagined. Christ does not know it as Man, and it is not His office to declare it, as Son of God. See on Mark xiii. 32.

By saying that the Angels do not know it, He checked the dis-

r Luke 17. 26.
1 Pet. 3. 20.
Gen. 6. 3—5.
& 7. 5.

o Luke 17. 36.

t ch. 25. 13.
Mark 13. 33, 35.

u 1 Thess. 5. 2.
2 Pet. 3. 10.
Luke 12. 39.
Rev. 3. 3.
& 16. 15.

v Luke 12. 42.
&c.

x Rev. 16. 15.
y ch. 25. 21.
Luke 22. 29, 30.

z ch. 8. 12.
& 13. 42.
ch. 25. 30.

a Rev. 19. 7.

ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ Πατήρ μου μόνος. ⁽²⁶¹⁾ 37 Ὡσπερ δὲ αἱ
ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου 38 ὥσπερ
γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες,
γαμούντες καὶ ἐγκαμίζοντες, ἄχρι ἧς ἡμέρας εἰσήλθε Νῶε εἰς τὴν κιβωτὸν,
39 καὶ οὐκ ἔγνωσαν ἕως ἤλθεν ὁ κατακλισμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται
καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. ⁽²⁶²⁾ 40 Ὅτε δύο ἔσονται ἐν τῷ
ἀγρῷ, ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. 41 δύο ἀλήθουσαι ἐν τῷ
μυλῶνι, μία παραλαμβάνεται, καὶ μία ἀφίεται.
⁽²⁶³⁾ 42 Ἐγγυροῦτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ Κύριος ὑμῶν ἔρχεται
⁽²⁶⁴⁾ 43 ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτης
ἔρχεται, ἐγγυροῦσεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ·
44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι, ἢ ὥρα οὐ δοκεῖτε, ὁ Υἱὸς τοῦ
ἀνθρώπου ἔρχεται. ⁽²⁶⁵⁾ 45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν
κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν
τροφὴν ἐν καιρῷ; ⁽²⁶⁶⁾ 46 μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ
εὕρησει ποιούντα οὕτως. 47 Ἄμην λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν
αὐτοῦ καταστήσει αὐτόν. ⁽²⁶⁷⁾ 48 ἔαν δὲ εἴπη ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ
καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριος μου ἐλθεῖν, 49 καὶ ἄρξῃται τύπτειν τοὺς συν-
δούλους αὐτοῦ, ἐσθήη δὲ καὶ πίνη μετὰ τῶν μεθυόντων, 50 ἥξει ὁ κύριος τοῦ
δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, 51 καὶ
διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται
ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

XXV. ⁽²⁶⁸⁾ 1 Ὅτε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,

riple from desiring to know it. He knew that they would be inquisitive concerning it, and restrains their curiosity. The times and seasons are in the Father's own power, and they are not therefore for the Son to reveal. It is in this sense only that He says that they are *not known by Him*. (*Chrys.* citing Luke x. 22.)

The Arians say that the Son cannot be equal with the Father, if the Son does not know what the Father knows. To whom we reply that by the Son all things were made (John i. 3); and therefore all times are made by Him, and all things are delivered to Him of the Father (Matt. xi. 27), and all the treasures of wisdom are hid in Him (Col. ii. 3). And when He says it is not for His Apostles to know the times and seasons which the Father has put in His own power (Acts i. 7), He intimates that He Himself knows them; but it is not expedient for the Apostles to know them, in order that, being always uncertain when the Judge will come, we may so live every day as if we were to be judged on that day. (*Jerome*; see v. 44.)

37. *Nōe*] He thus describes the *rudeness* of His coming. So the Apostle, 1 Thess. v. 3, 4. But how is it that He speaks of the *tribulation* of those days and yet compares them to two periods of *luxury*? Because such will be the condition of the world, there will be great excess, and surfeiting, and debauchery, and insensibility, imaginary "peace and safety," and yet great tribulation, especially to the godly, as Noah and Lot. Such will be the times of Antichrist. (*Chrys.*)

40. *τῶν δύο*] Men may make the same profession of faith, but with different hearts. The mill represents the world of secular labour; the house-top a life of contemplation; the field a spiritual office in the Church. (*Aug.* Ps. xxxvi. cxxxii. *Quest.* Ev. Cp. *Ambrose*, in Luke xvii. 35.)

From all ranks of life some will be taken and some left. (*Chrys.*, who compares Exod. xi. 5.)

Men may labour side by side in the field, but not be rewarded together at the Harvest. Let no one, therefore, plead their profession as an excuse for sin. (*Jerome*.)

Observe the *present tense* (παραλαμβάνεται) in these prophecies—denoting Certainty.

42. *γγυροῦσθε*] "For such as you are at your death, such will you be at the day of judgment; and therefore, since Death is near, Judgment is near; therefore, watch."

45. *πιστὸς δούλος καὶ φρόνιμος*] Called *οικονόμος* by St. Luke, xii. 42; and these sentences specially concern the *οικονόμοι*, or stewards of Christ's Mysteries,—the Bishops and Pastors of the Church. See St. *Ambrose* in Luke xii. 49, and *Theophyl.* on Luke xii. 42. Observe ὁ π. δ. κ. φ., *faithfulness is prudence*.

Our Lord here is speaking concerning the proper use of worldly substance, and of reason, power, graces, and all other talents common to each man's trust. These words are specially applicable to Evil Rulers, who ought to use all that they possess, whether wisdom, or office, or riches, for the general weal. Hence He requires of them prudence and fidelity. He speaks also to the Clergy, and to the Rich. If, when the Clergy spend larger sums for Christ, you are

not willing to make your offerings, where will be your excuse at the great day? On the other hand, He speaks of rewards to the wise and faithful servant, He will set him over all His goods. Who can conceive the blessedness of such an exaltation? (*Chrys.*)

The layman is a steward of his own property, not less than he is who dispenses the offerings of the Church. As the priest is not authorized to scatter as He chooses what you offer for the poor, neither are you justified in so dealing with your own wealth. For, although you received it as an inheritance from your parents, yet all your wealth is the property of God. And if you exact from others an account of your offerings to them, will not God require, with much greater accuracy, a reckoning of His bounties from you? Do you suppose that He will tolerate waste there? No! what He has committed, He has entrusted on this condition, that you should give to others *their meat in due season*. He has confided it to you in love, as an occasion for the manifestation of your own love, and that He might thus kindle the love of man for man, and make it burn more warmly. (*Chrys.*)

He here warns you of the severe punishment due to uncharitableness and self-indulgence. Do you imagine that you have any thing of your own? No! what you have you hold in trust for the good of the poor. Could not God immediately take it from you? Yes; but He graciously lends it to you that you may gain eternal glory by charity. Think not, therefore, your property to be yours, but give to God His own. He hath lent it to you as a talent, that you may trade with it for Heaven. Nothing more offends Him than neglect of our brother's salvation. Thus we forfeit our own. God will be wroth with the evil servant, and command him to be cut asunder: for God makes love the characteristic of His own disciples: and if a man really loves, He will have a tender care for the things of him whom He loves. (*Chrys.*, who quotes 1 Cor. x. 24; xiii. 3. Rom. xv. 2, 3. Phil. i. 23, 24. John xxi. 15, as inculcating the duty of zeal for the salvation of others.)

48. *χρονίζει ὁ κύριος*] On the proper temper of mind to be cherished with regard to these prophecies, concerning the Second Advent, see St. *Augustine's* admirable Epistle (cxix.) to his brother bishop, Hesychius, deserving the careful attention of all students of prophecy. "Veniet dies" (he says, Serm. xlvi.) "quo cuncta adducantur in Judicium. Et ille dies, si sæculo longè est, unicuique homini, vitæ suæ ultimus, prope est. Utrumque latere Deus voluit, Vis non timere diem occultum? Cùm venerit, inveniat te paratum."

51. *διχοτομήσει*] See 1 Sam. xv. 33. 2 Sam. xii. 31. 1 Chron. xx. 3. Dan. ii. 5; iii. 29, "supplicium in diψύχους conveniens," (*Benegal*), and for those who make divisions. And yet it cannot mean "utterly destroy," or annihilate; for he is described afterwards as having his part with hypocrites, where is *that* dreadful weeping, and *that* endless gnashing of teeth.

CH. XXV. 1. *παρθένοι*] 1—13, On this Parable, see *Greg. M.* in *Evan.* i. 12.

αἰτινες λαβούσαι τὰς λαμπάδας αὐτῶν ἐξήλθον εἰς ἀπάντησιν τοῦ νυμφίου.
 2^b Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί· 3 αἰτινες μωραὶ ^{b ch. 13. 47—50.}
 λαβούσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι
 ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. 5 Χρὸνι-
 ζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθειδον. 6^c Μέσης δὲ νυκτὸς ^{c ch. 24. 31.}
 κραυγὴ γέγονεν, Ἴδου, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.
 7 Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας
 αὐτῶν. 8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν,
 ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι,
 Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῶν πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας,
 καὶ ἀγοράσατε ἑαυταῖς. 10^d Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ ^{d Luke 13. 25.}
 νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκλείσθη
 ἡ θύρα. 11 Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε,
 κύριε, ἀνοιξὸν ἡμῖν. 12^e Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ^{e ch. 7. 23.}
 ὑμᾶς. 13^f Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ^{f ch. 24. 42.}
 ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται. (260) 14^g Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ^{Mark 13. 33, 35.}
 ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, ^{Luke 21. 36.}
 (270) 15^h καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ^{1 Cor. 16. 13.}
 ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως. 16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα ^{1 Pet. 5. 8.}
 λαβῶν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 17^h Ὡσαύτως ^{Rev. 16. 15.}
 ἡ 2 Pet. 3. 18.

Our Lord proceeds to inculcate still farther the need of communicating to the spiritual and temporal good of others. The Virgins must have oil in their lamps. (*Chrys.*)

By the Virgins He means all in the Visible Church; by the wise who have oil, those who have faith and works; by the foolish who have lamps but no oil, those who appear to confess God with the same faith as the wise, but do not maintain good works. (*Jerome.*)

They are called Virgins, because the souls of Christians are espoused in baptism as chaste Virgins to Christ (2 Cor. xi. 2), and wait for the coming of the Νυμφίος from heaven, Rev. xxii. 17.

Comp. *Millon's* beautiful Sonnet "to a Virtuous young Lady," Sonnet ix.

— εἰς ἀπάντησιν] On these nuptial rites, see *Jahn*, *Archæol.* § 154. Judges xiv. 11. Ps. xiv. 15, cf. Isa. lxi. 10.

3. λαμπάδας—ἔλαιον] The lamps being probably of earthenware (*terra cotta*), fitly represent men, who are ὀστράκινα σκεύη, earthen vessels (2 Cor. iv. 7), and yet have the treasures of the gifts of the Holy Spirit, the pure and holy oil (1 John ii. 20. 27) of spiritual grace, which, duly cherished, sheds forth the light of good works (2 Pet. i. 3. 8), which are the fruit of the Spirit, for the glory of God (Matt. v. 16). "Blessed are the dead that die in the Lord, even so saith the Spirit, for their works do follow them" (Rev. xiv. 13). Their lamp never goes out, but burns more brightly in Paradise, where they wait in patience and joy, like wise Virgins, for their Lord till He comes from heaven, to lead His Bride to the Marriage. Rev. xix. 7; xxi. 2. 9; xxii. 17. Cf. *Greg. Nazian.* Or. xl. pp. 728, 729.

The following is from *St. Hilary*. The Bridegroom is Christ. Oil is the fruit of good works. The Vessels are our human bodies, within which we ought to have the treasure of a good conscience. The wedding is the institution of a glorious immortality. The delay of the Bridegroom is the time of repentance. The sleep of those who wait is the rest of believers, and the temporary death of all, in the time of repentance. The shout at midnight is the uncertainty of the last trump. The taking of the lamps is the resumption of our bodies. Their light is the manifestation of good works. The wise Virgins are they who have the opportunities given them of working out their salvation, and have prepared themselves for the coming of their Lord. The foolish are they who have only thought of present and worldly things, and have made no provision for the Resurrection, when no one will be benefited by the works of another. Every one must provide oil for his own lamp.

5. ἐνύσταξαν καὶ ἐκάθειδον] They fell asleep in death. (*Hilary.*) "Dormire enim mori est." So *Greg. M.* l. c. "expectantium somnus credentium quies est." Cf. 1 Thess. v. 10.

6. μέσης δὲ νυκτὸς] Suddenly, as it were at midnight, when all are in a sleep of security, the Advent of Christ will be proclaimed by the shout of angels and the sound of the trump. It is a tradition of the Jews that the Messiah will come at midnight, as the destroying Angel came to the Egyptians. (*Jerome.*)

— νυμφίος] "Christus, die iudicii tanquam fur in nocte" (*Greg. M.*).—ἔρχεται is not found in some ancient MSS. and Versions, and may perhaps be a subsequent addition.

8. αἱ λαμπάδες ἡμῶν σβέννυνται] i. e. they had died in a careless unprofitable condition, and their lamps were gone out, and now it was

too late to ask for oil: "Excesserat emendi tempus, nec adveniente die iudicii locus erit penitentiam." (*Hieron.*)

9. μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῶν] "Non possunt in die iudicii aliorum virtutes aliorum vitia sublevare." (*Hieron.*) — πορ.] *Et* is added by *Elz.*, but is not found in A, B, D, G, H, K, S, V, and other MSS.

No one in the other world will be able to be an advocate for those who are delivered up for judgment by their own works. No one, however charitably disposed, will plead for us then, not because no one will be willing, but because no one will be able. This is what Abraham intimates in the parable (Luke xvi. 29). And although after our death we ourselves may be charitably disposed, as the rich man was for the salvation of his relations, this will be of no avail. He had neglected the beggar at his gate in his lifetime, and he could do nothing for his brethren or himself after his death. (*Chrys.*)

12. οὐκ οἶδα ὑμᾶς] "Quid prodest voce invocare quem operibus neget? Novit Dominus qui sunt Ejus (2 Tim. ii. 19) et qui Eum ignorat, ignorabitur ab Eo." At the Great Day, every one will be rewarded according to his works. And although men may be as Virgins, both in purity of body and in the profession of the true faith, yet if they have not oil, they will not be acknowledged by Christ. (*Jerome.*)

13. γυμνοῦσθε οὖν] As our Lord says, Luke xii. 35, "Let your loins be girded about, and your lights burning, and be ye yourselves like unto men that wait for their Lord." "Semper extremum diem debemus metuere, quem nunquam possumus prevedere." (*Greg. M.*)

— ὅτι οὐκ οἶδατε τὴν ἡμέραν] "Latet ultimus dies, ut observentur omnes dies." (*Aug.*)

— ἐν ᾗ—ἔρχεται] omitted by A, B, L, X, and some other MSS. and Versions.

14. ἀνθρωποὶ ἀποδημῶν] Christ, in leaving this world at His Ascension, gave gifts to men (Eph. iv. 8), and now in Heaven dispenses talents to each severally, of which, when He comes again, He will require an account.

Compare the Parable of the Pounds (Minæ), Luke xix. 11—28, and see notes there. Some of the most remarkable points of difference between these two Parables are as follows,

That of the Talents was spoken to the disciples;

That of the Pounds to the Multitude when they drew near Jerusalem, and thought the kingdom of God should immediately appear, and that our Lord would immediately display Himself as King of the Jews.

In the Parable of the Talents, *all men* are represented as slaves (δούλοι) of Christ, called simply ἀνθρώποι, and among them He distributes His goods; and they who do not improve His gifts, but bury them in the ground, are cast out into outer darkness.

In that of the Pounds, Christ, here called an ἀνθρώπος ἀγαθός, selects ten servants who are contrasted with His πολῖται—the citizens of *this world*, who hate Him, and oppose His claims to the Kingdom; and the judgment of the unprofitable servant who hides his pound in a napkin, and the reward of the faithful who remain steadfast in their Lord's absence, notwithstanding the opposition of the world, is combined with the destruction of all His enemies who would not have Him to reign over them.

14—30.] On this Parable see the Homily of *Greg. M.* in *Evang.* i. 9, p. 1463.

1 Eccus. 20. 30. καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. 18 ἰ Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῆ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 21 ἰ Ἐφῆ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 23 ἰ Ἐφῆ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω, εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς, εἶπε, Κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· 25 καὶ φοβηθεὶς, ἀπελθὼν ἐκρύψα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε, ἔχεις τὸ σόν. 26 ἰ Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δούλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· 27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἔλθων ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ· 28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. (27¹/_{II}) 29 ἰ Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. (27²/_V) 30 ἰ Καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. (27³/_X) 31 ἰ Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, 32 ὁ καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐωνύμων. 34 ἰ Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· 35 ἰ ἐπει- νασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με· 36 γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκέφασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; 38 πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν; 39 πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; 40 ἰ Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. 41 ἰ Τότε ἐρεῖ καὶ τοῖς ἐξ ἐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ καταραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ Διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ

21. [ἐφῆ] Some MSS. add *εἰ*.

24. θερίζων—δισεσκόρπισας] a Hebrew proverb (see *Voss*, p. 822). δισεσκόρπισω is the Hebrew תָּרַם (*paralā*), or תָּרַח (*zaralā*), (Ruth iii. 2). Chald. תָּרַח (*torar*), 'ventilate,' 'vannare,' to *winnow*. Dan. ii. 35.

25. φοβηθεὶς] See on Luke xix. 20.

26. ὀκνηρὸν] ὀκνος, φυγὴ πόνου. (*Phavorin*.)

Observe, it is not only the sinner who is cast into outer darkness, but he also who does not do good. Nothing is so pleasing to God as edification. Let us listen to the warning while we have time; let us have oil in our lamps, and improve our talents in the salvation of others, and for the glory of God. (*Chrys.*)

27. τοῖς τραπεζίταις—τόκῳ] This question of our Lord may throw some light on the question concerning the lawfulness of usury. On which see *Br. Andriewes*, "De Usuria," ed. 1629. *Br. Sanderson*, "Case of Usury," ii. 132; iii. 121; v. 127. *Grotius*, in Luc. vi. 34. *Gerhard's* *Locis Theol.* vi. p. 645. *Pocock's* *Life*, p. 346. One of our Lord's reputed sayings was γίνεσθε δόκιμοι τραπεζίται. *Origen* in Matth. xxiii. See *Fabric.* *Cod. Apoc.* p. 330.

31. ἅγιοι] Omitted by B, D, L.

33. ἐρίφια] "Sheep," says *Chrys.*, "are profitable by their wool, their milk, their offspring. Not so goats; they represent *unfruitfulness of life*." *Euthym.* adds *δυσωδία*, in opposition to the sweet and fragrant sacrifice of holy and charitable deeds. See Phil. iv. 18, *ὁσμὴν εὐωδίας θυσίαν δεκτὴν*,—also *ἀσίλγεια* in opposition to chastity and holiness of life. "Ipsi mali demones *heret* *εργαῖ* *Hebraei dicuntur*." (*Rosen.*)

34, 35. δεῦτε, οἱ εὐλογημένοι—ἐπεινασα γάρ] See *St. Aug.* *Serm.* xviii. 4 and lx. 9, and *Dr. Barrow's* *Sermon* xxxi. vol. ii. p. 153, "On the Duty and Reward of Bounty to the Poor."

41. τὸ πῦρ τὸ αἰώνιον] the fire, that is everlasting; much stronger than *πῦρ αἰώνιον*.

—τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ Διαβόλῳ]

In verse 34 He describes the joys of heaven as a κληρονομία prepared for men by God even from the beginning. But the pains of hell are not described as prepared for men, but for the Devil and his Angels. God designs eternal happiness for men; they incur eternal misery by their own acts.

⁴² ἐπέυνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδίψησα, καὶ οὐκ ἐποτίσατέ με
⁴³ ξένος ἦμην, καὶ οὐ συνηγάγετέ με γυμνός, καὶ οὐ περιβάλετέ με ἄσθενης
καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκεψασθέ με. ⁴⁴ Τότε ἀποκριθήσονται καὶ αὐτοὶ,
λέγοντες, Κύριε, πότε σέ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ
ἄσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; ⁴⁵ Τότε ἀποκριθήσεται αὐτοῖς,
λέγων, Ἄμην λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων,
οὐδὲ ἐμοὶ ἐποιήσατε. ⁴⁶ Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ

^t John 5. 29.
Dan. 12. 2.

δίκαιοι εἰς ζωὴν αἰώνιον.

XXVI. (²⁷₁) ¹ Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους
τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, ² Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα
γίνεται καὶ ὁ Τῖος τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. (²⁷_{VI}) ³ Τότε
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα, ⁴ καὶ συνεβουλεύσαντο
ἵνα τὸν Ἰησοῦν δόλω κρατήσωσι καὶ ἀποκτείνωσιν. ⁵ ἔλεγον δέ, Μὴ ἐν τῇ
ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

^a Mark 14. 1.
Luce 22. 1.

^b Pa. 2. 2.
John 11. 47.
Acts 4. 25, &c.

^c Mark 14. 2.

(²⁷₁) ⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
⁷ προσήλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχευεν

^d Mark 14. 3.
John 11. 1, 2.
& 12. 3.

⁴⁴ ἀποκριθήσονται] Some MSS. add αὐτῶ, but the balance of evidence is against it.

⁴⁶ αἰώνιον] The same word is used by our Future Judge to describe the duration of heavenly joys and of hell torments. Cf. Rev. xx. 10. Dan. xii. 2, where the word αἰώνιος is used twice in the LXX as it is here by our Lord. In the original the word *olam* (*alam*) is used twice. Indeed, our Lord's words here are a solemn iteration of those in Dan. xii. 2, πολλοὶ τῶν καθυπνούντων ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς αἰσχύνην αἰώνιον. The punishment of hell and the joys of heaven are both of them eternal. (*Aug. de Fide et Op. 15; de Civ. Dei, xix. 11; xxi. 8—11. Greg. Moral. xxxiv.*)

The word *aión* (as was observed above, xii. 32) corresponds to the Hebrew *olam* (*alam*), which appears to be derived from the unused root *al* (*alam*), to conceal; so that the radical idea in *aión*, as used in Holy Scripture, is *indefinite* time; and thus the word *aión* comes to be fitly applied to *this* world, of which we do not know the duration; and also to the world to come, of which no end is visible, because that World is Eternal. This consideration may perhaps check speculations concerning the duration of future Punishments. What the sense of the Christian Church has been on this subject we know from its sentiments expressed concerning Origen, who denied their Eternity. (See *Theophyl.* here.) Cf. *Minucius Felix*. § 35. *St. Aug. de Spiritu*, c. 56. *Lact. vii. 21. Prosper. de Vit. Cont. ii. 12.* and *St. Hippolytus*, *Philosophumena*, p. 338, and de Universo, p. 221, ed. Fabric. *St. Clem. Rom. i. 25.* Cf. *Dr. Horbery's Treatise* on this subject. Works, vol. ii. 7—273, ed. Oxf. 1828.

OR. XXVI. 2. τὸ πάσχα] Hebr. *pesach* (*pesach*), *transitus*, from root *pas* (*pasach*), *transiit* (Exod. xii. 11¹). As the sufferings of our Blessed Lord, the Lamb of God, were typified by the death of the Paschal Lamb, a bone of which was not to be broken, and whose blood was to be sprinkled on the door-posts of the houses that the destroying Angel might *pass over* them when he smote the Egyptians and delivered Israel, it is not surprising that some of the Greek and Latin Fathers connected the *Passover* with the word *πάσχα*, to *suffer*, and with the sufferings of Christ, the true *Passover*, whose blood reconciles us to God, and saves us from everlasting death, and purchases for us life eternal. Almighty God is the Author of Language, and there may be a superintending providence, and even a prophetic character in its uses; and there seems to be a paronomasia in Luke xxii. 15, ἐπιθυμία ἐπιθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. The Holy Spirit loves to use this figure in the Sacred Oracles. See Gen. ix. 6. 27; xviii. 27; and the numerous other instances at the close of *Dr. Wilson's Bible Student's Guide*. Lond. 1850, p. dxxi.

After His description of the last Judgment, and of future rewards and punishments, our Lord speaks of His own Passion. Thus He suggests the question,—If such glory is in store for you hereafter,

why should you fear present suffering? He does not say,—You know that after two days I shall be delivered to be crucified; but—After two days is *the Passover*, and the Son of Man shall be delivered, showing that what would take place was a Mystery, a *Festival* celebrated for the *salvation* of the World; and that His *Passion* is our *Liberation* from innumerable woes; by mentioning the *Passover*, He reminds them of the deliverance of old from *Egypt*.

He thus showed also that all that He suffered He foreknew; and that He suffered by His own will. (*Chrys.*, and on v. 17.)

3. ἀρχιερεῖς, τοῦ λεγομένου Καϊάφα] It was necessary to record his name; for the high-priests were now frequently displaced by the Romans, and others put in their room. (See *Joseph. B. J. xviii. 2.*) Annas had been deposed A.D. 14 by Valerius Gratus; then Ismael was appointed; then Eleazar, son of Annas; then Simon; then (A.D. 26) Joseph or Caiaphas, son-in-law of Annas, to the year A.D. 36. (*Joseph. Ant. xviii. 4.*)

5. μὴ ἐν τῇ ἑορτῇ] Observe Christ's power over His enemies in His death. Oftentimes when they endeavoured to take Him, He escaped from them, for He would not then be taken (John x. 39). But at the time when they had desired *not* to take Him, viz. at the *Passover* (cp. Luke xxii. 6), then He willed to be taken, and they, though *unwilling*, took Him (*Evangel.*); and so they fulfilled the Prophecies in killing Him Who is the true *Passover*, and in proving Him to be the Christ. (Cp. *Leo*, Sermon. lviii. *Theophyl.* in Marc. xiv. 2.)

Observe also: the Jews were accustomed to have executions at the *Passover* in order to inspire terror into a larger number of people then collected at Jerusalem, and for a salutary example to them. (*Rosen.*) They now desire to deviate from their usual practice. But God does not allow them to do so—in order that the Death of Christ may be more public and illustrious.

— μὴ θόρυβος] Not because it was a *holy season*.

Hence it appears that they had no religious scruples against transacting judicial business at the *Passover*.

6. τοῦ δὲ Ἰησοῦ γενομένου] Here is an instance of *recapitulation*. See above on xx. 29. This incident took place some days before our Lord's betrayal, but St. Matthew introduces it here to mark the *contrast* between *Mary* and *Judas*. Judas murmured against her (John xii. 4) because she had bestowed on our Lord the offering of this precious ointment which might have been sold for *three hundred pence* (Mark xiv. 5), and He sells his Master for *thirty pieces* of silver, or *sixty pence*. See xxvii. 3, and on Mark xiv. 5.

— ἐν Βηθανίᾳ] The Place of Dates, of Palms; see above, Matt. xxi. 17; hence the *βαία φωνικῶν* (John xii. 13) strewn in our Lord's path the following day.

— Σίμωνος τοῦ λεπροῦ] Not that he was a leper then, but who had been a leper; and perhaps he had been healed of his leprosy by Christ, as Matthew is called the Publican (x. 3), though he had been called by Christ from being a Publican to be an Apostle. Cp. on Mark ii. 26.

7. γυνή] *Mary*, the sister of Martha and Lazarus. John xii. 2—8.

— ἀλάβαστρον] A cruse of alabaster, ἀργύριον μυροδύχου.

¹ The following account of the use of the word *πάσχα* in the N. T. is from *Krisoel*.

² Vocabulum *πάσχα* est origines Hebraicum, *pesach* Exod. xii. 11, et pop.

³ Notat *transitum*, *transgressionem*, a *pesach* *transiit*, *pepercit*, *liberavit*, unde Syriac. Ex. i. c. vertit *ὑπερβασις*; et Joseph. Ant. ii. 14. 6. usus est voc. *ὑπερβασία*.

⁴ Delinde *πάσχα* dicebatur *agnus paschalis*, quotannis à Judæis die xrv. mensis Nisan, post occusum solis, cum ergo jam esset dies xv. mensis Nisan, comedendus, vid. Exod. xii. 6. Num. ix. 5, agnus paschalis hoc nomine insignebatur, quia cruor ejus, quo imbuti erant postes

forum domuum Israelitarum ex *Ægypto* migratorum, defendebat ab eis cædem, ita, ut angelus mortis, *Ægyptiorum* primogenitos percutiens, Israelitarum domos præteriret, vid. interpp. ad Ex. i. c.

⁵ Denique *πάσχα* nominabatur etiam ut h. i. *ipsum Paschalis festum*, quod septem diebus, quibus Judæi vesci debebant panibus infermentatis, vid. Deut. xvi. 6. Exod. xii. 18, absoluebatur, unde et festum ipsum vocabatur τὰ ἄζυμα v. 17. ἡ ἑορτὴ τῶν ἄζυμων Luc. xxii. 1. γινεταί vlm habet futuri γινώσκουσι, ποτίει post biduum Pascha celebrari, etenim γινώσκουσι positum est pro ἀγνοῦσι, agitari, celebrari, atque respondet Hebr. הַחֲמִשָּׁה בְּבֵגַת רֵגֶגַג. xxiii. 22, ubi Alex. οὐκ ἐγινώθη τὸ πάσχα τοῦτο.

e Mark 14. 4, &c.
John 12. 4.

f Deut. 15. 11.
John 12. 8.
g ch. 18. 20.
& 28. 20.

h Mark 14. 10,
&c.
Luke 22. 3, &c.
i Zech. 11. 12.
ch. 27. 3.
Luke 12. 15.
1 Tim. 6. 9.

j Mark 14. 17, &c.
Luke 22. 14.
John 13. 21.

ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. ⁸ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανάκησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; ⁹ ἡδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. ¹⁰ Γινούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. ¹¹ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν ἔμέ δὲ οὐ πάντοτε ἔχετε. ⁽²⁷⁷⁾ ¹² βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ¹³ ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

⁽²⁷⁸⁾ ¹⁴ Ἦ Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, ¹⁵ εἶπε, Ἔμε θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. ¹⁶ καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.

¹⁷ Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Πού θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ¹⁸ Ὁ δὲ εἶπεν, Ἔπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῦνα, καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστι, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. ¹⁹ Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ ἠτοίμασαν τὸ πάσχα.

²⁰ Ἦ Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. ⁽²⁷⁹⁾ ²¹ καὶ, ἐσθιόντων αὐτῶν, εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. ⁽²⁸⁰⁾ ²² καὶ

(Euthym.) "Unguenta optimè servantur in alabastris." (Plin. N. H. xii. 3.) "Nardi parvus onyx eliciet cadum." (Horat. Od. iv. 12. 17.) See further on Mark xiv. 3.

8. ἀπώλεια] A fit question for the υἱὸς ἀπωλείας, John xvii. 12. 11. ἐμὲ δὲ οὐ πάντοτε ἔχετε] How then could He afterwards say to His Apostles, "I am with you always?" Matt. xxviii. 20. Because He is now speaking of His corporal presence. See 2 Cor. v. 16. (Jerome.) My Divine Presence will be with you for ever, but you will not always have My human body, which she has anointed.

Can He then be said to be present and carnally in the Holy Eucharist, which is to be celebrated in His Church even till He come? (1 Cor. xi. 26.) And may not this saying be designed as a caution against such a notion concerning that Sacrament which He was now about to institute?

18. πρὸς τὸ ἐνταφ.] to embalm Me, from a divinely vouchsafed instinct and presentiment of My death; a reward for her love.

18. εὐαγγέλιον—ὅλῳ τῷ κόσμῳ] When St. Matthew wrote and published this prophecy, the Gospel was not preached in the whole world, and it was not a century old. But it has now been preached for eighteen centuries, and has been circulated in many hundreds of Versions in the principal languages and countries of the world; and in this fulfilment of the prophecy we see an evidence of its truth.

15. ἔστησαν] An allusion to the words of the prophecy, Zech. xi. 12 (Scholef.), "they weighed for my price." See below, xxvii. 9. — τριάκοντα ἀργύρια] thirty shekels; the price of a slave. Exod. xxi. 32. (Jerome.) Comp. also the sale of Joseph by his brethren, Gen. xxxvii. 28.

Judas wished thus to compensate in part what he thought he had lost by the effusion of the ointment. (Jerome.) See on xxvii. 3.

Rationalist Interpreters object that the conduct of Judas is incredible in selling his Master for so paltry a sum; but they forget that when Satan has entered into a man's heart he triumphs over his victim by infatuating him, and making him sell his birthright for a mess of pottage.

A respectable Roman Catholic Expositor calls this the objection of "many Protestant Interpreters." Arnoldi, p. 500, and see p. 576, "Recent Protestant Expositors pronounce the Gospel account of the sealing of the sepulchre (Matt. xxvii. 66), and the bribery of the soldiers to be legendary, because if it had been true, the women would never have come to embalm the Body." Into that contempt has Rationalism brought the name of Protestant!

17. τῇ πρώτῃ τῶν ἀζύμων] See on Mark xiv. 12. They reckon the beginning of the day from the evening. They come on the fifth day of the week. Our Lord ate the Passover in order to show, even to the end, that He did not contravene the Law. He has no place of His own where to lay His head, and therefore He sends to some persons unknown. (Chrys.)

— φαγεῖν τὸ πάσχα] This and other passages,—xxvi. 19. Mark xiv. 12—16. Luke xxii. 7, 8, 11, 13, 15,—prove that our Lord did not (as some suppose¹) anticipate the paschal meal by one day, for such anticipation would have been a breach of the Law which He

came to fulfil. As Tertullian says (c. Marc. iv. 39), "O Legis destructorem qui concupierat etiam in Paschâ servare!" (Luke xxii. 7.)

But He ate the paschal Lamb with His Disciples on the day prescribed by the Law, i. e. on the 14th of Nisan, in the evening. (Exod. xii. 6, 17, 18. Deut. xvi. 6. Lev. xxiii. 5. Numb. xxviii. 16.)

On the difficulty supposed to arise from John xviii. 28, see note on that passage. It may be objected, "Was not Christ Himself the true Passover?" (1 Cor. v. 7.) And being so, why did He eat the Passover, and not suffer as the Passover, on the day appointed by the Levitical Law for killing the Passover, i. e. on the 14th of Nisan, as some say that He did? See Routh, R. S. i. 160, 168, 169; and St. Hippolytus and the Church of Rome, p. 67, 68, note.

Our Lord instituted the Blessed Sacrament in commemoration of His own death on the day when the Lamb was killed; and He spoke of His Body as already broken, and of His Blood already shed for the sins of the whole world. Cp. Theophyl., who says on Matt. xxviii., "Our Lord, when He instituted His Supper, said to His Disciples, 'Take, eat, this is My Body;' so that He may be said to have then offered Himself, for no one eats what has not first been killed." And it is well said by Remigius, "If the Paschal Lamb was a type of Christ, how was it He did not suffer on the day when the Paschal Lamb was killed.—i. e. on the 14th day of the month? The fact is, He did institute the mysteries of His Flesh and Blood on that night, and on that night He was seized and bound by the Jews, and so consecrated the commencement of His sacrifice."

His agony in the Garden may rightly be called a part of His Passion. The cup of His Passion (v. 39) was then presented to His lips, He suffered then by anticipation. He then said, "My soul is sorrowful unto death" (Matt. xxvi. 38), and, "the Hour is come." Matt. xxvi. 45. Mark xiv. 41. John xii. 23; xvii. 1.

Perhaps also it may be said that, in a special sense, our Lord, by suffering from Thursday at Gethsemane, to Friday on Calvary, fulfilled the command that the Passover should be slain between the two evenings. (Exod. xii. 6. Numb. ix. 3; xxviii. 16.)

18. ποιῶ τὸ πάσχα] A Hebraism. See Vorst. p. 163. St. Luke, xxii. 11, has φάγω τ. π.

20. ἀνέκειτο] reclined,—a deviation from the attitude prescribed Exod. xii. 11. God had commanded the attitude of standing in the reception of the paschal meal; the Jewish Church having come to the Land of Promise, and being there at rest, reclined at that festival, and our Lord conformed to that practice,—a proof that positive commands of a ceremonial kind, even of Divine origin, are not immutable if they are not in order to a permanent end. See Hooker, iii. x. and iii. xi. and iv. xi., and Bp. Sanderson, Prælect. iii. vol. iv. p. 54, 55; ii. 159; iii. 285, 301.

— μετὰ τῶν δώδεκα] Cp. Mark xiv. 17. Luke xxii. 14. It is generally supposed by the Fathers that Judas, whose sin was not yet public, was admitted to partake of the Holy Eucharist. See the authorities in à Lap. and Bp. Taylor, Life of Christ, Disc. xix. p. 435, and below on John xiii. 30, and Bengel here, and Williams, Holy Week, p. 420.

21. εἰς ἐξ ὑμῶν παραδώσει με] Observe how tenderly He deals

¹ e. g. "Causa vero, ob quam Christus cœnam Paschalem prius celebraverit, incerta est. Probabilite tamen magnopere sese commendat eorum opinio, qui statuunt Sæduccæos s. Karæos l. scripturarios, soli verbo scripto adherentes et cum illis facientes, etiam hoc anno Christi emortuali, ut sepulchrum, agnum mactasse unum diem prius quam Phariseos et Judæorum plurimos, nempe die Jovis, cum hic dies ille esset xiv. mensis

Nisan, quod novilunium hujus mensis uno die citius constituerent, atque adeo mensam per unum diem prius inceperent, eosque Jesum, qui mortem suam instantem prævideret Joh. xiii. 1. Luc. xxii. 15, esse secutum." (Klein., so also Rosenk.) On the other hand, see Patrii. de Evang. lib. iii. diss. 50.

λνπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μῆτι ἐγώ εἰμι, Κύριε ;
 (281) 23 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, k Mark 14. 20, 21.
Luko 22. 21, 22.
 οὗτός με παραδώσει. 24 Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, ¹ καθὼς γέγραπται 1 Pa. 22. 1—3.
Isa. 53. 8.
Dan. 9. 26.
Zech. 13. 7.
 περὶ αὐτοῦ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδί-
 δοται: (282) ²⁵ καλὸν ἦν αὐτῷ εἶ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκείνος. (283) ²⁵ Ἀπο-
 κριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν, εἶπε, Μῆτι ἐγώ εἰμι, ραββί ; λέγει αὐτῷ,
 Σὺ εἶπας.

(284) 26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, m Mark 14. 22,
&c.
Luko 22. 19, 20.
 ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε, τοῦτό ἐστι τὸ σῶμά
 μου. (285) 27 Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων,
 Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης,
 τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. 29 Ἄλέγω δὲ ὑμῖν, ὅτι οὐ n Mark 14. 25.
Luko 22. 18.

with the traitor. Before supper He washed His feet; and He did not say, *he will betray Me*, but "*one of you*,"—in order to give him an opportunity for repentance; and He terrifies them all, in order that He may save one. And when He produced no effect on his insensibility by this indefinite intimation, yet, still desirous of touching his heart, He draws the mask off from the traitor, and endeavours to rescue him by denunciations. (*Chrys.*, and on v. 26.)

23. τρυβλίῳ] See Pa. xli. 9; Iv. 13. The word τρυβλίον had been always used by the LXX for Hebr. תְּרַבְּלִי (kerath); from root (not used) תָּרַב (kaar), 'to be deep;' cp. Lat. *trulla*.

25. σὺ εἶπας] *yes*. Exod. x. 29. See xxvi. 64, and Beng. there. Mark xv. 2, σὺ λέγεις.

26. τὸν ἄρτον] The one and same loaf for all; probably one of the loaves or cakes provided for the Paschal meal.

He had already prepared them for this action by saying (John vi. 35), 'Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς; and 51, 'Εγὼ εἰμι ὁ ἄρτος ὁ ζῶν, καὶ ὁ ἄρτος ὃν ἔφαγον ἢ σὰρξ μου ἰστίη ἦν ἔφαγον ὑπὲρ τῆς τοῦ κόσμου ζωῆς; and 58, ὁ τρώγων τούτου τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. See Notes on that chapter of St. John.

Besides, this consecration of bread and wine had been already prefigured by Melchizedek, the Priest of the Most High God, the type of CHRIST (Pa. cx. 4. Heb. vii. 1—15) before the Law; who blessed Abraham, and who brought forth bread and wine (Gen. xiv. 18),—the first mention of bread in Holy Scripture. And so, in a certain sense, the mysteries of the Gospel were before the Law,—as the priesthood of Melchizedek, the type of Christ, was before that of Aaron, who was blessed in Abraham (Heb. vii. 7—9) by Melchizedek, and so was inferior to him. Hence St. Jerome thus speaks: "After the typical Passover was over, and He had eaten the flesh of the Lamb with His Apostles, He takes bread, which strengthens man's heart, and passes to the true sacrament of the Passover, in order that as Melchizedek the Priest of the Most High God had done when He offered bread and wine, so He Himself might represent the truth of His own body and blood."

—εὐλογήσας, ἔκλασε] Luke xxii. 19, and 1 Cor. xi. 24, εὐχαριστήσας ἔκλασε, and τοῦτό μου ἰστί τὸ σῶμα (for τοῦτό ἰστί τὸ σῶμά μου) τὸ ὑπὲρ ὑμῶν κλωμενον.

He broke the bread "post benedictionem; contra transubstantiationem. *Accidens enim, quale post benedictionem panem esse voluit, non potest frangi.*" (Beng.)

On this subject see also *Bp. Cosin*, *Historia Transubstantiationis Papalis*. Works, vol. iv. pp. 1—147.

—ἐδίδου] ἐδίδου τὸν ἄρτον, but v. 27, ἔδωκε τὸ ποτήριον. He was distributing the one to each. He gave the other once for all to all. (*Hampden*.)

—λάβετε, φάγετε] This He said and did in order to transform the Levitical sacrifice prefiguring His death into an Evangelical Sacrament representing that Death, and in order to perpetuate the memory of His death, and to convey the benefits of it to all faithful receivers, to declare and strengthen their federal union as members with Christ their Head, and with each other in Him; to heal the wounds, and satisfy the hunger of their souls; to invigorate and refresh them with Divine virtue and grace flowing from Himself, God Incarnate, and to preserve their souls and bodies to everlasting life.

If one clause of this sentence is to be understood *corporally*, the latter ought to be so understood; i. e. if the bread was literally changed into Christ's human body, the Disciples were to take and eat it. But that body was standing before them, and gave them what they did eat, and remained with them visible and entire after they had eaten, and afterwards died on the cross. Compare St. Paul's language, 1 Cor. x. 4, "They all drank of that Spiritual Rock that followed them: and that Rock was Christ."

St. Paul in that chapter gives a divinely inspired exposition of our Blessed Lord's words. "The Cup of Blessing which we bless, is it not the *κοινωνία, κοινωνία*, of the Blood of Christ? The Bread which we break" (the Apostle does not scruple to call it Bread after consecration), "is it not the *κοινωνία* of the Body of Christ? For we being many are one Bread and one Body; for we are all partakers of that one Bread" (1 Cor. x. 17).

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On the true sense of the words see *Hooker*, V. lvi. "Christ as God and Man is that true Vine whereof we both spiritually and corporally are Branches. The mixture of His bodily substance with ours is a thing which the ancient Fathers disclaim. . . . And (V. lvi.), "The Bread and Cup are His Body and Blood, because they are causes instrumental, upon the receipt whereof the participation of His Body and Blood ensueth. Every cause is in the effect which growth from it. Our souls and bodies quickened to eternal life are effects, the cause whereof is the Person of Christ; His Body and Blood are the true well-spring out of which this life floweth. . . . What merit, force, or virtue soever there is in His sacrificed Body and Blood, we freely, fully, and wholly have by this sacrament; and, because the Sacrament itself is but a corruptible and earthly creature, must needs be thought an unlikely instrument to work so admirable effects in men, we are therefore to rest ourselves altogether upon the strength of His glorious power Who is able and will bring to pass, that the Bread and Cup which He giveth us shall be truly the thing He promiseth. . . . And (V. lv. 8), "There is no stint which can be set to the value or merit of the sacrificed Body of Christ, bounds of efficacy unto life it knoweth none, but is infinite in possibility of application."

28. τοῦτο—τὸ αἷμά μου] The sense in which these words were spoken is explained by the Holy Spirit thus paraphrasing them (Luke xxii. 20 and 1 Cor. xi. 25): τοῦτο τὸ ποτήριον ἢ καινῆ διαθήκη ἰστίη ἐν τῷ αἵματι μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον: "Præsens in S. Cænâ ea vis eat, ac si eo momento Christi sanguis effunderetur;" for then what has been shed once is applied to the soul of the faithful receiver, of whatsoever age or country he may be, and so the fountain opened at Calvary is perennially flowing in the Church.

Διαθήκη is the Hebrew בְּרִית (*berith*), a covenant, perhaps from root בָּרַח (*baru*), to cut, from the slaying of victims in the ratifying of covenants by sacrifice, Gen. xv. 10. Exod. xxiv. 8. Heb. ix. 20; and specially applicable to the New Covenant of the Gospel, all the blessings of which flow from the death of the One, Heavenly, Holy Victim smitten for our sakes.

He calls it the *new* covenant, because the Evangelical Sacrament succeeds to, and supercedes the Levitical sacrifice, now become *old* and ready to vanish away (Heb. viii. 13), as the husk and the blossom vanish when the fruit succeeds.

The Cup in the Holy Eucharist is appointed for the conveyance of the blessing of remission of sins in the new Covenant,—that is the Covenant of *Grace*,—ratified between God and Man by the shedding of the blood of Christ.

Either then Christ did what was superfluous (which it would be impiety to imagine) when He gave the Cup as well as the Bread to His Disciples, and commanded them *all* to drink of it (xxii. 27), "and they *all* drank of it" (Mark xiv. 23); or else the benefits of the New Covenant are not fully conveyed when the Cup is not administered to the people.

Cp. *Bp. Cosin*, Works, iv. 319—330, "On Communicating in *one* Kind."

It may be asked, Why should the Holy Spirit have given varying reports of the words used by Christ in the Institution of the Holy Eucharist? (Cp. Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. 1 Cor. xi. 23, 25.) The reason seems to be that He designed to afford the *full* sense of the words by paraphrasing them in different ways. He has dealt with them in the New Testament as He has treated prophecies delivered by Himself in the Old (see above, ii. 23); and by presenting them in various outward forms He has given us a clearer view of the *one inward sense*. . . . But which of the Apostles or Evangelists would have ventured to do this without the Inspiration of the Holy Ghost?

—πολλῶν] i. e. *all*. See Isa. liiii. 12, cp. with v. 6. Dan. xii. 2. 2 Cor. v. 15. Matt. xx. 16; and above, note on xx. 28. Rom. v. 15, 18, 19; viii. 29. As St. Augustine observes, Civ. Dei, xx. 23, Abraham is called (Gen. xvii. 5) a father of many nations; and in Gen. xxii. 18, *all* nations are blessed in him. So τῶν is for any one whatsoever (John vi. 50). Cp. *Glass*, Phil. Sac. p. 887; and *Barron's* Sermons of Universal Redemption (Serm. lxxi.—lxxiv.), vol. iii. pp. 350—426. And see note below on Rom. viii. 29.

μη πῶ ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καυὸν ἐν τῇ βασιλείᾳ τοῦ Πατρὸς μου.

o Mark 14. 36, 27.
Luke 22. 39.
John 16. 32.

p Zech. 13. 7.

q ch. 28. 10, 16.
Mark 14. 28, &c.
& 16. 7.

r Mark 14. 30, &c.
Luke 22. 34.
John 13. 38.

s Mark 14. 32—
35.

John 18. 1.

t ch. 4. 21.
John 12. 27.

u Mark 14. 36,
37.
Luke 22. 41, 42.
Heb. 5. 7, 8.
John 12. 27.

(²⁹⁶/_{VI}) ³⁰ Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. (²⁹⁷/_{IV}) ³¹ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἔμοι ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, ^p Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς. (²⁹⁸/_{VI}) ³² Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. (²⁹⁹/_I) ³³ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ³⁴ Ἐφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ με. (³⁰⁰/_{VI}) ³⁵ Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.

(³⁰¹/_I) ³⁶ Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἑκεῖ. (³⁰²/_{VI}) ³⁷ Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. (³⁰³/_{IV}) ³⁸ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Περιλυπὸς ἔστω ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὦδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. (³⁰⁴/_I) ³⁹ Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων, (³⁰⁵/_I) Πάτερ μου, εἰ δυνατὸν ἔστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλήν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. (³⁰⁶/_{II}) ⁴⁰ Καὶ ἔρχεται πρὸς τοὺς

29. ὅταν αὐτὸ πίνω μεθ' ὑμῶν καυὸν] See above, xix. 28.

Our Lord did eat and drink with them after His Resurrection (John xxi. 12), in one case to give proof of His Resurrection, and in another in the Holy Eucharist (Luke xxiv. 43), when the Kingdom was come more nearly by the glory of His Resurrection.

Thus *St. Chrys.*: "He had spoken of His crucifixion, He now speaks of His Resurrection; and assures them that they will see Him again, and be with Him. I will then drink with you the fruit of the vine *new*; that is, I will do it in a new manner; not having any longer a body liable to suffering, but an incorruptible body, and one that does not require nourishment. Why, then, did He eat and drink with them?—to assure them of His Resurrection."

And further; He made *all things new* (Rev. xxi. 5) by His Resurrection. He here promises them a participation in the joys of the *New Jerusalem* (Rev. xxi. 1), concerning which He says, Ye shall eat and drink at My Table in *My Kingdom* (Matt. viii. 11. Luke xxii. 30. Rev. xix. 9) at the Marriage Supper of the Lamb, when they will sing a *new Song* (Rev. v. 9; xiv. 3), and dwell in the *new heavens and new earth* (2 Pet. iii. 13).

See also on Luke xxii. 16.

30. ὑμνήσαντες] Psalms cxvi.—cxviii., the second part of the great hymn of praise or *Hallel*; the former part (Ps. cxiii.—cxv.) was sung before the Paschal feast.

Observe how the use of the Psalms is commended to the Church by Christ. Cp. below, xxvii. 46.

31. γέγραπται] Zech. xiii. 7, from LXX. Cp. *Surenhus*, p. 279.

32. προάξω] as your Shepherd. "Verbum pastorale." (*Beng.*) Cp. v. 31, ποιμένα—πρόβατα. John x. 4. The promise now given was fulfilled Matt. xxviii. 7.

34. ἀλέκτορα] Rare, but not unknown at Jerusalem. (*Light-foot.*) Before a cock crows, i. e. about midnight. *The ἀλέκτοροφωνία* (Mark xiii. 35; xiv. 30), or *second crowing*, was later, but before *πρωί*.

35. δέ] δέ is excluded by some Editors; but it is found in the majority of MSS., and it has a peculiar value and interest, as suggesting an extenuation for St. Peter's fault from a brother Apostle, St. Matthew;—as much as to say, *he* made these professions, *but* we all did the same.

36. Γεθσημανεῖ] On the western foot of the Mount of Olives, and on the east of the Brook Kedron. The name is from Hebr. גֶּתְשֶׁמַן (*gath*), *torcular* or *press*, and γῆν (*shemen*), *oleum*; e. g. the *Olive Press*.

The *Press*, in which Olives were crushed and bruised, is used in Holy Scripture and in the Christian Fathers as an emblem of trial, distress, and agony (Isa. lxiii. 3. Lam. i. 15. Joel iii. 13). See also *St. Aug. Serm. xv.*, where he compares the Church to a *Torcular*, an *Olive Press*, in which by the crushing of trials and persecutions the dark *amurca* or lees are separated from the "*Oleum sanctitatis*." Therefore there was something in the name of Gethsemane very fitting for the place in which the Man of Sorrows was bruised by His agony, from which flowed those precious drops which proved the reality of His Manhood, and the intensity of His love.

A few words here on the Names of principal places in our Lord's History. Christ was *born* at *Bethlehem*. The *Bread of Life* was first

given to the world at *Bethlehem*, the *House of Bread*. (See Matt. ii. 1.) The Man Whose Name is *Neszer*, the Branch, grew up at *Nazareth* (see on ii. 23), whose name, derived from its *branching* shrubs and trees, may have shadowed forth that circumstance in His life. He chose His Apostles to be fishers of men from *Beth-saida*, the *House of Fishing* (see xi. 21; xiv. 13). He dwelt at *Σαμαρειάδα* (iv. 13), the *town of Consolation*. He healed the impotent man at *Beth-esda*, the *House of Mercy* (John v. 2). *Beth-anay*, the place of *Palm Dates*, speaks of the *palms* and *hosannas* of His triumphal entry into Jerusalem on Palm Sunday, and of the Victory and triumphal glory of His Ascension. In *Beth-phage*, the *House of Figs*, we may see a memento of the warning that He gave to Jerusalem and the World by the withering of the *Barren Fig-tree*. And now in *Geth-sesame* the *Press of Oil* is witness of His agony in which it pleased God to *bruise* Him for our sakes¹ (Isa. liii. 10), that Oil might flow from His wounds to heal our souls. At *Golgotha* He *rolled away* our shame (see on xxvii. 33). And on the *Mount of Olives* Christ went up to heaven, whence He holds forth the *Olive branch of Peace* between God and Man.

Was there not therefore some providential and prophetic adaptation in these names to the Birth, Sufferings, and Victory of Him Who is the Everlasting Word of God, and became Man for us?

38. περιλυπός ἐστιν] The Soul of our Blessed Lord and Divine Head was troubled and sorrowful unto death, and His sorrow has been recorded in Scripture in compassion to us, in order that we, His Members, might not despair if we find ourselves sorrowful in affliction and at the approach of death, and that we might not be tempted by Satan to imagine that God has deserted us. (*St. Aug. Serm. xxxi.*) "Tristis est, non Ipse, sed anima," says *St. Ambrose* on Luke xxii. 42. "Non suscipiens, sed suscepta, turbatur; anima enim obnoxia passionibus, Divinitas libera." Knowing the sinfulness of sin, Christ felt proportionably the bitterness of its sting—death.

Our Lord was very sorrowful,—to prove the truth of His Humanity. He was very sorrowful, not through fear, but for the sake of the unhappy Judas, and for the rejection of the Jews, and for the destruction of Jerusalem. But, returning to Himself, He acquiesces as a Son in that from which in His Human nature He had shrunk; and He says, Let not that be which I speak from human feeling, but let that be for which I came down from heaven, by Thy Will. (*Jerome.*) They had said that they would *die* with Him; and yet they are not able to watch with Him. But He prays earnestly. And in order that His grief may be known to be real, His sweat falls to the ground, and this in drops as of blood, and an Angel comes to strengthen Him. For the same cause He prays; and by saying "if it be possible let this cup pass from Me," He shows His human nature; and by adding "not as I will," He teaches us submission to God, even though our Nature draws us in an opposite direction. Since His countenance might not give evidence enough to the incredulous, He adds words and actions, in order that the Sceptic might believe that He was really Man and suffered death. (*Chrys.*)

39. ἢ οὐχ] The agony of Christ shows that prayer may be lawful and in faith without express promise of obtaining that which is prayed for; and also proves the existence of Two Wills in Christ's

¹ God ordered it that the cemetery of strangers at Jerusalem should, by its name, *Aceldama*, or *Field of Blood*, bear a perpetual record of the

confession of Judas, and of the innocence of Christ. "I have sinned, in that I have betrayed the *innocent blood*." (Matt. xxvii. 4.)

μαθητὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι μετ' ἐμοῦ; (³⁰⁷/_{IV})⁴¹ γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. (³⁰⁸/_{VI})⁴² Πάλιν ἐκ δευτέρου ἀπελθὼν, προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου. ⁴³ Καὶ ἔλθων εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. ⁴⁴ καὶ ἀφείδων αὐτοὺς, ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. (³⁰⁹/_{IV})⁴⁵ Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε—ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. (³⁰⁰/_I)⁴⁶ Ἐγείρεσθε, ἄγωμεν, ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.

v Mark 13. 33.
& 14. 38, &c.
Luke 22. 40, 46.
Ephes. 6. 18.
1 Pet. 5. 8, 9.

⁴⁷ Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. (³⁰¹/_{II})⁴⁸ Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὁν ἂν φιλήσω, αὐτός ἐστι κρατήσατε αὐτόν. ⁴⁹ καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. ⁵⁰ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ὃ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. (³⁰²/_I)⁵¹ Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. (³⁰³/_X)⁵² Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. ⁵³ Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ⁵⁴ Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι;

w Mark 14. 43.
Luke 22. 47.
John 18. 3.
Acts 1. 16.

x Ps. 41. 9.
& 55. 13.

y John 18. 10.
Mark 14. 47.
Luke 22. 50.

z Gen. 9. 6.
Rev. 13. 10.

zz 2 Kings 6. 17.
Dan. 7. 10.
a Isa. 53. 7, &c.
ver. 24.
Luke 24. 25, 44, 46.

(³⁰⁴/_I)⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; Καθ' ἡμέραν πρὸς ὑμᾶς ἔκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. (³⁰⁵/_{VI})⁵⁶ τούτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαί τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἐφυγον.

b Lam. 4. 20.
ver. 24.

c John 18. 15.

(³⁰⁶/_I)⁵⁷ Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. (³⁰⁷/_{IV})⁵⁸ Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. (³⁰⁸/_{II})⁵⁹ Οἱ δὲ

d Mark 14. 53, &c.
Luke 22. 54, 55.
John 18. 12, 13, 24.

Person, viz. His Human Will, and the Divine Will, which were indeed distinct, but not at variance with each other; but were perfectly reconciled by His exemplary Resignation. "Non Mea Voluntas, sed Tua; Suam Voluntatem," says St. Ambrose on Luke xxii. 42, "ad hominem retulit; Patris ad divinitatem." Cp. Aug. in Ps. xxxii. and Leo, Sermon. 58; and see Athanas. p. 1009. "Christ intimates here His Two Wills, the one Human, the other Divine; the Human Will from infirmity shrinks from the Passion, the Divine Will is eager for it."

Hence is refuted the Heresy of the Monothelites. See on Luke ii. 52; and Hooker, V. xlviii.; and below, xxvii. 46, and on John xii. 27.

⁴¹ τὸ μὲν πνεῦμα] Quoted by Polycarp, Phil. 7.
⁴⁵ καθύδατα] St. Chrys. understands this as spoken ironically. (Cp. Zech. xi. 13. Mark vii. 9. John vii. 28. Glass. Phil. Sacr. p. 710.) Not so St. Augustine (de Consens. Evang. iii. 4), who supposes that our Lord allowed them to sleep till Judas came. Some read the words interrogatively. See Greenwell and Robinson.

Perhaps they may have a deeper meaning. Now you may hope for sleep and rest, for I am about to die; to sleep in death for you, and so to procure true rest for you here, and eternal rest for you in heaven.

— ἰδοὺ—ἀμαρτωλῶν] To prove to them that (with all their professions) they would not be able to endure the sight of danger, and would fly for fear, and that He does not need their assistance. And in order to show that, though all was foreknown by Him and pre-ordained, yet that the agents of His death are responsible and guilty, He says, 'the Son of Man is delivered into the hands of wicked men.' (Chrys.) He adds, 'Αἴτια,' i. e. that they may not find us as it were terrified; but let us go on willingly to death. He says this that they

may see His confidence and joy when He was about to suffer. (Jerome.)

⁴⁷ Ἰούδας] Judas came to Gethsemane, and at night, because he sought an opportunity to betray Him without the knowledge of the multitude. (Cp. ev. 5. 16. Luke xxii. 6.)

⁴⁹ κατεφίλησεν] More emphatic than ἐφίλησεν.

⁵⁰ ἔταῖρος] Used in remonstrance, Matt. xx. 13; xxii. 12. See also Luke xxii. 48.

— ἐφ' ὃ] ὡς *Etz.*, but ὃ has the preponderance of authority.

⁵¹ εἶπεν] Not specified as Peter (cp. Mark xiv. 47. Luke xxii. 50) till St. John wrote xviii. 10, an evidence of the comparative lateness of St. John's Gospel.

⁵³ οἱ λαβόντες μάχαιραν] i. e. they who take it of their own motion, without authority from God, Who alone gives commission to bear the sword (Rom. xiii. 4), they shall perish by the sword of divine retribution. Cp. Gen. ix. 6.

⁵³ δώδεκα λεγεῶνας ἀγγέλων] Twelve legions of Angels, in lieu of twelve Apostles. (Jerome.)

⁵⁶ τούτο—πληρωθῶσιν] The Passion of Christ is the Pleroma of Prophecy.

⁵⁷ κρατήσαντες] See on Luke xxii. 54.

— Καϊάφαν] After He had been before Annas. See that incident supplied by John xviii. 13.

— ὅπου οἱ γραμματεῖς] i. e. the Great Sanhedrim of seventy with the President (Numb. xi. 16). The members were the High Priest; the High Priests emeriti; the twenty-four Presidents of the twenty-four *ἐφημερίαι* of Priests (called *ἀρχιερεῖς*); Heads of Tribes or Families, πρεσβύτεροι and γραμματεῖς. (Cp. Mishna Cod. Sanhedrim, cap. 1. Selden de Synedrio. Jahn, Archæol. § 244. Wieser, R. W. ii. 551.)

ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, καὶ τὸ συνέδριον ὄλον, ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν, ⁶⁰ καὶ οὐχ εὔρον· καὶ, ὁ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον. Ὑστερον δὲ προσελθόντες δύο ψευδομαρτύρες ⁶¹ εἶπον, (⁸⁰⁹ V) Οὗτος ἔφη, Ἰδύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομηῆσαι αὐτόν. ⁶² Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη τί οὗτοί σου καταμαρτυροῦσιν; ⁶³ ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζώντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. (⁸¹⁰ I) ⁶⁴ Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἠ ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. (⁸¹¹ VI) ⁶⁵ Τότε ὁ ἀρχιερεὺς διέβρῆξε τὰ ἱμάτια αὐτοῦ, λέγων, ὅτι ἐβλασφήμησε, τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. ⁶⁶ τί ὑμῖν δοκεῖ; (⁸¹² II) οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανάτου ἐστὶ. (⁸¹³ I) ⁶⁷ Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐβράβισαν, ⁶⁸ λέγοντες, (⁸¹⁴ I) Ἰπροφήτευσον ἡμῖν, Χριστὲ, τίς ἐστὶν ὁ παῖσας σε; ⁶⁹ κ' Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ⁷⁰ ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ οἶδα τί λέγεις. (⁸¹⁵ I) ⁷¹ Ἐξεληθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ, καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. ⁷² καὶ πάλιν ἠρνήσατο μεθ' ὄρκου, ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. ⁷³ Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ. ⁷⁴ m Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν, ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησε. (⁸¹⁶ II) ⁷⁵ Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, Ὅτι ὁ πρὶν ἀλέκτορα φωνήσαι, τρίς ἀπαρνήσῃ με· καὶ ἐξελεθὼν ἔξω ἔκλαυσε πικρῶς.

60. οὐχ εὔρον] The second οὐχ εὔρον is cancelled by some Editors; but in solemn matters the Holy Spirit often uses *Repetition*. Cp. on Acts x. 16. And the repetition here shows the eagerness of the search—and its vanity.

61. καταλύσαι τὸν ναόν] See John ii. 19. Our Lord did not understand them as to the meaning of this saying, which was cast in His teeth even on the cross (xxvii. 40). Their time of trial was past.

63. ἐξορκίζω σε] Our Lord, who had before been silent and answered nothing, being adjured by the High Priest *officially*, replies.

On the practical inferences from this, as to the legality of Oaths in Courts of Justice, see *Bp. Andrews*, de Jurejurando, Lond. 1629, p. 92: "Bellum et Jusjurandum spontanea, mala sunt; et ut bona sint, *ἱσακτά* esse debent, id est, pressa et expressa (ut scilicet *Augustinus* de Juramentis) vel auctoritate deferentis vel saltem *duritie non credentis*." See above, v. 34.

64. ὄψεσθε] As Daniel has prophesied, vii. 13. Our Lord said this *δικαιῶς*, i. e. referring to Himself, as in that other reference to Daniel, Matt. xvi. 18, *ἐπὶ ταύτῃ τῇ πέτρῳ*, κ.τ.λ. Thou, O Caiaphas, and ye, O Priests, who sit there to judge Me, will then be summoned to stand before My judgment-seat.

65. διέβρῆξε τὰ ἱμάτια] St. Mark has *διέβρῆξε τοὺς χιτῶνας*. The plural appears to be according to Hebrew usage (cp. Mark v. 30. John ix. 23; xiii. 4. Acts xviii. 6). "Hebraei" (says *Rosenmüller*, on John xiii. 4) "*pallium plurali numero τῶν et τῶν notarunt quia hac vestis magnificentior.*" Cp. *Shroeder*. Inst. Ling. Hebr. p. 130, and pp. 236, 237. *Glass*. Phil. Sac. p. 285.

The High Priest Caiaphas did what was unlawful for a High Priest to do in a private grief (Lev. x. 6; xxi. 10). To him the declaration of the Son of Man's coming hereafter to judgment, was a worse woe to him than the loss of a son. He, the High Priest of God, was conspiring against the True High Priest. Perhaps, also, there was something significant in the act, showing that the Priesthood itself was now about to be rent from him and the Jewish Nation. (*Jerome, Chrys.*)

— *ἔβλασφήμησε—βλασφημίαν]* Here is an instance of an use of the word *Blasphemy*, for assumption of what belongs to another, especially to God, see ix. 3. This use is frequent in the Apocalypse, ii. 9; xiii. 1, 5, 6; xvii. 3. For the cause of the High Priest's imputation of *blasphemy*, see on xvi. 14.

66. θανάτου] By the Law (Lev. xxiv. 13, 16) it would have been by *stoning*. As St. Stephen was stoned (Acts vii. 58), and as

Christ Himself had been menaced with stoning (John viii. 59; x. 31), for what they called blasphemy. But God ordered that the death of Him Who was the true Paschal Lamb, should not be by *stoning*, but by crucifixion; a death not usually inflicted by the Jews, but a *heathen* punishment, and yet, wonderful to say, precisely typified in the slaying and death of the Paschal Lamb (Exod. xii. 9), and that without the breaking of a bone (Exod. xii. 46). See the parallel between the killing of the Lamb and crucifixion, traced by *Justin Martyr*. Dial. Tryphon. § 40.

69. ἔξω ἐκάθητο] Some Editors read *ἐκάθ. ἔξω*, but without sufficient authority; and the emphatic word here is not *ἔξω*, but *ἐκάθητο*. While His Master was standing before the High Priest, and undergoing these indignities, he *ἔξω ἐκάθητο*.

— *μία παιδίσκη]* A special one, for she kept the door. See John xviii. 17.

71. ἄλλη] For the reconciliation of a seeming discrepancy here, see on John xviii. 25.

— *αὐτοῖς ἐκεῖ]* So the best MSS. *Elz. τοῖς ἐ.* The sense is, she says to persons stationed at the πυλῶν (i. e. officials) there,—not to all that were there. On this use of *αὐτοῖς*, see Matt. xii. 15; xix. 2. *Winer*, Gr. Gr. p. 133.

72. μεθ' ὄρκου] Peter volunteers an oath, and denies Christ with one. Our Lord is put on His Oath by the High Priest, and confesses Himself to be Christ. See above, v. 63.

73. ἡ λαλιά σου] St. Peter was now terrified by a woman, and was not able to speak his own Syro-Chaldaic language with correctness, and he denies Christ. But *afterwards*, when Christ was glorified, and the Holy Ghost was given, he was enabled to confront and confound those who slew Christ, and to convert three thousand Jews from every country under heaven by his eloquence in *their* languages. See on Acts ii. 24—41.

75. ἐκλαυσε] Even soon after he had received the Holy Communion he denied his Master. But he repented, and was pardoned. Hence then we may confute the Novatians, who refuse to restore those who fall into grievous sin after Baptism and the Holy Communion. And St. Peter's sin, and the sins of other saints, are written in Holy Scripture that we may not be high-minded, but fear; and that when we fall into sin we may repent. (Cp. *Theophyl.*, Mark xiv. 72.) The grace given in the Holy Communion was *improved* by St. Peter into the means of godly repentance; but it was *perverted* by Judas to his own destruction. It was used as medicine by the one; and was abused into poison by the other.

XXVII. ⁽⁸¹⁷⁾ ¹ Ἀρχὴ δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν, ⁽⁸¹⁸⁾ ² καὶ δῆσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

⁽⁸¹⁹⁾ ³ Τότε ἰδὼν Ἰούδας, ὁ παραδιδὼς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, ⁴ λέγων, Ἐμάρτον παραδὸς αἷμα ἀθῶον. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ ὄψει. ⁵ ^c Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγατο. ^c 2 Sam. 17. 23. ⁶ ^d Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον, Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι. ⁷ Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. ⁸ ^e Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος ἕως τῆς σήμερον. ⁹ ^f Τότε ἐπληρώθη τὸ ῥηθὲν ^f Zech. 11. 13.

CH. XXVII. 2. Ποντίῳ Πιλάτῳ] The successor of Valerius Gratus, as Procurator of Judæa (*Tacit. Ann.* xv. 54, "Christus, Tiberio imperante, per Pontium Pilatum Procuratorem supplicio affectus est." Joseph. *Ant.* xviii. 4); he held that office from A. D. 25 to A. D. 36; he was deprived of it for cruelty, and is said to have destroyed himself at Vienne, in Gaul, in the first year of the Emperor Caligula. See *Euseb.* ii. 7, and *Br. Pearson* on the Creed, Art. iv., who observes, as an eminent act of the providence of God, that the full power of Judicature in Judæa (*jus gladii*) was left in the hands of the resident *Procurator*, which was not usually the case.

The Procurator's residence was at *Cæsarea*, but he had come to Jerusalem for the Passover, to maintain order in the city.

3. μεταμεληθεὶς] He does not say μετανοήσας. On the difference between true and false repentance, see *Br. Sanderson*, iii. 13—25.

— τὰ τριάκοντα ἀργύρια] σίκλοι, or shekels (see above, xxvi. 15). A shekel was two drachmas (*Gen.* LXX. xxiii. 15, 16), or two denarii. See xvii. 24, and *Winer*, *Lex.* i. 266; ii. 445.

4. αἷμα ἀθῶον] more than an innocent man. I am guilty of his blood,—εἰς τὸ χυθῆναι. (*Euthym.*)

5. ἀπήγατο] See on Acts i. 17, and cp. the ancient author adv. Cataphryg. in *Romih.* R. S. ii. 188, λόγος ἀναρτήσασαι ἑαυτοῦς, Ἰουδα προδότην δίκην—καὶ δεικνυθῆναι κακῶς τελευτήσας.

The following, on the death of Judas, from *Leo M.* (*Sermo* lii. p. 121), contains some important historical statements, as well as doctrinal truths. "Unde scelerator omnibus, Juda, et infelicio extitisti, quem non penitentia revocavit ad Dominum, sed desperatio traxit ad lacum? Expectasses consummationem criminis tui; donec sanguis Christi pro omnibus funderetur peccatoribus, informis lethi suspendium distulisses. Cumque conscientiam tuam tot Domini miracula, tot dona torquerent, illa saltem te a precipitio tuo revocassent, quam in *Puschali cœnâ* jam de perfidiâ tuâ signo divinis scientiis detectus acceperas. Cur de ejus bonitate diffidis, qui te à corporis et sanguinis sui communionem non repulit? qui tibi ad comprehendendum se cum turbis et armatorum (*Joan.* xviii. 5) cohorte venientis, pacis osculum non negavit? Sed homo inconvertibilis, *spiritus vadens et non revertens*, cordis tui secutus es rabiem, et stante diabolo à dextris tuis, iniquitatem, quam in sanctorum omnium armaveras caput, in tuum venientem retorsisti: ut quia facinus tuum omnem mensuram ultionis excescerat, te paveret impietas tua iudicem, te pateretur tua pœna carnicifem."

Judas, a type of the Jews, in his sin and end. See on Acts i. 20.

6. κορβανᾶν] Hebr. קרבן (*korban*); from root קרב (*karab*), *appropinquans*; and in Hiphil קרבן (*kibrân*), *appropinquare fecit*; i. e. *oblatio*; whence *Corban* is either an offering (*Mark* vii. 11) or *oblatio*; or the place where oblations were received,—the *Treasury* of the Temple, as here.

If the money had been cast into the treasury, the circumstance of the betrayal would not have been so notorious; but by the purchase of the field they perpetuated its memory to posterity, and fulfilled the prophecy; and thus they did with deliberation—having called a council—and so they bear public testimony against themselves. (*Chrys.*)

8. ἀγρὸς αἵματος] *Akel-dama*. See Acts i. 19.

— ἵνα] *Benzel.* Cp. xxviii. 15. In both these cases the clause follows an aorist, indicating that the act then begun had been continued without interruption till the time of the writing of the Gospel. It does not necessarily intimate a long time; for it was a remarkable circumstance, that the Rulers of the Jews in one case were not able, in the other were not willing, to put an end, even after a short interval, to what reflected so much disgrace on themselves. It also shows a continuity of knowledge on the part of the Evangelist.

9. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερειμίου] Not now read in *Jeremias*, but in *Zechariah* xi. 12, 13.

The Messiah is introduced asking for the wages due to Him as *Shepherd* of His people; and the wages paid Him are thirty pieces of silver; and Jehovah says to Him, "Cast them to the Potter¹, a goodly price at which I have been priced by them!"

Thus then Jehovah identifies Himself with the Shepherd—the Messiah—and speaks of this contempt shown to the Messiah as an insult to Himself. "Then I took the thirty pieces of silver and cast them in the House of Jehovah to the Potter."

No one can doubt the general adaptation of this prophecy to the death of Christ, the *Good Shepherd* laying down his life for His sheep. (*John* x. 11. 15.)

It is the practice of the Holy Ghost, especially in St. Matthew's Gospel, written primarily for Hebrew use, to give the *sensus* rather than the exact words of the Hebrew Prophecies, which He Himself had dictated in the Old Testament (see above, on ii. 23); and in this passage He intimates, that though the parties concerned in the present transaction recorded in the Gospel were *Judas* and the *Priests*, yet all that was done by them in the rejection of Christ, was foreseen by God, and was done with "His determinate counsel and foreknowledge." (*Acts* ii. 23.) As *St. Augustine* says, "Pater tradidit Filium; Ipse seipsum tradidit pro nobis; et Judas tradidit."

But how is it to be explained, that a prophecy written by *Zechariah* is ascribed by St. Matthew to *Jeremiah*?

If (as some do not scruple to say²) St. Matthew had written *Jeremiah* by mistake, such an error as this—in a matter obvious to every reader of the Old Testament—would have been pointed out to him by those who read his Gospel in primitive times, and the text would have been corrected accordingly, and have been so read in the Church. For (as *Antiquity* testifies) St. Matthew published his Gospel originally in *Hebrew*, and afterwards in Greek. The present Gospel is a *Translation* of that Hebrew original. The error (if error it had been) would have been pointed out in the first edition—the *Hebrew*—and would never have appeared in the second edition—the *Greek*. Such errors, committed by *Historians* and *Editors* in their first editions, are amended in subsequent revisions; and if this had been an error, it would not now stand in the transcripts of the Gospel.

(*Cp. Aug. de Consens. Ev.* iii. 7.)

It is observable, that though the Prophet *Zechariah* is three times quoted by St. Matthew (xxi. 5; xxvi. 31; xxvii. 9), he is never quoted by name; nor is he even once quoted by name in the whole of the New Testament. Indeed, the Holy Spirit in the Gospels, in quoting the prophecies, is not accustomed to particularize the names of the Prophets by whose instrumentality He had delivered them; and thus it is probable He intends to teach, that all prophecies proceed from *One Spirit*, and that those by whom they were uttered are not sources, but only *channels* of the same Divine truth.

For a similar reason, it may seem, the Holy Spirit in the New Testament often combines prophecies spoken by *different* Prophets in the Old Testament, and introduces them as spoken by "the Prophet," or by one of the two Prophets, and treats them as coming from the same Author. See, for instance, *Matt.* xxi. 45, in which passage we see that a prophecy of *Zechariah* is coupled with one of *Isaiah*, and both are said to be διὰ τοῦ προφήτου. So *Matt.* xxi. 13 is formed out of *Isa.* lvi. 7, and *Jer.* vii. 11. *Cp. Glass.* Phil. Sac. p. 960, and *Junii Parallela*; and the *Parallela* in Mr. Grinfield's *Editio Hellenistica* N. T. Lond., 1843. So He speaks of what is written in *one Prophet* (e. g. *Habbakuk* i. 5), as "written in the Prophets." *Acts* xiii. 40. Again, in quoting two prophecies, written by two Prophets, He mentions only *one* of the two Prophets. See *Mark* i. 2.

We may infer from the manner in which the Prophets of the Old Testament are treated by the Holy Spirit in the New, that He designed to teach us that, as in the Gospel *Paul* is nothing, and *Apollos* is nothing, so, in the Old Testament, *Jeremiah* is nothing, *Zechariah* is nothing, but God's ministers, holy men, who all spake as they were moved by the Holy Ghost (*2 Pet.* i. 21); and that there are diversities of gifts, but the same Spirit; and diversities

¹ The LXX has *χρυσουργῶν*, for an explanation of which see *St. Cyril*, *Hieros. Cat.* 13, pp. 188, 189.

² e. g. *Mezer*, p. 464; and *Alford*, p. 265, who says, "The citation is not from *Jeremiah*, and is probably quoted from memory and inaccurately.

We have similar mistakes in the apology of St. Stephen, *Acts* vii. 4. 16. Various modes have been resorted to of evading this which are not worth recounting."

As to the supposed mistakes in St. Stephen's speech, see Note there.

διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ νιῶν Ἰσραήλ, ¹⁰ καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

g Mark 15. 2, &c.
Luke 23. 3.

(⁸²⁰/I) ¹¹ ε' Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπερώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. (⁸²¹/IV) ¹² h Καὶ, ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, ¹ οὐδὲν ἀπεκρίνατο. ¹³ Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; ¹⁴ Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

h John 18. 37.
1 Tim. 6. 13.
1 ch. 28. 63.
John 19. 9.

k Mark 15. 6, &c.
Luke 23. 17.
John 18. 30.

(⁸²²/II) ¹⁵ k Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον (⁸²³/IV) ¹⁶ εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.

l Acts 3. 13.

¹⁷ Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέτετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ¹⁸ ¹ ἤδει γὰρ, ὅτι διὰ φθόνον παρέδωκαν αὐτόν. (⁸²⁴/X) ¹⁹ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε

m Mark 15. 11, &c.
Luke 23. 18.
John 18. 40.
Acts 3. 14.

πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. (⁸²⁵/I) ²⁰ m Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. ²¹ Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέτετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον Βαραββᾶν. (⁸²⁶/I) ²² λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ

of ministries and operations, but it is the same God which worketh all in all. (1 Cor. xii. 6.)

Again, in the New Testament, the Holy Spirit sometimes cites Prophecies which were delivered of old to the world, and of which we have no written record in the Old Testament. See Jude 14.

Also, there appears to have been a tradition among the Jews that prophecies now read in Zechariah had been in the first instance delivered by Jeremiah; for it was a saying current with them, "Zechariam habuisse Spiritum Jeremias." (See *Surenhus*, p. 282.) And the words quoted by St. Matthew were seen by St. Jerome in a copy of Jeremiah used by the Nazarenes. See also *Rosenm.*, "Huic sententiæ favet locus insignis Lectionarii Coptici a cel. *Woide* notatus." Vid. *Michælis*, *Bibl. Orient.* iv. 288. Cp. *Hammond*, p. 135. *Buryon*. *ad loc.*

On the whole, there is reason to believe¹ with *St. Chrysostom* and *Eusebius* (D. E. x. 5), that the prophecy which we read in Zechariah (xi. 12, 13) had, in the first instance, been delivered by Jeremiah; and that by referring here not to Zechariah, where we read it, but to Jeremiah, where we do not read it, the Holy Spirit teaches us not to regard the Prophets as the *Authors* of their prophecies, but to trace their prophecies backwards and upwards, flowing in different channels from age to age, till we see them all at length springing forth from the one living Fountain of wisdom and knowledge,—the Divine Well-spring of Inspiration in the Godhead Itself².

Thus this passage, like others in the Written Word of God, appears to be set (as the Incarnate Word is set), for the fall and rising of many in Israel (Luke ii. 34). They are set for our moral probation, which supposes difficulty, "ut fides, non mediocri præmio destinata, *difficultate* constaret" (*Tertul.* *Apol.* 21). And so these difficulties are the leaves and flowers of which the crown of glory is woven. They are set for our *fall*, if with a partial eye to single difficulties, and without due regard to the general evidence and scope of Revelation taken as a whole, and presuming too much on ourselves, we thence take occasion to deny the Inspiration of the Gospels. They are set for our *rising*, if we thence are led to distrust ourselves, and to feel the weakness of our own faculties, and our need of divine grace, to exercise humility and faith, to recognize the same Spirit speaking by all the Writers of Holy Scripture, and to look forward with patience and hope to the time when all that is dark in Holy Scripture will be cleared away, and we shall see the truth as it is, and know even as we are known (1 Cor. xiii. 12).

1L. ἐν λέγεισι] See xxvi. 64. John xviii. 37; and 1 Tim. vi. 13.

16. Βαραββᾶν] From βᾶ (bar), *filiius*, and πατὴρ (pater), *pater*. They

¹ Various other replies to the question here considered may be seen in *Glass*, *Philol. Sacra*, p. 89, and in *Surenhus*, *Karallagh*, p. 280. *Cornelius à Lapide* in *Zechar.* xi. 12. *Dr. Jackson* on the Creed, book viii. ch. xxvii. *Minterl.* *Lexicon* voc. Ἱεραμίας. *Archbishop Newcome* on *Zech.* xi. 13. *Hengstenberg*, *Christologie* ii. 258. 465.

Some (e. g. *Olshausen* here) suppose the text of St. Matthew to be corrupt; others, that our Lord mentions *one* Book for *all* of the same class; thus He speaks of "the Psalms," for *all* books of the same class; i. e. the Hagiographa (Luke xxiv. 43): viz. Psalms, Proverbs, Ecclesiastes, Canticles, Job, Ezra, Esther, Chronicles. See *Bp. Cress* on the Canon,

rejected the True Son of the Father, and chose a robber, who bare the name of Father's Son, in His place.

In some MSS. and Versions there is a remarkable reading here, i. e. Ἰησοῦν prefixed to Barabbas; and this is received by *Tisch.* in the text, and approved by *Fritzsche*, *Meyer*, and others. "Codices ante Origenem habuerunt Ἰησοῦν Βαραββᾶν." (*Rosenm.*)

If this reading is correct (and it is not improbable), the contrast is still more striking. Whom will ye? Jesus who is called Barabbas, or Jesus Who is called Christ, the Son of the Living God?

19. ἐπὶ τοῦ βήματος] The cause itself was heard in the *prætorium*, or palace of the Governor, but judgment was pronounced from the *βήμα*, or *tribunal*, which was in an elevated place outside the *prætorium*.

— ἡ γυνὴ αὐτοῦ] Whose name is said to have been Procla, or Claudia Procula. (*Nicéph.* i. 30. *Evang. Nicod.* 2. *Libr. Apocryph.* ed. *Thilo*. p. 522, sqq.)

In the whole history of the Passion of Christ no one pleads for Him but a woman—the wife of a Heathen.

How many things took place that ought to have made the Chief Priests pause! Together with the examination and inquiry by Pilate came this dream of his wife; sent to her perhaps because she was holier than her husband, and because, if sent to him, it might never have been divulged. And not only did she see the vision, but *suffered many things*, in that very night, because of Christ. Pilate desired to let Him go, but they importuned to have released unto them a notable prisoner—one infamous for his crimes—and preferred Barabbas to the Saviour of the World. (*Cærys.*)

Observe how many things were done by Christ to deter the Jews from this sanguinary deed. They saw Pilate washing his hands; they heard his protest of Christ's innocence; they saw the death of Judas the Traitor, stung in conscience for betraying Him; they beheld the majestic silence of Christ, and yet they prefer Barabbas to Christ, and imprecate a curse on themselves and their children. This curse is still of force upon the Jews even to this day; as *Isaiah* says (i. 15), "When ye make many prayers, I will not hear: your hands are full of blood." This is the legacy which the Jews have bequeathed to their posterity, "His blood be upon us and upon our children!" (*Jerome.*)

Barabbas the murderer and robber is acquitted by the Jews, and Jesus is killed by them. But He is acquitted by the voice of Pilate's wife, and is pronounced innocent by Pilate, the Roman Governor, and is acknowledged by the Roman centurion to be "truly the Son of God." The act of the Jews was suggested by the Evil One, who still reigns over them, and therefore they cannot have peace. (*Jerome.*)

pp. 12. 21, 22.

² *Comp. St. Aug.* de *Consens. Evang.* iii. 7. *St. Jerome* says, ad *Pammachium*, vol. iv. p. 251, "Accusant Apostolum Matthæum falsitatis quod nec cum Hebraico nec cum Septuaginta congruat Translatoribus, ac quod his majus est *error* in nomine, pro Zechariâ quippe Jeremiam positum—Sed absit hoc de pedisequo Christi dicere!"

St. Jerome then refers to another passage of Zechariah, where the Evangelist leaves the precise words of the Prophecy. See *Matt.* xxvi. 31. And he says, "Sermonum varietas Spiritus unitate concordat."

πάντες, Σταυρωθήτω. ²³ Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω. ⁽²²⁷⁾ ²⁴ Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, ἠλαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ^{n Deut. 21. 6.} ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς ὄψεσθε ²⁵ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Ὁ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. ⁽²²⁸⁾ ²⁶ Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, ^p τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

⁽²²⁹⁾ ²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὄλην τὴν σπιείραν. ²⁸ καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, ²⁹ καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. ⁽²³⁰⁾ ³⁰ καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ. ³¹ καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. ⁽²³¹⁾ ³² Ἐξερχόμενοι δὲ εἶδρον ἄνθρωπον Κυρηναῖον, ὀνόματι ^q Σίμωνα· τούτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

⁽²³²⁾ ³³ Καὶ ἔλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος Κρανίου τόπος, ⁽²³³⁾ ³⁴ ἔδωκεν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον καὶ γευσά-

^{23.} ἔκραζον] Then were fulfilled the words of Isaiah (v. 7), "He looked for judgment, but behold oppression; for righteousness, but behold a cry." (Jerome.)

^{24.} ἀπενίψατο τὰς χεῖρας] His hands, but not his heart. He was guilty of crucifying Christ, by delivering to be crucified Him Whom he pronounced innocent; and so in delivering up Christ he condemned himself. Sense of guilt made him a coward (see John xix. 12).

^{26.} φραγελλώσας] as was usually done to slaves before crucifixion. See *Kuini*. here.

On the time of the scourging see on Luke xxiii. 16. Cp. John xix. 1.

Φραγελλῶν vox origine Latinâ, id. qd. *mastrigoum* xx. 19. Joan. xix. 1. Flagella erant aculeata, ossiculis pecuinis fere catenata, unde *horribile flagellum* dixit Horat. Sat. i. 3. 119. Flagellis cædebantur apud Romanos *vergi* (*iberi virgii*) et fere capite damnati, nudi et ad columnam adstricti, antequam in crucem agerentur. Cic. Verr. v. 66. *Facilius est vinciri civem Romanum, scelus verberari, prope patriiudicium noceri, quid dicam in crucem tollere?* Liv. xxxiii. 36. *Cinjuratio servorum—multi occisi, multi capti*, alios verberatos cruci affixit, qui principes conjurationis erant. Val. Max. i. 7. *seruum verberatus pulsatum sub furca ad supplicium egit*. Pilatus ergo more Romano- rum penam flagellorum Christo in crucem agendo irrogabat. Attamen cum flagellis esset cæsus, ultimâ vice tentabat Procurator, an ad commiserationem flectere posset Judæorum animos, ideoque Jesum flagellatum in conspectu populi producebat, sed rursus eum spes fallerebat, denuntiabant ei Cæsaris iram; hanc metuens, eum in crucem agi jussit, coll. v. 31. Joh. xix. 12, seq. (*Kuini*.)

According to the Roman laws, they who were to be crucified were first scourged. Jesus was delivered to the soldiers, and thus that most holy body was torn by the scourge. But this was done that "by His stripes we might be healed" (Isa. liii. 5). (Jerome.)

^{27.} στρατιῶται—σπιείραν] "Marc. xv. 16 dicuntur οἱ στρατιῶται *milites prætoriani*. τὸ πραιτώριον vox origine Latinâ, est *domus, palatium Procuratoris*. Hoc prætorium fuerat olim regis Herodis, in superiori urbis parte magnificè exstructa, ex qua aditus patebat in arcem Antoniam, tem plo junctam, vid. Joseph. Ant. xv. 9. 3. B. J. i. 21. 1; v. 4. 3. Procuratores Romani, qui Cæsares debebant, quotiescunque iis Hierosolymis versandum esset, hoc palatium sibi delibebant domicilium.

"Tribunal erat extra prætorium v. 19, abducebatur ergo Jesus in interiorem partem prætorii, in aulam. *συνήγαγον ἐπ' αὐτὸν ὄλην τὴν σπιείραν, totam cohortem ad eum illudendum coegerunt*. *Cohortem Romanam*, quæ erat decima pars legionis, et constabat quadringentis viginti quinque militibus, interdu sexcentis, etiam mille, si legiones majores erant, vid. *Lipsius de Militiâ Romanâ* i. 4. Joseph. B. J. iii. 4. 2. Quinque cohortes Cæsares erant, una Hierosolymis, eadem- que major, tempore festi Paschatos, vid. Joseph. B. J. ii. 16. 6; v. 5. 8. Act. xxiii. 23." (*Kuini*.)

^{28.} χλαμύδα] 'Sagum,' paludamentum, a round military cloak of dyed wool, fastened on the right shoulder with a fibula, so as to cover the left side, and thrown over the other dress.

—κοκκίνην] As military Imperator, or King—in mockery. It is called *πορφύρα* by St. Mark xv. 17, and was probably of scarlet, with purple clavi, or stripes. See *Evætop*. ix. 26. *Winer*, Lex. i. p. 664.

All these things, done in mockery, were so ordered by God as to have a divine meaning. He is clothed in scarlet and purple, for He

is a military Conqueror and King; He is crowned with thorns, for He has a diadem won by suffering, the diadem of the world; He has a reed in His Hand, for He wields a royal Sceptre, earned by the weakness of humanity (see Phil. ii. 8—11). The cross is laid on His shoulder, for this is the sign of the Son of Man, the trophy of His Victory, by which He takes away sin and conquers Satan; His titles are inscribed on the Cross, "King of the Jews," for He is the Sovereign Lord of Abraham and all his seed. In all these circumstances, as St. Hilary says, He is worshipped while He is mocked. The purple is the dress of royal honour; His crown of victory is woven with thorns. As St. Ambrose says (in Luke xxiii. 11), "*illudentes, adorant.*"

^{28.} Κυρηναίων] The Cyrenians, who had now come up to the Passover, had a synagogue at Jerusalem. Cp. Acts ii. 10; vi. 9.

—ἠγγάρευσαν] See above, v. 41. Mark xv. 21. His Cross was laid on a stranger. The Jews were not worthy to bear it. (*Hilary*.)

—ἵνα ἄρῃ] Criminals were obliged to carry their own cross to the place of execution. It is probable that when our Lord was oppressed by the burden, the soldiers, meeting Simon coming from the country, pressed him into the service as a Disciple of Jesus.

^{33.} Γολγοθᾶ] from *rad. ḡl* (*galal*), *voluit*; whence the word *Gilgal*, *Golgotha*, and euphonice *Golgotha*, a rolling; and *Gulgoleth*, a skull (2 Kings ix. 35), from its roundness.

Golgotha was outside the walls of the city (Heb. xiii. 12), and probably on the N.W. of Mount Zion. See *Williams*, Holy City, p. 253. Some Expositors suppose that Golgotha derived its name from its conical form (*Reland*, *Palæst.* p. 860), and that for this reason it is called *κράνιον* by St. Luke, xxiii. 33; there is no evidence from *Scripture* that it was a *hill*. (Cp. *Stanley*, Palestine, p. 454.)

There was an ancient tradition (see *Origen*, *Tertullian*, *Athanas.*, *August.*) that the bones of Adam had been buried there. *St. Jerome* is of opinion that it was called Calvary because it was a place of public executions, and many head-sculls of criminals who had been beheaded might be seen there, perhaps exposed in *terrorem*.

Perhaps by recording the name *Golgotha*, the Holy Spirit may intend a reference to the words of Joshua the type of Jesus, at the hill *Gilgal*, when he circumcised the people (Josh. v. 9), and had his camp. "Behold, I have to-day rolled away (τῆς) the reproach of Egypt; therefore the name of the place is called *Gilgal*. And by our Jesus at *Golgotha* the shame and guilt of sin was rolled away from the Israel of God; and there—where He was crucified—was His camp;—for He conquered by the Cross.

Observe, our Lord was crucified on Golgotha, and He ascended into heaven from the Mount of Olives. The Sun of Righteousness went down in the west, and arose to heaven on the east of Jerusalem.

^{34.} ὄξος μετὰ χολῆς] *oleum isemuriamium* (Mark xv. 23),—i. e. bitter. Ps. lxxix. 21, "sive quod aversaretur malitiam; sive quia volebat majorem pati sitim in cruce, ut nobis mortificationis vivum daret exemplum." (*à Lapide*.)

Perhaps, that it might not be said by His enemies that He had not suffered all the agonies of crucifixion, and that some drugged potion had been given Him by His friends to stupify His senses, and to deaden His pain till just before He died (see below, v. 48. John xix. 28), and so He would not drink. Such potions were often given to those who were crucified. See *Lightfoot*. "Vinum myrrhâ conditum mentem turbat. Solebant supplicio afficiendis porrigere vinum, herbis temulentiam procreantibus mixtum, quod minùs sentirent do-

o Deut. 19. 10.
Josh. 2. 19.
1 Kings 2. 32.
2 Sam. 1. 16.
Acts 3. 17, 18.
& 5. 28.
p Isa. 53. 5.
Mark 15. 15, &c.
Luke 23. 16, 21,
25.
John 19. 1, 16.

r Mark 15. 22, &c.
Luke 23. 33, &c.
John 19. 17, &c.
s Ps. 69. 21.
ver. 48.

μενος οὐκ ἤθελε πιεῖν. ⁽³⁸⁴⁾³⁵ Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, ⁽³⁸⁵⁾³⁶ Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον ⁽³⁸⁵⁾³⁷ καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ, ⁽³⁸⁶⁾³⁸ καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. ⁽³⁸⁶⁾³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο ληστὰι, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

† Ps. 22. 18.

u Ps. 22. 7, &c.
& 109. 25.
Mark 15. 29, &c.
Luke 23. 35, &c.
v ch. 26. 61.
John 2. 19.

⁽³⁸⁷⁾³⁹ Ὅι δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινουῦντες τὰς κεφαλὰς αὐτῶν ⁽³⁸⁸⁾⁴⁰ καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν εἰ Τίος εἰ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. ⁽³⁸⁸⁾⁴¹ Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες, μετὰ τῶν γραμματέων καὶ πρεσβυτέρων, ἔλεγον, ⁽³⁸⁹⁾⁴² Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι εἰ βασιλεὺς Ἰσραὴλ ἐστὶ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτῷ. ⁽³⁸⁹⁾⁴³ πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν, εἶπε γάρ, Ὅτι Θεοῦ εἰμι Τίος. ⁽³⁹⁰⁾⁴⁴ Τὸ δ' αὐτὸ καὶ οἱ ληστὰι, οἱ συσταυρωθέντες αὐτῷ, ὠκείδιζον αὐτόν.

w Mark 15. 33,
&c.
Luke 23. 44.

⁽³⁹⁰⁾⁴⁵ Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης. ⁽³⁹¹⁾⁴⁶ περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἥλι, Ἥλι, λαμὰ σαβαχθανί; τοῦτ' ἐστὶ Θεέ μου, Θεέ μου, ἵνατί με

lores. Tr. Sanhedrin c. 6. *Dirit R. Chasda: qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus, quia dictum est Prov. xxxi. 6, Dale sicram perituro, et vinum illis qui sunt amaro animo.* Merillius. *Casaubonus*, Exercit. Antibar. xvi. 80. "Jesus verò, qui doloris sensu rationisque usu privari hoc modo volebat, sed animo forti fatum subire volebat, vino leviter degustato, calicem epotare recusabat." (*Knia.*)

^{35. σταυρώσαντες}] For a description of the cross and of crucifixion, see Bp. Pearson on the Creed, Art. iv. and the Notes. That the feet were nailed as well as the hands, see *Justin* c. Tryphon. 97. *Tertullian* c. Marcion. iii. 19. *Plaut.* Mostell. ii. 1. 13. Cp. Pa. xxii. 17. Luke xxiv. 39.

See on Luke xxiii. 33.
"Per lignum servi facti sumus; per crucem liberi." (*Aug.*)
"Ut non sibi sed omnibus vinceret Christus, manus in cruce tetendit." (*Ambrose.*)

"Ipsa species crucis, quid est nisi forma quadrata mundi? unde S. Apostolus, (Ephes. iii. 18) quæ sit altitudo et latitudo amoris Christi." (*Hieron.*) See John xii. 32.

"Crux patientis fit cathedra docentis, et tribunal judicantis, et currus triumphantis." (*Aug.*)

On the Passion of our Blessed Saviour, see *Leo M.* Serm. l.—lxviii. *St. Cyril.* Hieros. Catech. 13, p. 182—203. Dr. *Barrow's* Sermon xxxii. vol. ii. p. 206, and vol. v. p. 566—603; and Bp. *Andrewes'* Sermons, ii. p. 120—184, and *Westcott* on the Canon, pp. 61. 120, for primitive testimonies concerning it.

— ἵνα πληρωθῇ—*αληθρον*] not found in A, B, D, E, F, G, H, K, L, M, S, U, V—and probably not from St. Matthew.

^{36. ἐτήρουν αὐτόν}] They watched Him. The vigilance of the soldiers and Priests has proved of great use to us, as giving us clearer evidence of the Resurrection, and of Christ's power therein. (*Jerome.*)

^{37. οὗτός ἐστιν—Ἰουδαίω}] See *St. Aug.* in Joan. xix. 19.

Thus by Pilate's voice the Gentile World (represented by him as Roman Governor) replies to the Jews. "Whether ye will or no, Jesus is King of the Jews,—the Lord of all who believe." (*Jerome.* referring to the derivation of the word *Jew*, one who confesses and praises God.)

It is well said by *Dr. Jackson* (on the Creed, bk. vii. c. 32), "The first authorized title of 'King of Judah' after the captivity of king Zedekiah, was that Inscription written on our Saviour's cross by the command of Pilate (the Representative in Judæa of Cæsar, the world's Governor), so that the Jews could not get a change of it in any of the three languages in which it was written. That which the world might conceive was written in jest, the God of Israel made good by making this Jesus, Whom Pilate crucified, both Lord and Christ (Acts ii. 36; iv. 10); that is, a far greater King than Cæsar, whom they acknowledged their only king!"

^{38. δύο ληστὰι}] "Nam crux pœna latronum. Vocabantur ληστῶν et sicariorum nomine qui injussu publico arma cepissent." (*Rosenm.*) These rebels and assassins were executed at the Passover for a public example at that great festival.

^{42. καταβάτω—καὶ πιστεύσομεν}] A false promise. For which was greater, to come down from the cross, or to raise Himself from the dead? He rose again, and ye did not believe. If He had come down from the cross, ye would not have believed. Perhaps the Spirits of Evil suggested these words; for, as soon as the Lord was crucified, they felt the power of the Cross, and that their own power was

broken thereby; they would then that He should come down from the Cross. But Christ remains on the Cross in order to destroy the Devil, and in order that the world may believe and be saved. (*Jerome.*) Cp. 1 Cor. ii. 8.

— ἐπ' αὐτῷ] we will become believers in Him; a stronger expression than the reading of some MSS. π. αὐτῷ.

^{43.}] Quoted by *Clem. Roman.* 16, p. 71.

^{44. ληστὰι}] one of them. See on Luke xxiii. 39. *St. Aug.* de Consens. Evang. iii. 16, and *St. Ambrose* in Luc. lib. x. For similar uses of the plural see above, ii. 20, Acts xvii. 18, and Matt. xxvi. 8, where it is said that "the disciples murmured,"—viz. Judas, one of them, did. Acts xiii. 40, "It is written in the Prophets,"—i. e. in one of them, Habakkuk i. 5.

In the two Thieves, one blaspheming, the other confessing Christ, some of the Fathers see a figure of the "duo populi," the Jew and the Gentile, ἀμφότεροι γὰρ ἄνομοι (says *Theophyl.* in Marc. xv.) ἀλλ' ὁ μὲν ἔθνικὸς ἐγνωμῶν, ὁ δὲ Ἰουδαϊκὸς βλάσφημος.

St. Jerome's remarks here are not unworthy of attention. At first, both the malefactors reviled on Him; but afterwards, one of them (Luke xxiii. 39), moved by the prodigies which he saw (the darkness and the earthquake, &c.), was penitent, and rebuked the other. So, first, Jews and Gentiles reviled Christ; but now the Gentiles repent, and plead with the Jew.

^{45. ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο}] i. e. from twelve o'clock, when our Lord was crucified, to three, when He expired.

Concerning this darkness, which could not have been an eclipse, the moon being then full, see *Jul. African.* in *Routh.* R. S. ii. 297, 298, ἢ σκότος θεοποίητον, *ibid.* ii. 477, and iv. 7. *Euseb.* Chron. ad A. D. 33.

Cf. *Tertullian*, Apol. 21, who appeals for the fact to the Roman Archbishops.

St. Cyril. Hieros. p. 195, sees here a fulfilment of Zech. xiv. 6, 7, and Amos viii. 9.

By πᾶσαν τὴν γῆν, St. Matthew probably meant the Land of Judæa (*Origen.*, *Chrys.*), and see Matt. ix. 26. Luke iv. 25; so that it is not surprising that no mention of it is made in Heathen Historians.

At the first Passover the Hebrews had light in their dwellings, while the rest of Egypt was dark; but now, when the True Passover is killed by them, they are in darkness; and the light of the Gospel is about to be poured on the Gentile world.

Observe, the Passover was to be killed at the full moon. When Christ suffered the moon was full. Christ the Sun of Righteousness illumines the Church typified in Scripture by the moon; and she receives the fulness of her light from the death of Christ.

^{46. λαμὰ σαβαχθανί}] Ps. xxii. 1. Our Lord cries out, "My God, why hast thou forsaken me?" using the words of the Psalmist, in order that He might show with His last breath that He acknowledged the Old Testament. (*Chrys.*)

Our Lord, with His dying breath, taught us to refer this Psalm to the Messiah; it is therefore impiety not to apply it to Him. (*Jerome.*)

It would seem from this, and from Mark xv. 34, Ἠλωι, Ἐλωι, that our Lord used the vernacular, or Syro-Chaldaic words: "Hæc verba deprompta sunt è Ps. xxii. 1, et Jesus, hanc vocem emittens, utebatur dialecto, quæ tunc in Judæa vigeat, atque verba ipsa ut Galilæus pronuntiabat. Pro Ἠλι, Ἠλι, Hebr. הָאֵל, הָאֵל ap. Marc. xv.

ἐγκατέλιπες; ⁴⁷ Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον, Ὅτι Ἡλίαν φωνεῖ οὗτος. ^(843/II) ⁴⁸ * Καὶ εὐθέως δραμῶν εἰς ἕξ αὐτῶν, καὶ λαβῶν σπόγγον, πλῆσας τε ὄξους καὶ περιβέεις καλάμφ, ἐπότιζεν αὐτόν. ⁴⁹ Οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας σῶσων αὐτόν. ^(845/I) ⁵⁰ Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα. ^(844/II) ⁵¹ Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω καὶ ἡ γῆ ἐσειέσθη, καὶ αἱ πέτραι ἐσχίσθησαν, ^(845/X) ⁵² καὶ τὰ μνημεῖα ἀνεφύχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, ⁵³ καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσήλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

^(846/II) ⁵⁴ * Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Θεοῦ Τίος ἦν οὗτος.

^(847/VI) ⁵⁵ * Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἰτινες ἠκούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ, ⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαγδαληνῆ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μητήρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

^(848/I) ⁵⁷ * Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρμαθαίας τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. ⁵⁸ Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀπο-

x Ps. 22. 1. & 69. 21.
Mark 15. 36, &c.
Luke 23. 36.
John 19. 29.

y ver. 36.
& ch. 14. 33.
Mark 15. 39.
Luke 23. 47.

x Luke 8. 23.
& 23. 49.
Mark 15. 40.

a Mark 15. 42—47.
Luke 23. 50—55.
John 19. 38.
Isa. 53. 9.

34, legitur, Ἐλωί, Ἐλωί; quod est Chald. ܐܠܘܝܐ, ܐܠܘܝܐ; Jesus verò pronuntiabat, v. ad xxvi. 73, ܐܠܘܝܐ, ܐܠܘܝܐ. Apud Marcum legitur λαμμά, quia Hebr. et Chald. scribitur ܠܡܡܐ. Pro Hebraico ܠܡܡܡܐ usus est Jesus Chaldaico ܠܡܡܡܐ. (Rosset., *Καία*.)

May not this be an argument also for the use of *νεκρωσίων* Scriptures?

This voice is for our sakes; that we may know that Christ was perfect Man, having a human body and human soul, to the last. He spoke in our name. (*Greg. Naz.* 543. *Athanas.* adv. Arian. iii. pp. 478—480.) And that we should never despair, even if God hides His face from us. For Christ, Who uttered these words, was the Beloved Son in Whom He was well pleased; and with reverence he said, the Father was never more pleased with Him than in this His act of humility and perfect obedience. And He was then heard (Heb. v. 7), and because He was obedient to death, even the death of the Cross, therefore God highly exalted Him, and gave Him a Name above every name (Phil. ii. 9).

48. *καλάμω*] This is probably the stem of the *ὑσσώπος*, mentioned by St. John xix. 29, which grew from a stalk into a tuft; and, the cross not being high, might be reached by a person holding it. Dodonæus de Stirp. iv. 19, "Hyssopus caules erigit dodrantaes aut altiores, duros ac lignosos." See *Mintert* and *Winer* in v.

50. *φωνῇ μεγάλῃ*] To show that He laid down His life by His own will, not from exhaustion of natural force.

He cried with a loud voice, and thus proved the truth of what He had said, No one taketh away My life from Me; I have power to lay down My life, and have power to take it again (John x. 17). Pilate, therefore, wondered that He was so soon dead (Mark xv. 44), and the centurion was the rather led to believe, because He died with power (Mark xv. 39).

This cry rent the veil of the Temple; and opened the graves, and made the house of the Jews desolate. He showed His might by the raising of the dead, and by the quenching of the sun's light, and by the earthquake, and by a revolution in the elements.

He who rent the rocks and shook the earth, could have also destroyed His enemies; but in His mercy He spared them, and wrought these wonders for their conversion, and yet their hearts were hardened. (*Chrys.*, *Jerome*.)

51. *τὸ καταπέτασμα—σχίσθη*] The Veil of the Holy of Holies. "Duo erant templi vela; *exterius*, quo velatum erat Sanctum Sanctorum, quod Hebr. ܦܢܝܦ, ab Alex. *καταπέτασμα* dicitur, alterium *exterius*, quod erat ad introitum templi et Hebr. ܦܢܝܦ, ab Alexandrinis *κάλυμμα* Exod. xxvi. 31. 33. 35, à Philone *ἐπισπαστρον* vocatur. Hoc loco intelligi debet illud velum, quod oppansum erat Sancto Sanctorum, quod simpliciter *καταπέτασμα* nuncupabatur, vid. Philo de Vit. Mos. 2, p. 667, C. Joseph. Ant. v. 5. 4." See Heb. ix. 3.

"Velum Templi scissum est, et omnia Legis revelata mysteria ut universis Gentibus proderentur." (*Jerome*, iv. 176.) "Liber jam aditus in Sancta." (*Bengel*.)

The veil was rent. Thus our Lord showed His power and wrath, and at the same time His love. He intimated that what was before inaccessible, was now made easy of access, and that Heaven would be opened, and that He our Great High Priest would now enter the true Holy of Holies. They had said, "If He be King of Israel, let Him come down from the Cross;" but He proves Himself

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King of the World. They had derided Him, saying, "Thou that destroyest the Temple," He showed that it would be desolate by rending the Veil. (*Chrys.*)

52. *κεκοιμημένων*] a Hebraism. *κοιμάσθαι* = *κοιμηθῆναι*, to sleep in death, 1 Kings xi. 43, and *κοιμηθῆναι*. *Vorn.* pp. 199. 202. John xi. 11. 14. Acts vii. 60; xiii. 36. 1 Cor. vii. 39; xi. 30.

— *ἠγέρθη*] a *prolepsis*. This is the *εἰρημὴ* Resurrection recorded in Holy Scripture. The preceding ones are as follows:—

1. The Son of the Widow of Sarepta. 1 Kings xvii.
2. The Shunamite's Son. 2 Kings iv.
3. That caused by the bones of Elisha. 2 Kings xiii.
4. Jairus' Daughter. Mark v.
5. The Widow's Son at Nain. Luke vii.
6. Lazarus. John xi.
7. Christ Himself.

8. The bodies of the saints,—a rehearsal of the general Resurrection consequent on the Resurrection of Christ. The Chief Priests had said, "He saved others, Himself He cannot save." He hanging upon the Cross raised the Saints from their graves, and thus gave a sign of the Resurrection.

The risen Saints enter the Holy City and appear to many—as a pledge that *all* the bodies of the Saints will be raised hereafter, and enter the true heavenly Jerusalem.

Although the graves were opened, yet none of the bodies of the Saints arose before the Resurrection of Christ, in order that He might be the *first-born* from the dead. (Col. i. 18. 1 Cor. xv. 20. 23.) They did not appear generally to all persons, but to some chosen for that honour. (*Jerome*.)

53. *ἐξελθόντες*] the masculine, after *σώματα*, indicating personal life and action. Cp. on Mark ix. 26.

— *ἁγίαν πόλιν*] "The Holy City"—Jerusalem, so called here by the Holy Ghost, even in the History of the Crucifixion. She was still the Holy City, because of God's goodness to her in the gifts and graces of the Holy Scripture, and of the Temple and its sacred offices, which she enjoyed, and still by His mercy retained, though miserably abused by her who had received them, and who by her sins would, ere long, bring destruction from heaven upon herself.

An important passage with regard to the true doctrine concerning particular Churches, which make up the Church Visible on earth. Every such Church, as long as it retains the Word and the Sacraments of Christ, is a Holy City, but any one of such Churches may be rejected and destroyed for her sins.

But the Visible Church of God was *not* destroyed by the taking of Jerusalem, nor will the Universal Church ever fail, though any one particular Church may.

— *ἐνεφανίσθησαν*] Whether they died again, or were received into glory, the Fathers are not agreed. See *Aug.* Epist. ad Eudodium 99. *Theophyl.* for the former opinion; cf. Heb. xi. 40, and *Origens*, *Jerome*, and others (apud à *Lapide*) for the latter.

57. *Ἀρμαθαίας*] Probably the native place of Samuel, in Mount Ephraim (1 Sam. i. 1), sometimes called Rama *רחמ* from Hebr. *רחם* (*ram*), *elatum esse*.

See further on Luke xxiii. 51. For a beautiful Homily on the Burial of Christ, *ἐν τῷ ἀγίῳ καὶ μεγάλῳ σαββάτῳ*, see *S. Eriphian.* ii. 259.

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δοθῆναι τὸ σῶμα. ⁽³⁴⁰⁾ ⁵⁹ Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, ⁶⁰ καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. ⁽³⁵⁰⁾ ⁶¹ Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνῆ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

⁽³⁶¹⁾ ⁶² Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, ⁶³ λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἐτι ζῶν, ^b Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴ Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσι αὐτὸν, καὶ εἴπωσι τῷ λαῷ, ἢ γένηται ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. ⁶⁵ Ἐφη αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδίας, ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. ⁶⁶ Οἱ δὲ πορευθέντες ἠσφάλισαν τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

h ch. 12. 40.
& 16. 21. & 17. 23.
& 20. 19. & 26. 61.
Mark 8. 31.
& 10. 34.
Luke 9. 22.
& 18. 33. & 24.
6. 7.
John 2. 19.

a Mark 16. 1.
Luke 24. 1.
John 20. 1.

XXVIII. ⁽³⁶²⁾ ¹ Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνῆ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. ² Καὶ

⁵⁹. *σινδόνι καθαρᾷ*] *σινδών* is the word used by the LXX for the Hebr. קַטְוֹן (*kadhiā*), and seems to be derived from it, from root קַטַר (*kadān*), to cover. Arab. *wool*. The LXX sometimes used *ὀθόνιον* (Jud. xiv. 13), as St. John does here, xix. 40, for *σινδών*. Some of the Fathers applied this κατ' ἀναγωγὴν to the preparation to be made for the reception of Christ's mystical body in the Holy Eucharist.

By this simple burial of the Lord, a rebuke is given to those who cannot dispense with luxury, even in their graves. And, spiritually, we may say that whoever receives the body of Christ with a pure heart, wraps it in clean linen. (*Jerome*.)

⁶⁰. *καινῷ*] New, free from corruption; and lest it should be said that some one of the saints had risen for Him, or had been the cause of His Resurrection. Cp. Elisha, 2 Kings xiii. 21. (See *Bengel*.)

A *new tomb*, in which none was ever laid. And thence He arose to everlasting life, as He had been born from the Virgin's womb. (*Jerome*.) Christ rose from the *new tomb*, without moving away the stone. He who, as man, entered life through the closed gate of the Virgin's womb, rose to immortality from a sealed sepulchre.

— *ἐν τῇ πέτρᾳ*] In the Rock there. On the Holy Sepulchre and the Church there built, see *S. Cyril of Jerusalem*, Cat. 14, pp. 211. 216, and the authors there cited in the notes.

⁶³. *παρασκευῆς*] The *Preparation*, i. e. for the Sabbath; hence Friday has this name in the Eastern Church, and was observed in memory of the Crucifixion, "ab antiquo et ubique," says *Routh*, R. S. iv. 500; iii. 457. 467. 470; iv. 45. 74.

On the sixth day of the week (Friday) the first Adam was created; and on the seventh day God rested. Christ, the second Adam, He who by dying is become to us the Prince of Life, died on the sixth day, and on the seventh He rested in the tomb.

The following are from Authors of the third century. Victorinus (*Routh*, iii. 457): "Dies sextus *parasceme* dicitur: hoc die, ob passionem Domini, aut stationem Deo aut jejuniū factum. Die septimo requievit ab omnibus operibus suis. Hoc die solemus superponere, ut Die Dominico cum gratiarum actione ad panem exeamus: eā die resurrexit quā lucem fecit." St. Peter Alex. (*Routh*, iv. p. 45), τὴν τετράδα νηστειομένην διὰ τὸ γεόμενον συμβούλιον ὑπὸ τῶν Ἰουδαίων ἐπὶ τῇ προδοσίᾳ τοῦ Κυρίου, τὴν δὲ παρασκευὴν διὰ τὸ πεπονθῆναι αὐτὸν ὑπὲρ ἡμῶν τὴν γὰρ Κυριακὴν χαρμοσύνην ἡμῶν ἀγομεν διὰ τὸν ἀναστάστα ἐν αὐτῇ.

The Jewish seventh-day Sabbath died and was buried with Christ, and rose again with Him the first day of the week, and became the Lord's Day. Cp. on xxviii. 1.

⁶⁴. *νυκτός*] Not in some of the most ancient MSS.; cp. xxviii. 13.

— *πλάνῳ*] cp. *πλάνος*, v. 63. That will be worse for us than His former *πλάνῳ* in calling Himself the Messiah.

⁶⁵. *ὡς οἴδατε*] "Ut noſtis—nam ego quidem de istā re nihil laboro, vos attinet, me nihil spectat."

⁶⁶. *ἠσφάλισαντο*] A divine dispensation; that the evidence of Christ's power in His Resurrection might be more glorious.

The more strictly He is guarded by His enemies, the more clearly the power of His Resurrection is proved by us. (*Jerome*.)

It has been asked, If the stone was sealed and the watch set, how was it that the women came to anoint the body? (Mark xvi. 1. Luke xxiv. 1.) The sealing did not take place on Friday, but on the Sabbath, the great Sabbath (xxvii. 62). The women had returned home (Luke xxiii. 56) on Friday afternoon, and prepared spices, and rested during the Sabbath, "according to the commandment," while the *Pharisees* were busy negotiating with Pilate for the watch, and in setting the seal on the tomb; and it is not probable that the women knew any thing of the matter. (Cp. *Arnoldi*, p. 576.)

CH. XXVIII. 1. *ὄψι*] i. e. "nocte in auroram vergente." See Mark xvi. 2. *λίαν πρωί*. The word *ὄψι* is equivalent to the Hebrew צָפֶר (*ereb*), and together with the morning makes the day. Gen. i. 5.

— *τῇ ἐπιφωσκούσῃ*] A remarkable expression. The Sabbath is illuminated, not taken away, by Christ; it *dawns into the Lord's Day*, and shines in the whole Church.

— *μίαν σαββάτων*] *μία* = *πρώτη*, τῆς, "non una tantum, sed *prima*." *Vord.* de Hebr. p. 47. See on Acts xx. 7. Thence called ἡ Κυριακή, "dies Dominica" (*dimanche*), 'the Lord's Day.' Rev. i. 10. Cp. above, note on xxvii. 62.

On the due observance of the Lord's Day, see the excellent remarks in Sermon 280, p. 3100, in Appendix to Sermons of St. Augustine. "Dominicum diem Apostoli et Apostolici viri ideo religioſe solemnitate habendum sanxerunt, quia in eodem Redemptor Noster a mortuis resurrexit, quique ideo *Dominicus* appellatur, ut in eo, a terrenis operibus vel mundi illecebris abstinentes, tantum divinis cultibus serviamus, dantes scilicet diei huic honorem et reverentiam propter spem Resurrectionis nostrae quam habemus in illā.

"Nam sicut Ipse Dominus, Jesus Christus et Salvator, resurrexit a mortuis, ita et nos resurrectionis in novissimo die speramus. Apparet autem hunc diem etiam in *Scripturis Sanctis* esse *solemnem*. Ipse enim est primus dies sæculi, in ipso formata sunt elementa mundi, in ipso a mortuis resurrexit Christus, in ipso de caelis Spiritus Sanctus super Apostolos descendit. Manna in eodem in eremo primum de caelo datum est. Ideo sancti doctores Ecclesie decreverunt omnem gloriam Judaici Sabbati in illam transferre, ut quod ipsi in figurā, nos celebraremus in veritate; quia hinc erit *Requies* nostra vera, quando *Resurrectio* fuerit perpetrata, et remuneratio in animā et corpore simul perfecta. Observemus ergo diem dominicam, et sanctificemus illam sicut antiquis est de Sabbato præceptum." (Levit. xxiii. 32. 35.)

Christ resting in the grave consecrated to us the true Sabbath, which is rest from sin and rest in Christ; that we may rise again to newness of life here, and to glory everlasting hereafter, for an eternal Lord's Day. And therefore Christ says, "Come unto Me,—and ye shall find Rest for your souls." (See *Macar.* Hom. 35, "On the Old and New Sabbath," p. 191.)

On the "case of the Sabbath," see *Bp. Sanderson*, v. 40; and on the divine institution and perpetual obligation of the Lord's Day, *Bp. Costin*, Works, iv. p. 451—461, and v. p. 329. *Bingham*, Ant. xx. 2.

— *σαββάτων*] The Sabbath, or seventh day in the paschal week, was a high day. On that day, the second day of unleavened bread, and falling on that year on a Saturday, the first ripe sheaf of the harvest was to be waved before the Lord (Levit. xxiii. 10—12),—a prophecy of our Lord's Resurrection, and of our Resurrection also. (1 Cor. xv. 20.) Cp. Hos. vi. 2, quoted by St. Cyril. *Hierosol.* p. 212. *Bp. Pearson*, on the Creed (Art. v. p. 486), appears to be of opinion that this year the sheaf was waved on the First Day of the week—the day of the Resurrection; and this perhaps may be explained by what is stated by *Bp. Patrick* on Levit. xxiii. 16.

— ἡ ἄλλη Μαρία] The mother of James and Joseph, and, probably, the wife of Cleophas or Alphæus. (Cp. xxvii. 56. 61. Mark xv. 40. John xix. 25.)

On the supposed discrepancy in the history of these events, see *Chrys.* v. 740. Orat. 115.

The women are said by the Evangelists to have come to the tomb at different times; this is no sign of error on their part (as is profanely alleged by some), but it is a proof of the zeal and love of those who could not bear to be long absent from the tomb of their Lord. (*Jerome*.)

ιδου, σεισμός ἐγένετο μέγας· ὁ ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, ^b προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ^b ^{Mark 16. 5—8.}
^c Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιῶν. ^c ^{Dan. 10. 6.}
^d Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί. ^(288/II) ὁ ἄγγελος δὲ εἶπε ταῖς γυναῖξί, Μὴ φοβείσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· ^e οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ, ^d καθὼς εἶπε· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος· ^f καὶ ^d ^{ch. 12. 40.}
^g ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδὼν, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε· ἰδὼν, εἶπον ὑμῖν. ^(284/II) ^g Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. ^(286/X) ^h Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδὼν ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσ- ^e ^{Mark 16. 9.}
^f ἐκύνθησαν αὐτῷ. ^f ^{John 20. 17.} ^g Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβείσθε· ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ^h ^{John 20. 14.}
ὄψονται. ^f ^{Acts 1. 3.} ^g ^{Heb. 2. 11.}

¹¹ Πορευομένων δὲ αὐτῶν, ἰδὼν τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. ¹² Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίῳ τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, ¹³ λέγοντες, Εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. ¹⁴ Καὶ εἰάν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. ¹⁵ Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφθίμωσεν ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

¹⁶ Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ^g ^{ch. 28. 32.} ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. ¹⁷ Καὶ ἰδόντες αὐτὸν προσεκύνθησαν αὐτῷ· οἱ δὲ

For Homilies on the Resurrection, see *Epirhian*, ii. 276. *St. Cyril Hieros.* Cat. 144p. 205—216, and *Bp. Andronicos*, Sermon. ii. 185—427; iii. 1—103.

2. ἄγγελος] Our Lord, who is one and the same person, both Son of God and Son of Man, according to His two natures, at one time shows signs of His greatness, at another of His humility. As Man He is crucified and buried, inclosed in a tomb sealed with a stone; but the deeds done in the outer world prove Him the Son of God. The sun hiding his face; the darkness covering the earth; the earth itself rocked by an earthquake; the veil torn; the rocks rent; the dead raised; the ministry of Angels. Angels attended Him at His birth. An Angel was sent to Mary, to Joseph, to the Shepherds. He is tempted in the wilderness, and after His victory Angels minister unto Him. Now an Angel comes to guard His tomb, and by his white raiment intimates the glory of His triumph; and at His ascension two Angels appear to the Apostles and give a promise of the second coming of Christ, when He will appear with legions of Angels. (*Jerome*.)

— ἀπεκύλισε τὸν λίθον] rolled away. St. Matthew goes back to an earlier point; not that Christ might rise, for He had risen, but that they might go in and see where He had lain.

In the case of Lazarus, the stone was removed before he was raised by Christ; but Christ raised Himself, and the stone was removed afterwards.

The Fathers observe here an analogy to His birth from the Blessed Virgin, “ut ex clauso Virginis utero natus, sic ex clauso sepulchro resurrexit in quo nemo conditus fuerat, et postquam resurrexisset se per clausas fores in conspectum Apostolorum induxit.” Cp. *Ezech.* xlv. 2. (See *Greg. M.*)

St. Epirhian. (in Sepulch. Christi, tom. ii. p. 262) observes that Christ arose without breaking the seal of the tomb, — ὡς περ ἐσφραγισμένων τῶν κλειθρῶν τῆς παρθενικῆς φύσεως ἐκ παρθένου γηγίνονται, — and he also remarks, that as forty days after His πρώτη γέννησις He was presented in the Temple of the earthly Jerusalem, so after forty days from His δευτέρα γέννησις, or birth from the grave, He presented Himself in the Temple of the heavenly Jerusalem.

5. ὑμεῖς] emphatic: Let the Roman soldiers fear (v. 4)—not ye, — weak women though ye be.

— ἰσταυρωμένον] After the Resurrection the Angel came and rolled away the Stone, in order that the women might see the tomb empty, and might believe that He was risen. And they were rejoiced (v. 8) when they saw it, for they were persuaded that no one could have taken away the body while the soldiers were watching the grave. And the Angel says, I know that ye seek Jesus who was crucified;

he is not ashamed to speak of the cross; for this is the source of our blessings. (*Chrys.*)

6. ἡγέρθη] Death began with woman; and to woman the first announcement is made of Resurrection. (*Hilary*.)

— ὁ Κύριος] Where lay the Lord: yours and ours; the Lord of life and death; and now declared to be such by His glorious Resurrection. See ver. 2; where this angel is called ἄγγελος Κυρίου, and so Christ is acknowledged to be one with Jehovah.

7. Γαλιλαίας ἐκεῖ αὐτὸν ὄψεσθε] In Galilee of the Gentiles, despised by the Jews; in Galilee, the scene of His earthly ministry, not in Judæa;—an intimation that the Gospel, refused by the Jews, would be preached to the heathen.

8. ἐξελθοῦσαι] having come out of the sepulchre. St. Matthew does not tell us that they had gone in, but this circumstance is supplied by St. Luke xxiv. 3.

9. ἀπήντησεν αὐταῖς] After He had appeared specially to Mary Magdalene. (See Mark xvi. 9. John xx. 1. 11—18.) That previous appearance accounts for the readiness with which the women here acknowledge Jesus as risen.

— χαίρετε] The women receive the reward of their constancy and faith; they were the first to see the sepulchre open, and to carry the good tidings of what they heard and saw. And Jesus Himself met them, and said, “All hail!” Observe, how our Lord elevates the weaker sex, which had fallen into dishonour through the transgression of Eve; and how He inspires it with hope, and heals its sorrows, and makes women to be messengers of glad tidings to His disciples. They hold Him by the Feet. We may perhaps wish to have been with them. And we may hold Christ now by receiving the holy eucharist with a pure heart; and if we are merciful to His members, we shall see Him coming with the Holy Angels at the great day, and not only receive His salutation, “All hail!” but hear the gracious words, “Come, ye blessed children of My Father, receive the kingdom prepared for you from the foundation of the world.” (*Chrys.*)

13. εἶπατε—σήμερον] Cp. *Justin Martyr* c. Tryphon. §§ 17. 108.

“Veritatem absconderunt, mendacium vendiderunt, mendacium cæci cæcis. O vanitas vendens veritatem vanitati. Hodieque hoc est apud Judæos. Testimonium Martyrum nolunt audire, ut vivant; et testimonium dormientium audiunt, ut pereant. Si dormierunt custodes, unde potuerant scire quis illum tulerit? Aut vigilabatis et custodire debetis; aut dormiebatis, et quid sit factum necistis.” (*Aug.* Sermon. 44 and 129.)

For an answer, by implication, to this calumny of the Chief Priests, see John xx. 6, 7.

h ch. 11. 27.
 Luke 10. 22.
 John 3. 35.
 & 13. 5.
 & 17. 2, 5, 24.
 Heb. 1. 2. & 2. 8.
 Dan. 7. 14.
 1 Mark 16. 15.
 Luke 24. 47.
 Isa. 52. 10.
 Acts 2. 38, 39.
 k Acts 2. 42.

ἐδίστασαν. ¹⁸ ^h Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πάντα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ ⁱ Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, ²⁰ ^k διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. Καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

17. *ιδίστασαν*] "Dubitatum est ab illis ne dubitaretur à nobis." (Leo. M. Serm. lxxi. in Ascens. p. 152.)

18. *ιδόθη μοι*] Given to Me as Man; for as God He had it from everlasting. Given to Him it is in virtue of His Incarnation and humiliation, and of His perfect obedience as Man (Phil. ii. 8. Acts ii. 36; xiii. 33. 1 Pet. iii. 22). Given to Him it is for the protection of His Church and the subjugation of His adversaries (John xvii. 2). Cp. Athanas. c. Arian. Orat. i. p. 354, 355, who says, "Christ, as Son of Man, is said to receive, because He has a human body, which is by nature capable of reception; but He Himself as the Word possessed all things from the beginning because of His Divinity and perfection." This is enlarged upon by Athanas. adv. Arianos iii. pp. 26. 40. 456. 467. See also St. Basil de Spiritu Sancto, vol. iii. pp. 23—28.

This is His Mediatorial Kingdom, which He will exercise till the last Day (1 Cor. xv. 24. 28), when all His enemies shall be put under His Feet (Ps. ii. 6. 9; cx. 1. Heb. x. 13. Bp. Pearson on the Creed, Art. vi., and below on Acts iii. 21). But his kingdom absolutely, in that He is God and Man for ever and ever, will have no end.

19. *πορευθέντες οὖν*] The οὖν is not found in some MSS.—A, E, F, H, K, M, S, V, and may perhaps have been inserted in others to mark the connexion.—Since I, as God-Man, am universal Lord, therefore, go and bring all Nations under subjection to My sway, by the ministry of the Word and Sacraments. He Who before His Passion said, "Go not into the way of the Gentiles" (Matt. x. 5), now that He has suffered and is risen, and about to ascend, says, "Go, teach (μαθητεύσατε), make disciples of all Nations."

Here is an assertion of Christ's Universal Sovereignty, and of His claim to public homage from all Nations of the World. He now, as King of the Universe, demands obedience and honour from All Nations; and hereafter before Him as Judge of the World will "be gathered All Nations" (xxv. 32).

—*μαθητεύσατε*] make disciples of. *μαθητεύσαι* is preparatory to *διδάσκουσιν*, which marks a continual habit. See the use of the word *μαθητεύσαι*, ch. xxvii. 57.

—*εἰς τὸ ὄνομα*] Not in, but into; and not Names (plural), but into the One Name; i. e. admit them by the Sacrament of Baptism into the privileges and duties of Faith in, and Obedience to, the Name of the One God, in three Persons, the Father, and the Son, and the Holy Ghost (St. Hieron., St. Cyril. Alex. in Joh. i., Euthym.), and into participation of, and communion with, the Divine Nature. On

ὄνομα, see above, vi. 9; xviii. 20, on *εἰς τὸ ὄνομα*. "Christ," says Athanas. p. 555, "has founded and rooted His Church in belief in the Holy Trinity."

—*καὶ τοῦ Υἱοῦ*] From this junction of the Son with the Father, St. Athanas. (adv. Arian. ii. 41, p. 402) demonstrates the Godhead of the Son. The same may be said of the Holy Ghost. (See Athanas. ad Serapion. § 12, pp. 528. 541, 542. 553; and Greg. Naz. Orat. xxxi. de Spiritu Sancto, et Orat. xxxiii. p. 615.) And on the difference between the doctrine of the Trinity and Tritheism on the one side and Arianism on the other, see *ibid.* p. 447. See also Barrow, Defence of the Blessed Trinity, iii. 495—519.

On the privileges founded on Christian Baptism, see, among others, the beautiful Sermon in St. Hippolyt. i. p. 261, and Greg. Nazian. pp. 692. 729. Orat. xl. St. Jerome, ad Lucifer., says, p. 292, "In Patre et Filio et Spiritu Sancto baptizatus homo Templum Domini fit; quòum veteri æde destructâ novum Trinitatis delubrum ædificatur."

20. *μεθ' ὑμῶν*] with you, and with those in whom your Apostolic authority to preach and administer the Sacraments will be continued to the end, and in whom therefore it will live by My Power.

—*πάσας τὰς ἡμέρας*] 'all the days.' I shall never be absent from you a single day; I shall never be absent in any of the days of the greatest trial and affliction of the Church; but I shall remain with her till the last Day, when you will see Me again in bodily presence.

—*ἕως*] And much less shall I be ever absent from you after it. (Greg. Nazian. p. 542.) See above on i. 25, and xvi. 28.

Christ is now *with us*; hereafter, if we continue His to the end, we shall be *with Him*. (Cp. Beng.)

Why did not St. Matthew mention the Ascension? Why did not St. John? They were both present at it; which St. Mark and St. Luke, who describe it, were not. The Holy Spirit inspired St. Matthew and St. John. And He inspired St. Mark and St. Luke to describe what they did not see. They saw it and describe it by the Spirit's aid. And when He was writing by St. Matthew He knew that He would describe the Ascension by St. Mark and St. Luke; and when He was writing by St. John He knew that He had sufficiently described it by them. And St. John takes it for granted as a fact well known to the Church. (See John vi. 62; xx. 17.) St. Matthew's silence is that of foresight; St. John's silence is that of assent. "And blessed are they who have not seen, and yet have believed" (John xx. 29).

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΕΥΑΓΓΕΛΙΟΝ.

I. ($\frac{1}{11}$) ¹ ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Ἰοῦ τοῦ Θεοῦ—² ὡς γέγραπται ἐν Ἡσαΐα τῷ προφήτῃ, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν

INTRODUCTORY NOTE TO ST. MARK'S GOSPEL.

On St. Mark's Gospel it may be observed,—

That the narrative coincides in a great measure with that of St. Matthew in substance and in language.

That even in those portions where this coincidence is most exact, certain minute and graphic particulars are inserted, which show that the narrator St. Mark was an eye-witness of what he narrates, or received his narrative from an eye-witness. (See note on ii. 2, 3.)

Hence St. Mark is wont to introduce *Syro-chaldaic words*, probably the very words used by Christ (see on ii. 3; ix. 23), and *abrupt expressions*, marking strongly the operations of feeling in the Speakers, especially in their entreaties to Christ for aid. (See v. 24; viii. 24.)

He is also frequent in his use of the *present tense* in the narrative (see x. 16; xi. 3. 7; xii. 13, 14; xv. 47)—placing the events described before the reader's eye. These and other characteristics indicating personal knowledge, eagerness of temper, and fervour of spirit, strongly confirm the testimony of Christian Antiquity (see below), that St. Mark's Gospel was written under the direction or at the dictation of *St. Peter*; whose *failings* are described more fully in *this Gospel* than in any other.

Hence it appears that where St. Mark's Gospel coincides with St. Matthew's, this is not because St. Mark had not the means of writing independently, but because he was convinced from personal knowledge that St. Matthew's Gospel was a true account of what he designed to relate (cp. *Rosenm.* pp. 4. 576), and that he intended to *confirm* St. Matthew's history. The coincidences in St. Mark with St. Matthew are the vouchers of an eye-witness to St. Matthew's veracity. And out of the mouth of two witnesses the truth is established.

St. Mark, who follows St. Matthew, is also followed by St. Luke. Thus the Gospels, like the Living Creatures which make in the vision of Ezekiel the Chariot of the Lord, mutually support, and are interwoven with, each other; and (to use *St. Jerome's* words, ad Paulin. iv. p. 574) they are, as it were, the chariot of God on which He rides, as on the Cherubim, throughout the world.

See further on this subject the General Remarks prefixed to the Gospels.

On St. Mark's personal history:—

St. Mark the Evangelist was the son of Mary, who received the Apostles in her house, as is stated in the Acts, xii. 12. At first he followed Barnabas, his uncle, and Paul, as the book of the Acts relates (xii. 25; xiii. 5. 13; xv. 37. 39); and he is mentioned by Paul in his Epistle to the Colossians (iv. 10; cp. Philemon 24), and the second to Timothy (2 Tim. iv. 11). He was afterwards with Peter at Rome, as Peter's first Epistle shows (1 Pet. v. 13), in which he calls Mark his son in the Spirit, and from him Mark received the whole history of the Gospel (cp. *Routh*, R. S. i. 13. 37. 40), as Clement relates (*Clem. Alex. Hypotypos.* vi.) in Rome itself; or, according to *Chrysostom*, in Egypt, at the desire of the faithful, he wrote his Gospel. (*Euthymius Zyg.* p. 1, ed. Athen. 1842.)

That Mark the *Evangelist* is the same as John Mark of the Acts of the Apostles, and as the Mark of St. Peter's Epistle and St. Paul's, see *Lightfoot*, *Lardner*, *Wetstein*, *Michaelis*, *Marsh*, *Rosenmüller*, and *Meyer*, on Mark, p. 1. His Hebrew name was *John*; and it is probable that he received that of *Marcus*—a Roman name, in addition, because he was designed to have intercourse with the *Roman Church*, and to write a Gospel for their use; as Saul took the Roman name of *Paul* because he was to be the Apostle of the Gentiles. See on Acts xiii. 9.

Hence probably his use of *Latin words*. (See on ii. 4.)

If it be asked,—

Why, if he wrote specially for Roman use, he did not write in Latin? the answer is, "Romæ vix quisquam erat Græcè non intelligens" (*Grot.*); and he wrote also for the world at large; and because (as *Cicero* pro Archiâ says, § 5) the knowledge of the Latin tongue was confined within narrow limits, but *Greek* was read every where.

The following are ancient testimonies on this subject:—

Papias ap. Euseb. H. E. iii. 39, Μάρκος μὲν ἑρμηνευτὴς Πέτρον γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν—ὅτε ἤκουσε τοῦ Κυρίου, ὅτε παρηκολούθησεν αὐτῷ, ὕστερον δὲ, ὡς ἔφη, Πέτρον. *Irenæus*, adv. Hæres. iii. 1, μετὰ τὴν τοῦ τούτων (Πέτρον καὶ Παύλου) ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρον, καὶ αὐτὸς τὰ παρὰ Πέτρον κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε. *Tertullianus* adv. Marcion. iv. 5, "Marcus quod edidit Evangelium, Petri affirmatur, cujus interpres Marcus. Cæpit magistrorum videri, quæ discipuli promulgarint." *Clemens Alex.* ap. Euseb. H. E. ii. 15, relates that Mark was requested by the Romans to commit to writing the Gospel which Peter had preached to them, and that Peter approved the work to be read in the Church. *Origenes* ap. Euseb. H. E. vi. 25, δεύτερον δὲ τὸ κατὰ Μάρκον εὐαγγέλιον, ὡς Πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα. *Hieronymus*, Ep. ad Hedibiam, c. 2, "Habebat interpretem beatus Petrus Marcum, cujus Evangelium, Petro narrante, et illo scribente, compositum est." *Epiphanius* Hæres. li. p. 428, εὐθύς δὲ μετὰ τὸν Ματθαῖον, ἀκόλουθος γενόμενος ὁ Μάρκος τῷ ἁγίῳ Πέτρῳ ἐν Ῥώμῃ ἐπιτρέπεται τὸ εὐαγγέλιον ἐκθέσθαι καὶ γράφας ἀποστέλλεται ὑπὸ τοῦ ἁγίου Πέτρον εἰς τὴν Ἀλεξάνδριαν ἁγίαν. *Hieronymus de Viris Illustribus*, c. 8, "Marcus discipulus et interpres Petri, juxta quod Petrum referentem audiverat, rogatus Romæ à fratribus, breve scripsit Evangelium. Quod cum Petrus audisset, probavit, et ecclesiæ legendum suâ auctoritate edidit, sicut Clemens in sexto hypotyposeon scribit. Assumpto igitur Evangelio, quod ipse consecerat, perrexit ad Ægyptum, et primus Alexandria Christum annuntians, constituit ecclesiam tantâ doctrinæ et vitæ continentia, ut omnes sectatores Christi ad exemplum sui cogeret."

μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου (ἡ) ³ Φωνὴ βωῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ—(ἡ) ⁴ ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσω βάντισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ⁵ Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὲρ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ⁶ Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφίν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. (ἡ) ⁷ Καὶ ἐκήρυσσε λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ⁸ Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ. (ἡ) ⁹ Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέθ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. ¹⁰ Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡσεὶ περιστερὰν καταβαίνον ἐπ' αὐτόν ¹¹ καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ Τίός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. (ἡ) ¹² Καὶ εὐθέως τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. (ἡ) ¹³ Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. (ἡ) ¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, (ἡ) ¹⁵ καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. ¹⁶ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ, ἦσαν γὰρ ἀλιεῖς. (ἡ) ¹⁷ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω

CH. I. 1. ἀρχὴ τοῦ εὐαγγελίου] St. Matthew and St. John, the Apostolical Evangelists, begin the Gospel with the Generation of Christ; St. Matthew with His Human Generation; St. John with His Divine.

St. Luke begins the Gospel with John the Baptist; St. Mark with an appeal to ancient Prophecy. Hence *Irenaeus* thus speaks (iii. 10. 6): "Marcus Interpret et sectator Petri, initium Evangelicæ conscriptionis fecit sic—*Initium Evangelii, &c.*, manifestè initium Evangelii faciens Sanctorum Prophetarum Voces."

He observes also that St. Mark concludes his Gospel with the Ascension (he therefore regarded the conclusion as genuine), and with a reference to the words of ancient prophecy predicting it, "He sat down at the right hand of God." Cp. Ps. cx. 1; see also *Bede* here.

Hence *Irenaeus* shows, against the Gnostic heresies, that the God of the Old and the New Testament is One and the Same: "Unus et idem Deus et Pater, à Prophetis annuntiat, ab Evangelio traditus, quem Christiani colimus, et diligimus ex toto corde, Factorem celi et terræ et omnium quæ in eis sunt."

On the use of the word εὐαγγέλιον by St. Mark, see below, x. 29.

3. ἐν Ἠσαΐᾳ] Mal. iii. 1. Isa. xl. 3. The Holy Spirit in the New Testament often combines two or more prophecies from different books of the Old Testament, and only specifies one Prophet by name. See above on Matt. xxvii. 9.

As *Bede*¹ observes here, all the Prophecies delivered by the Prophets are from One and the Same Spirit; and therefore the Evangelists do not specify minutely in detail the names of the Prophets through whom the several Prophecies come: "Quæcunque per eos Sanctus Spiritus dicit et singula sunt omnium et omnia singulorum."

4. ἔγένετο Ἰωάννης βαπτίζων] For an excellent exposition of this text, showing how John's Baptism was ἀρχὴ εὐαγγελίου, see *Cyril. Hierosol. Cat.* 3, p. 42.

—βάντισμα μετανοίας εἰς ἄφεσιν] A Baptism exacting, as a condition of its reception, a change of mind and life with a view to pardon from Christ. And thus he acknowledged that his baptism was only temporary and manuductory to the Baptism of Christ, which brings remission of sins (see v. 8). (*Theophylact.*) Cp. *Jerome* adv. Lucifer. p. 293.

To speak (says *Gregory Nazian.* Orat. 39) on the difference of Baptisms. Moses baptized in the water, the cloud, and the sea, but this was done figuratively. John baptized, not according to the Jewish rite, but for the remission of sins, but not with the Spirit. Jesus

baptized with Water and the Spirit. There is a fourth Baptism—that of Blood—of Martyrdom for Christ.

5. πᾶσα] And below, v. 33, πᾶσι ὄλη. See Matt. iii. 5, πάντες, i. e. πολλοί.

It may suffice to observe here once for all, that the notes on St. Matthew may be consulted in this and other very numerous parallel places which are noted in the margin of St. Mark.

7. ὁ ἰσχυρότερος] More emphatic than ἰσχυρότερος. He who is stronger κατ' ἐξοχὴν:—the stronger: and who is stronger than all.

12. ἐκβάλλει] Matt. ix. 38.

13. θηρίων] Unhurt by them as Adam in Paradise. (Cf. Job v. 22). "Inter bestias commoratur ut homo, sed ministerio utitur Angelico ut Deus." (*Bede.*)

The mention of this incident, that our Lord was with the wild beasts, suggests an argument against the opinion that the region between Jerusalem and Jericho was the Scene of the Temptation.

It is more probable that it was in the wilderness of Arabia, where the Israelites were proved by God forty years.

Our Lord, the Son of God, was the Head of the Israel of God. See Matt. ii. 15, ἐξ Αἰγύπτου ἐκάλεσα τὸν Υἱόν μου. The literal Israel was forty years ἐν τῇ ἐρήμῳ, our Lord was forty days in the wilderness. The Law was given to the literal Israel, but that law was disobeyed by the people; and their carcasses fell in the wilderness (Heb. iii. 17). In the wilderness Christ used the Law as His Weapon against the Tempter; and He conquers Satan by it. In the wilderness Moses and Elias fasted forty days, and Christ fasts forty days in the wilderness. Perhaps it was in the same wilderness; that of Arabia. And this is not at variance with the language with which the Holy Spirit describes His passage from Jordan to the wilderness,—ἤγειτο ἐν τῷ Πνεύματι,—ὑπὸ τοῦ Πν.—ἐκβάλλει αὐτόν τὸ Πν., which may describe a rapid translation, such as that by which Prophets and Evangelists were caught up (1 Kings xviii. 12. 2 Kings ii. 16. Acts viii. 39). Cp. *Webster* here; and *Milton*, P. R. i. 350.

15. πιστεύετε ἐν τ. ε.] Something more than πιστεύ. τ. ε.—Repose your faith in—build your belief on—the Gospel. Cp. *Forst.* Hebr. p. 670.

16. Σίμωνα] He calls Peter, and afterwards John (v. 19). The Fathers regard Peter as the Apostolic σύμβολον πρακτικῆς, and John as σύμβολον θεωρίας, and say that they must both be united; but that πρακτικὴ must precede θεωρία. See *Theophyl.* here, and *Aug.* in John xxi.

17. δεῦτε—ἀλιεῖς] σαγηνεῖαι ἀλιεῖς, ἵνα ἀλιεῖς ἀνθρώπων γίνωσται.

¹ The Exposition of *Bede* on St. Mark is a *catena*. See his Epistola Dedicatoria. And therefore what is cited as from *Bede*, is for the most part of an earlier age.

MATT. LUKE.

- IV. 19. ἡμᾶς γενέσθαι ἄλιεῖς ἀνθρώπων. ¹⁸ Καὶ εὐθέως ἀφέιντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. (¹¹/_{vi}) ¹⁹ Καὶ προβὰς ἐκείθεν ὀλίγον, εἶδε Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. ²⁰ Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπηλθον ὀπίσω αὐτοῦ.
- VII. 31. (¹²/_{vii}) ²¹ Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθέως τοῖς σάββασις εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε· (¹³/_{vii}) ²² Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. (¹⁴/_{vii}) ²³ Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε ²⁴ λέγων, Ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. ²⁵ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ. ²⁶ Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. ²⁷ Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; ²⁸ Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
38. (¹⁵/_{vii}) ²⁹ Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. ³⁰ Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. ³¹ Καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφήκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ δικόνοι αὐτοῖς. ³² Ὀψίας δὲ γενομένης ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους· ³³ καὶ ἡ πόλις ὅλη ἐπισπληγγμένη ἦν πρὸς τὴν θύραν. (¹⁶/_{vii}) ³⁴ Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε· καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾗδεισαν αὐτόν.
- (¹⁷/_{vii}) ³⁵ Καὶ πρωτὶ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπηλθον εἰς ἔρημον τόπον, κακεῖ προσήχητο. ³⁶ Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ. ³⁷ καὶ εὐρόντες αὐτόν, λέγουσιν αὐτῷ, Ὅτι πάντες σε ζητοῦσι. ³⁸ Καὶ λέγει αὐτοῖς, Ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ἐξελέλυθα. ³⁹ Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
- VIII. 2. 12. (¹⁸/_{viii}) ⁴⁰ Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ, Ὅτι ἐὰν θέλῃς δύνασαι με καθαρίσαι. ⁴¹ Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθ-

33. ἐν πνεύματι ἀκ.] as in a prison. (See ch. v. 2.) The preposition *ἐν* is the more appropriate, because Roman prisoners were chained to their keepers (see Acts xii. 6), and were thus *in* their grasp.

24. ἔα] not from *ἰάω*, but *ἔρη*, *ἀλ!*

— ὁ ἅγιος] *Theophylact* observes the force of the definite article here. Thou art ὁ μόνος ἅγιος, ὁ ὠρισμένους.

25. φημιώθητι] See on Matt. xxii. 12. Cf. v. 34.

In addition to the reasons suggested for this charge, Matt. viii. 4, *μηδενὶ εἰπῆς*, it may be observed that our Lord had special reasons for refusing the testimony of *devils*, because some countenance might thus seem to be given to the calumny of His enemies, that He acted in collusion with them, and cast out devils by Beelzebub (Matt. xii. 24. Mark iii. 22). And, lest if the devil's testimony is approved when he speaks true (for he sometimes uses truth as a bait, *Euthym.*), he may more easily deceive when it is false. (See *Athanas.* Epist. Encycl. p. 215.) Our Lord shows also that though He accepts praise from the humble and sincere heart, He is not to be beguiled by the flattery of hypocrites from punishing their sins. In like manner St. Paul stopped the mouth of the πνεῦμα Πύθωνος, who tried to conciliate him by calling him the Serrant of the Most High God. See on Acts xvi. 16.

37. διδαχῇ] See Acts xiii. 12.

38. ἐξῆλθε δὲ] Some read *καὶ ἐξῆλ.* But since *καὶ* at the beginning of a sentence is so common with St. Mark, especially in this chapter, it is not likely to have been altered by the copyists.

33. ὅτε ἔδου ὁ ἥλιος] When the Sabbath was over. See v. 29.

34. ὅτι ᾗδεισαν] Because they knew Him. See above, v. 24. The devils,—probably from the defeat of their prince and leader Satan, at the temptation,—had a clearer knowledge than men had of Christ's person at this time. (See on Matt. iv. 24.) He would not allow Evil Spirits to be His preachers, lest He might be supposed to be in league with them, instead of having come into the world to destroy their power, and to free men from it.

35. πρωτὶ] On the *first day of the week*. It may deserve inquiry, whether our blessed Lord did not give some prophetic intimations, even before His Resurrection, of the future sanctification of this day as the *Lord's Day*.

37. σὲ] emphatic. Thou art the object of their search: a preferable reading to *ζητοῦσι σε*.

38. ἐχομένας κωμοπόλεις] *ἐχομίνας* = *ἐγγύς*, *Suid.* So *ἐχομένη* ἡμέρα (*χθίς*). Acts xxi. 26. See also Luke xiii. 33. Acts xx. 15. Christ came to preach to the *poor* in *villages*, as well as to the rich in towns. Cp. Matt. ix. 35. The words *pauper* and *pauperism* show the need of attention to this example. And one of the best tests of a Church is,—does it imitate Him in this respect?

39. εἰς τὰς συναγωγὰς] A preferable reading to *ἐν ταῖς συν.*, which would hardly have been altered by the copyists to *εἰς τ. σ.* It means something more than *ἐν* the synagogues: He proclaimed the glad tidings of the *Gospel* to the synagogues of the *Jews*, where hitherto had only been heard the voice of *Law* and the *Prophets*. Cp. xiii. 9, *δαρήσασθε εἰς συν.* xiv. 9, *κηρυχθῆ εἰς κόσμον*. Luke iv. 44; vii. 1, *εἰς ἀκοάς*. xi. 7, *εἰς κολίτην*.

αρίσθητι. ⁴² Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπήλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθα- MATT. LUKE.
VIII. V.
4 14
ρίσθη. ⁴³ Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτὸν, ⁴⁴ καὶ λέγει αὐτῷ,
Ὅρα μηδεὶ μηδὲν εἶπης, ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσ-
ένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
(¹⁰/₁₂) ⁴⁵ Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, 15
ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ' ἔξω ἐν ἐρήμοις
τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

II. (³⁰/₁) ¹ Καὶ πάλιν εἰσηγήθη εἰς Καφαρναοὺμ δι' ἡμερῶν καὶ ἠκούσθη ὅτι
εἰς οἶκόν ἐστι. ² Καὶ εὐθέως συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ
τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς τὸν λόγον. ³ Καὶ ἔρχονται πρὸς αὐτὸν IX.
2 18
παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων 19
⁴ Καὶ μὴ δυνάμενοι προσ-
εγγίσει αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες
χαλῶσι τὸν κράβατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. ⁵ Ἴδὼν δὲ ὁ Ἰησοῦς 20
τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι
σου. ⁶ Ἦσαν δέ τινες τῶν Γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι 3 21
ἐν ταῖς καρδίαις αὐτῶν, ⁷ Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται
ἀφιέναι ἁμαρτίας εἰ μὴ εἰς ὁ Θεός; ⁸ Καὶ εὐθέως ἐπιγνούς ὁ Ἰησοῦς 4 22
τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς εἶπεν αὐτοῖς,
τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ⁹ Τί ἐστὶν εὐκοπώτερον, εἰπεῖν 5 23
τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε, ἄρον σοῦ τὸν
κράβατον, καὶ περιπάτει; ¹⁰ Ἴνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ 6 24
ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,—λέγει τῷ παραλυτικῷ, ¹¹ Σοὶ λέγω,

⁴³ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν] αὐστηρῶς ἐμ-
βλήσας καὶ ἐπισείσας τὴν κεφαλὴν (says *Euthym.* ad Matt. ix. 30),
"gravior interminatus cum indignatione expulit,"—a remarkable ex-
pression, showing that nothing of worldly applause was sought by our
Lord from those whom He healed. Cp. Matt. viii. 4.

⁴⁵ ἤρξατο κηρύσσειν] Our Lord, by vehemently and even in-
dignantly charging the Leper to tell no man, had openly shown (v. 43)
that He had no desire for worldly praise; and thus He had proved
that He did not resemble the vain Teachers of the Jewish Nation,
who loved the praise of men, and to be called Rabbi, Rabbi (John
xii. 43. Matt. xxiii. 7); and that in His wisdom and charity He
would not minister any occasion to their envy and rancour against
Him by any ambitious aspirations of rivalry; and so He gave us a
lesson of humility, prudence, and tender consideration for our
enemies.

But though it became Him to show no desire for worldly fame,
but to decline it on His own part, yet it was to be expected, and in-
deed was requisite,—that the knowledge of His mighty works, being
the evidence of His mission, should be diffused by others; and since
the diffusion of that knowledge without His consent, and indeed
against His command, would have greater effect on the minds of
many, especially in Palestine, on that very account, He did not refuse
to do works of mercy to those whom He foreknew would divulge
them against His command, and publish them the more because He
forbade the publication. (See Mark vii. 36.)

Perhaps also the Holy Spirit thus designs to teach, that the true
way to obtain glory is to shun it; and that in proportion as we decline
praise here on earth, the more we shall receive it hereafter in heaven,
when our Father, Who seeth in secret, will reward us openly. (Cf.
Matt. vi. 4—6.)

CH. II. I. εἰς οἶκον] At home,—whence He had been absent for
some time.

² χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν] i. e. not only the house was
not able to contain them; not even its court-yard and approaches
were able to do so. On this use of χωρεῖν see John xxi. 25.

These minute notices, which are introduced particularly by St.
Mark in his narratives of our Lord's miraculous works, seem to be
recorded by the Evangelist with a studied design, lest it should be
supposed that, because he incorporates so much which is in St. Mat-
thew's Gospel, he was only a copyist; and in order to show that he
did so because he knew from ocular testimony that St. Matthew's
narrative was adequate and accurate.

³ ὑπὸ τεσσάρων] i. e. unable to help himself in any respect.
Another minute particular, showing that the narrative is an inde-
pendent one, and from an eye-witness.

For other similar minute notices in St. Mark's Gospel see iv. 38,
ἢ αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθυδύν. vi. 39,
συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ ὄρνει. viii. 14, εἰ μὴ ἕνα
ἄρον. ix. 24, μετὰ δακρύων, and the whole of the narrative, ix.
17—27. x. 16, ἰναγκαλισάμενος αὐτὰ, τίθει τὰς χεῖρας ἐπ' αὐτὰ,
εὐλογεῖ αὐτὰ. x. 17, προσδραμών εἰς καὶ γονυπετήσας αὐτὸν.

Hence also St. Mark often gives, and alone gives, the *ipsumque*
verba used by our blessed Lord on certain solemn occasions in the
Syro-Chaldaic or Aramaic dialect, then spoken in Palestine. See iii.
17, βοαιργίς. v. 41, ταλιθά κουμι. vii. 34, ἰφραβά. vii. 11,
κορβιά.

St. Mark also has shown his independence by relating some
miracles, and that in a most minute and graphic manner, which are
not mentioned by any other Evangelist. See vii. 32; viii. 22.

⁴ ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες] This
cannot mean (as some interpret it) took off the breastwork (*lorica*,
Deut. xxii. 8) of the house, and let the man into the court-yard
(*atrium*); but, as Luke also shows (v. 19), it signifies, took off a part
of the tiled roof, and let him down through the aperture thus made.
Our Lord was teaching in a house (εἰς οἶκον; *sc.* 1. 2); it was not
possible for any to approach Him by the door for the crowd (v. 2).
The four men who carried the paralytic mounted with their charge to
the flat roof of the house (Luke v. 19), probably by means of an access
from a contiguous house. Perhaps the *στέγη*, or roof of tiles, in
which an opening was made (Luke v. 19), was the covering of the
four-sided interior colonnade of the atrium or court-yard in which the
people were while our Lord was teaching beneath the covering of one
side of the colonnade.

—κράβατον] *grabatum*. (*Catull.* x. 23. *Cic.* Div. ii. 63.) See
below, vi. 55. Used by *Aquila* and *Vulg.* in Amos iii. 12. The
Attic word is *σκεμπουε* (*Mæris*, *Heagck.*, *Phrygisch.* in v.), called
κλίβη by St. Matthew, ix. 6; *Hebr.* *מִטָּה* (*mittah*), for which *κλίβη*
is used in the LXX, and by St. Luke, v. 24, *κλιβίδιον*. This may
serve as a specimen of the modifying influence exercised by the
Evangelists to accommodate their diction to the respective hearers
and readers for whom their Gospels were primarily written. Other
Roman words in St. Mark are *σπεκουλάτωρα* (vi. 27), *ξεσπῶν* (vii. 4),
χαλκόν, used for money (Latin *as*), vi. 8; xii. 41, *κεντροῖων* (xv. 39).

On St. Mark's connexion with Italy, and St. Luke's with Achaia,
see *Greg. Naz.* p. 611, and above, Preliminary Note, p. 93.

⁷ τί οὗτος οὕτω λαλεῖ βλασφημίας] B, D, L, and other MSS.
have λαλεῖ βλασφημεί, which is received by some Editors. The
true reading may be *τιούτος οὕτω λαλεῖ; τίς δ.* The word *βλασ-*
φημεί was probably an explanation of λαλεῖ, and thence found its
way into the text.

⁸ αὐτοῖς—ἐν ἑαυτοῖς] *ipse secum*. There is a peculiar force in
αὐτοῖς, bringing out more clearly His Omniscience.

⁹ ἔγειρε] This form is commended by excellent MS. authority
in St. Mark (see iii. 3; v. 41; x. 49), where *Elz.* has *ἔγειραι*; and
it is more likely that *ἔγειρε* should have been changed into *ἔγειραι*,
than *vice versa*: *s* and *a* had the same sound, and were easily con-
fused.

—ἄρον σοῦ τὸν κράβατον] Erroneously altered by some into
ἄρον τὸν κράβατόν σου. Σοῦ is emphatic. Take up thy bed,—the
bed of *thou*, a paralytic, on which thou hast lain, bedridden; take
thou up and carry that which has so long carried thee.

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IX.	V.	ἔγειρε, ἄρον τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. ¹² Καὶ ἠγέρθη
7	26	εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι
8	28	πάντας, καὶ δοξάζει τὸν Θεὸν λέγοντας, Ὅτι οὐδέποτε οὕτως εἶδομεν.
	(³¹ / _{II})	¹³ Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς
9	27	αὐτὸν, καὶ ἐδίδασκεν αὐτούς. ¹⁴ Καὶ παράγων εἶδε Λευτὴν τὸν τοῦ Ἀλφαίου
	28	καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι καὶ ἀναστὰς
	29	ἠκολούθησεν αὐτῷ. (³² / _{II}) ¹⁵ Καὶ ἐγένετο, ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
10	29	αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συναρέκειντο τῷ Ἰησοῦ καὶ τοῖς
11	30	μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ. ¹⁶ Καὶ οἱ Γραμ-
		ματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρ-
12	31	τωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
13	32	ἐσθίει καὶ πίνει; (³³ / _{II}) ¹⁷ Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν
14	33	ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἤλθον καλέσαι
	34	δικαίους, ἀλλὰ ἁμαρτωλούς. ¹⁸ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι
	35	νηστεύοντες καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ
		οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; ¹⁹ Καὶ
		εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύναται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος
		μετ' αὐτῶν ἐστί, νηστεύειν; Ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσι τὸν νυμφίον,
		οὐ δύναται νηστεύειν. ²⁰ ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν
		ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. ²¹ Καὶ οὐδεὶς
		ἐπίβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει
		τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. ²² Καὶ
17	37	οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος
		τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον
		εἰς ἀσκούς καινοὺς βλητέον.
XII.	VI.	(²⁴ / _{II}) ²³ Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορί-
1	1	μων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχνας.
2	2	²⁴ Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιούσιν ἐν τοῖς σάββασιν ὃ οὐκ
3	3	ἔξεστι; ²⁵ Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε
a 1 Sam. 21. 6.		χρεῖαν ἔσχε καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; ²⁶ πῶς εἰσῆλθεν εἰς τὸν
1	4	οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,

14. *Αἰνῶν*] See Matt. ix. 9.

It is probable that *Levi*, on his call by Christ, when he left his old life and engaged in a new one, took a *new name* (*ὄνομα καινόν*) *Ματθαῖον*; signifying the *Gift of God*, and very expressive of a feeling of thankfulness for God's mercy to him a publican; and that in leaving all for Christ, he had received a great gift, *gained a great treasure from God*.

19. *μὴ δύναται νηστεύειν*] Luke v. 34, *μὴ δύνασθε ποιῆσαι νηστεύειν*. Conj. Hiphil for Kal. A thing is often said in Scripture to be *impossible* which cannot be done *rightly*. See 1 Cor. iii. 1. 2 Cor. xiii. 8. Acts iv. 16. 20. Gen. xxiv. 50. So conversely a thing is said to be done which *ought* to be done. Heb. v. 4. Rom. xiv. 7. Malachi i. 6.

21. *καὶ*] *καὶ* introduces an additional reason, and therefore is not to be cancelled.

— *ῥάκους ἀγνάφου*] Matt. ix. 16.

— *χεῖρον σχ. γ.*] a worse rent ensues.

23. *παραπορεύεσθαι—ἐν τοῖς σάββασιν—ὁδὸν ποιεῖν*] Matt. xii. 1. Luke vi. 1. Our Lord Himself *παραπορεύετο*, passed by, along the path, without touching the corn; but His disciples *ἤρξαντο ὁδὸν ποιεῖν*, began to make a way for themselves, *τίλλοντες*, plucking the corn. Therefore the Pharisees did not censure Him but them; and He did not defend Himself but them.

26. *ἐπὶ Ἀβιάθαρ ἀρχιερέως*] In the days of Chief Priest Abiathar. On this use of *ἐπὶ*, see Luke iii. 2; iv. 27. Acts xi. 28. St. Mark has been charged with an anachronism¹, because this event

¹ The following is from Meyer (3rd ed. p. 33): "ἐπὶ Ἀβιάθαρ τ. α., *tempore Abiatharis pontificis maximus*, d. i. unter dem Pontificate des Abiathar. Freilich war nach 1. Sam. 21, 1 ff. der damalige Oberpriester nicht Abiathar, sondern dessen Vater (Joseph. Ant. 6, 12, 6.) Achimelech. Mark. hat diese beiden irrthümlich verwechselt. 8. Korō in *Winer's* Krit. Journ. IV. p. 295 ff., *Pausan.*, *Fritzschke*, *de Welle* s. u. St. Die Annahme aber, dass Vater und Sohn, Beide, beide Namen gehabt haben (*Vict. An.*, *Eucl. Zig.*, *Theophyl.*, *Beza*, *Jansen*, *Heum.*, *Kuinoo* u. M.), wird nur scheinbar durch 2. Sam. 8, 17. 1. Chron. 18, 16. vrgl. 24, 6. 31. unterstützt, da diese Stellen offenbar eine irrige Angabe haben (vgl. *Thesaurus* d. Bücher Sam. p. 166), die Bestehung unsers Citats aber auf

took place in the High Priesthood of *Achimelech*, the Father of Abiathar (1 Sam. xxi. 1).

But the Evangelist does not say that it occurred *ἐπὶ ἀρχιερέως Ἀβιάθαρ*, i. e. in the High Priesthood of Abiathar, as he *would have written*, if he had thought that Abiathar was High Priest at the time. Cp. *ἐπὶ ἀρχιερέως Ἄννα*, Luke iii. 2. But he says that it happened *ἐπὶ Ἀβιάθαρ ἀρχιερέως*, which indeed intimates that it was in the days of Abiathar; but it rather suggests that it was the High Priest then, and the reference is made to him as a celebrated High Priest; and, indeed, he is mentioned in the next Chapter of the History, as the High Priest who followed David with the Urim and Thummim, when he was persecuted by Saul (1 Sam. xxii. 20; xxx. 7).

The note of *Bede* on this passage deserves attention. "Quòd Dominus *Abiathar* principem sacerdotum appellat nihil habet dissonantiam; ambo enim fuerunt illic cùm veniens David panes petit et accepit, Achimelech videlicet princeps Sacerdotum et Abiathar filius ejus. Occiso autem Achimelech à Saule, cum viris domus suæ generis sacerdotalis octoginta quinque, fugit Abiathar ad David, et comes factus est totius exercitus ejus. Postea regnante eo summi sacerdotii et ipse gradum accepit, ac toto tempore regni illius in pontificatu perseverans multo majoris excellentiæ quàm pater suus effectus est; ideoque dignus fuit cujus memoriam Dominus etiam vivente patre quasi summi faceret Sacerdotia."

Zadok and Abiathar are both mentioned as High Priests at the same time (2 Sam. xv. 29. 35; xx. 25. 1 Kings iv. 4). It is true

keine andere Stelle als auf 1. Sam. 21. geht. Grot. meinte, der Sohn sei der *Piscarius* des Vaters gewesen. Eben so unglücklich hat man durch eine andere Deutung von *ἐπὶ* helfen wollen; denn soll es *contam* sein (*Wetzl.*, *Schois*), so steht 1. Sam. 1. 1. geschichtlich entgegen; soll es aber heissen: *beim Abiathar*, d. h. da, wo von ihm die Rede ist (2. Sam. 1. 1. Luk. 20. 37), so widerstreitet dieselbe geschichtliche Instanz, und dass die Worte nicht schon nach *ἀνέγνωτε* stehen (gegen *Mich.* u. *Sinnet* Quellen d. Mark. p. 55.) . . . Thus the Old Testament is set against the New by Expositors of Holy Scripture, and the authority of both is undermined at the same time.

οὐς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὐσι; MATT. LUKE. XII. VI.
 (27) ²⁷ ^b Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ b Exod. 29. 32. Lev. 8. 31. & 24. 5.
 ἄνθρωπος διὰ τὸ σάββατον, ²⁸ ὥστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ 5
 σαββάτου.

III. ¹ Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμ- 9 6
 μένην ἔχων τὴν χεῖρα. ² καὶ παρετήρουν αὐτὸν, εἰ τοῖς σάββασιν θεραπεύσει 10 7
 αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. ³ Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ 8
 ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον. ⁴ Καὶ λέγει αὐτοῖς, Ἐξεστι τοῖς 9
 σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; οἱ δὲ 9
 ἐσιώπων. ⁵ Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ 12 10
 πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά σου 13
 καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. (28) ⁶ Καὶ ἐξελθόντες οἱ 14
 Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, 14
 ὅπως αὐτὸν ἀπολέσωσι.

(27) ⁷ Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν 15
 καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 17
⁸ καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, 17
 καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον 17
 πρὸς αὐτόν. ⁹ Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιᾶριον προσκαρτερῇ αὐτῷ 19
 διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν. ¹⁰ πολλοὺς γὰρ ἐθεράπευσε, ὥστε 19
 ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάλιστα. (28) ¹¹ Καὶ τὰ 18
 πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον, 18
 λέγοντα, Ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ. ¹² Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ 12
 φανερὸν αὐτὸν ποιήσωσι. ¹³ Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται 13
 οὓς ἠθέλεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. (29) ¹⁴ Καὶ ἐποίησε δώδεκα, ἵνα 13
 ᾧσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, ¹⁵ καὶ ἔχειν ἐξουσίαν 14
 θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. (30) ¹⁶ καὶ ἐπέθηκε τῷ 14
 Σίμωνι ὄνομα Πέτρον ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν

they were of different lines, from Aaron; but the fact renders it not improbable that Abiathar may have acted as High Priest with his father Ahimelech.

Besides, we must not forget that our Lord was reasoning with the Pharisees. And one of their errors was to judge of actions by worldly success. If our Lord had mentioned Ahimelech—their answer might have been, that Ahimelech was punished by God for this profanation of sacred things; he and his were soon overtaken by divine vengeance and slain. But by specifying Abiathar, who was present with his father at the time, and who (we may reasonably infer from our Blessed Lord's words, which are the Words of Him Who knows all History) was a party to his father's act, and was afterwards blessed by God in his escape, and in a long and glorious Priesthood, our Lord obviates the objection of the worldly-minded Pharisees, and strengthens his own argument, by reminding them that this action took place in the days of one whom they held in reverence, as zealous for the honour of God, and as approved and rewarded by Him for his piety.

There is a similar expression in 1 Macc. xiii. 42, ἐπι Σίμωνος, ἀρχιερέως μεγάλου καὶ στρατηγού καὶ ἡγουμένου τῶν Ἰουδαίων, "in the days of Simon, the great High Priest and General, and Ruler of the Jews," and it does not intimate that what is there recorded was contemporary with his High Priesthood as such.

Further; we must remember that the word ἀρχιερεῖν, as used in the Gospels, has a very wide signification. See on Matt. ii. 4. And though Abiathar could not be called ὁ ἀρχιερεὺς at the time of David's visit, yet, according to the language of the New Testament, he might be termed an ἀρχιερεὺς even then. In the New Testament the word ἱερεῖν is not common; it is used only twice by St. Mark, and once by St. John. And ἀρχιερεῖν has in the New Testament nearly the same signification as ἱερεῖν has in the Old, where the word ἀρχιερεῖν occurs only once in LXX (Lev. iv. 3). Thus (1 Sam. i. 9) Eli, the father of Hophni and Phineas, is called the Priest (ὁ ἱερεὺς); but Hophni and Phineas, his sons, are at the same time called Priests (ἱερεῖς, 1 Sam. i. 3). And in the language of the New Testament Ἐλί would be called ὁ ἀρχιερεὺς, but Hophni and Phineas would be called ἀρχιερεῖς, as being of his family.

Some MSS., in this passage of St. Mark, insert the article τοῦ before Ἀβιάθαρ. If this is the true reading, the sense is, that this event took place in the days of Abiathar, who was the celebrated High Priest; though not the High Priest at that time; and

we may compare Matt. xxvi. 6, ἐν ολίῳ Σίμωνος τοῦ λεπροῦ, i. e. of Simon, who was not then a leper, but was known by that name. So in the Apostolic Catalogue (Matt. x. 3), Ματθαῖος ὁ τελώνης, Matthew, the publican, although he had been called from the seat of custom, and from the office of publican to be an Apostle. No objection could be made to the expression—"such an event occurred in the days of Cato the Censor," although Cato was not Censor then. For examples of prolepsis in the names of places in Sacred History, see Glass. p. 612, and cp. the notes on Virgil, Æn. i. 2; viii. 361.

On the whole, such seeming difficulties as these are doubtless left in Holy Writ by the Holy Ghost—for moral purposes—to exercise our humility and try our faith. If we are disposed to be wise in our own conceits, we shall pronounce confidently that they are mistakes; but if we have the spirit of meekness, which is the first requisite to wisdom and learning, we shall seek for a solution by patient inquiry, with prayer to the Holy Ghost, the Divine Author of Scripture, and "in His light we shall see light." And if, for the further trial of our faith, He should not vouchsafe to give us a solution now, we shall believe that He may give it to some others after us, and that He will give it to ourselves in that day when we shall see the light of His countenance, and our knowledge will be perfected in the sight.

CH. III. 5. πωρώσει] πωρώω is used by LXX for πηρ (ακαλή), Job xvii. 7, i. e. to have a film and dimness over the eyes, to be purblind, cf. Gen. xxvii. 1; cp. Rom. xi. 25. Eph. iv. 18. Εσκέ. i. 18. Ησυχ. ἐπωρώθησαν, ἐτωφλώθησαν.

7. προς] altered by some to σίτ, but without adequate reason or authority.

12. ἐπέτιμα] See above, i. 25. 34.

14. ἐποίησε] Hebr. πηρ (ακαλή), 'fecit,' the word used to signify creation, Gen. i. 7. 11. 12. 16. 25. 26. 31; ii. 2—4; iii. 1. 7. 1 Sam. xii. 6. "The Lord who made Moses and Aaron," i. e. appointed and invested them with power. The word intimates that the power which the Twelve exercised was due to Christ, Who created and made them to be all that they were as Apostles. See Matt. x. 1.

16. καὶ ἐπέθηκε τῷ Σίμωνι—Πέτρον] Partly to distinguish him from the other Simon (c. 18), and partly to mark him as a θεμιλίον λῆθον in building the Church. St. Mark, who was the son of St. Peter in the faith (1 Pet. v. 13), and whose Gospel is said to have been dictated by St. Peter (Euseb. ii. 16; iiii. 20. See above, Prelim.

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- XII. VI. ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστὶν υἱὸς
 15 βροντῆς·¹⁸ καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ
 Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανα-
 νίτην,¹⁹ καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.
 (21) ²⁰ Καὶ ἔρχονται εἰς οἶκον καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύ-
 νασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. ²¹ Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον
 24 XI. κρατῆσαι αὐτόν· ἔλεγον γὰρ, ὅτι ἐξέστη. (22) ²² Καὶ οἱ Γραμματεῖς οἱ ἀπὸ
 15 Ἱεροσολύμων καταβάτες ἔλεγον, Ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι
 17 τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. (23) ²³ Καὶ προσκαλεσάμενος αὐτοὺς ἐν
 παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; ²⁴ καὶ
 26 18 εἴαν βασιλεία ἐφ' ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· ²⁵ καὶ
 28 18 εἴαν οἰκία ἐφ' ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη· ²⁶ καὶ εἰ
 29 21 ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτόν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος
 22 22 ἔχει. ²⁷ Οὐδεὶς δύναται τὰ σκευὴ τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ
 31 23 διαρπάσαι, εἴαν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ
 31 23 διαρπάσει. (24) ²⁸ Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν
 ἀνθρώπων τὰ ἀμαρτήματα, καὶ αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσω· ²⁹ ὃς
 33 28 δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,
 VIII. 19 ἀλλ' ἔνοχος ἐστὶν αἰωνίου ἀμαρτήματος· ³⁰ ὅτι ἔλεγον, πνεῦμα ἀκάθαρτον ἔχει.
 (25) ³¹ Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν
 47 20 πρὸς αὐτόν, φωνοῦντες αὐτόν. ³² Καὶ ἐκάθητο ὄχλος περὶ αὐτόν, εἶπον δὲ αὐτῷ,
 48 21 Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου καὶ αἱ ἀδελφαὶ σου ἔξω ζητοῦσί σε.
 49 23 Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; ³⁴ Καὶ
 50 23 περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτόν καθημένους λέγει, Ἴδε ἡ μήτηρ μου
 καὶ οἱ ἀδελφοί μου. ³⁵ Ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος
 ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.
- XIII. 4 IV. (26) ¹ Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ συνήχθη
 πρὸς αὐτόν ὄχλος πολὺς, ὥστε αὐτόν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ
 3 θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. ² Καὶ ἐδίδασκεν
 αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, ³ Ἀκούετε

Note, p. 93), does not repeat St. Matthew's expression, x. 2, πρώτος Σίμων, nor record Christ's words to him, Matt. xvi. 18.

17. Βοανεργές] a Syro-Chaldaic word from בן (b'ne) 'filii' (the *mensa* being represented by *oa*), and *ἄργης* (*argis*), *aterritus*, and by a metathesis of the *ρ*, *ἄργης*; see *Vord.* Hebr. 479. and *Rosenk.* p. 594. Many modern expositors (referred to by *Olekausen*) have supposed that Βοανεργές was given as a name of censure (with reference to Luke ix. 55); but this notion, which was unknown to Christian antiquity, is alien from the Spirit and practice of Christ, Who doubtless designed by giving a new name to His Disciples, to remind them that they were called to a *new life*, indicated in Scripture by *δνομα καινον*, Rev. ii. 17; iii. 12. The name was, as it were, a Christian name, or *baptismal* name.

Thunder is called in Scripture *ἡρ* (*kol*), *vox*; i. e. the Voice of God. See Exod. ix. 23. Jer. x. 13. Ps. xxix. 3. And the Law was given with thunder, Exod. xix. 16; xx. 18; and from the throne of God in the Apocalypse come forth thunders, Rev. iv. 5; viii. 5; xi. 19; xix. 6. And in Rev. x. 3, 4, the seven Thunders are probably the seven inspired Writers of the New Testament, whose words St. John was commanded to seal.

St. James therefore and St. John are called Βοανεργες, as being enabled to declare with power God's will to the world. ὁ μὲν Ἰάκωβος ἀγράφως, ὁ δὲ Ἰωάννης ἐγγράφως. (*Euthym.*)

Their *natural* temper as sons of thunder showed itself in a desire to bring down fire from heaven on the village of the Samaritans (Luke ix. 54), and in their ambitious request (Matt. xx. 21), and in St. John's appeal to Christ (Mark ix. 38). But these flashes of natural heat were changed into golden tongues by divine grace.

On the names of the Apostles see on Matt. x. 2—4.

18. Ἰάκωβον—Ἀλφαιῶν] *James*, afterward Bishop of Jerusalem. *Thaddæus*, the same as *Jude*. (*Bede*.)

21. κρατῆσαι] Cp. ix. 27. Luke xxiv. 16. John xx. 23. 2 Kings iv. 8, where, it is remarkable, the word is connected, as here, with *eating bread*, and the Septuagint Version has *ἐκράτησεν αὐτόν* ('*Ελασαι*) ἡ γυνὴ ἄρτον φαγεῖν, suggesting that the Mother of Christ supposed that she was imitating the good Shunamite in her conduct to the Prophet Elisha.

— *ἐξίστη*] i. e. *φρεῶν παρεφρόνησι*, *Euthym.* Ps. lxxix. 9. *μαίνεται*, *Phosorin*. 2 Cor. v. 13, *εἴτε ἐξίστημεν*, *θεῶ*. Cp. John x. 20, *μαίνεται*. Acts xxvi. 24, *μαίη*, *Παῦλος*. A mark of truth. The Evangelist records what tells to their disadvantage.

28. ἀμὴν λέγω] See Matt. xii. 31.

29. αἰῶνα—αἰωνίου] See Matt. xxv. 46.

— ἀμαρτήματος] So B, C, and many Versions, for *κρίσεις*,—and this is the reading preferred by *Grotius*, *Lachm.*, *Tisch.*, and *Alf.* Not that ἀμαρτήματα is to be interpreted here *sin* (for it would be a Novatian error to assert that sin is αἰωνίου); but as *Kraus* has observed, "ἀμαρτήματα in versione Alexandrinâ respondet Hebræorum vocabulis *חַטִּי* et *יָו*, quæ non tantum peccatam indicant, ut *חַטִּי* Gen. xxxi. 36, *יָו* Ex. xxviii. 38, sed etiam peccatam *paenam*, ut *חַטִּי* legitur Zach. xiv. 19, *יָו* Ps. xl. 12, quo posteriori loco LXX habent ἀνομία: de peccati pena ἀμαρτία quoque occurrit v. not. ad Matt. ix. 2. Recte igitur de peccatore, qui οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, dici poterat ἰνοχον αὐτόν εἶναι αἰωνίου ἀμαρτήματος i. e. supplicii æterni obnoxium. Hoc autem ipsum nomen ἀμαρτήματα grammaticè interpretati sunt vocabulis *κρίσεις* et *κόλασις*, quæ interpretamentis librarii in textum reserperunt, alii verò loco vocabuli rariis occurrentes ἀμαρτήματα scripserunt ἀμαρτία."

33. ἡ μήτηρ] See on Matt. xii. 46. His Mother and brethren did not come in to hear his discourse, but standing without, sent to Him a message desiring Him to come out to them. They wished perhaps to participate in His fame, and to show to the people their connexion with Him and their influence over Him. But His public duties were not to be foregone or omitted for private respects; and as Son of God He knew no other relatives but the children of God to whom the performance of His will and the promotion of His glory is the first of all duties, and the moving principle of their lives. The love which Christ bare to His earthly Mother—as shown on the cross—brings out in stronger relief the love due to God, by being as nothing when compared with it; and His conduct to His beloved Mother brings out more clearly the awful Majesty of His Divine Sonship.

See on John ii. 4. Luke xi. 27.

CH. IV. 2. ἐν τῇ διδαχῇ] See on xii. 38.

ιδου ἐξήλθεν ὁ σπείρων τοῦ σπείραι· ⁴ καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπασσε MATT. XIII. LUKE. VIII.
παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό· ⁵ ἄλλο δὲ ἔπασσε 4 5
ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ 6 6
ἔχειν βάθος γῆς· ⁶ ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν 8
ρίζαν ἐξηράνθη. ⁷ Καὶ ἄλλο ἔπασσε εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι 7 7
καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. ⁸ Καὶ ἄλλο ἔπασσε εἰς τὴν γῆν 8 8
τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν 9
τριακόντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. ⁹ Καὶ ἔλεγεν, Ὁ ἔχων ὄτα ἀκούειν, 9
ἀκουέτω. ¹⁰ Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν 10 9
τοῖς δώδεκα τὴν παραβολὴν. ^($\frac{87}{1}$) ¹¹ Καὶ ἔλεγεν αὐτοῖς, Ὅτι μὴ δέδοται γινῶναι 11 10
τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς 12
τὰ πάντα γίνεται, ¹² ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι καὶ ἀκού- 12
οντες ἀκούωσι, καὶ μὴ συνιῶσι μήποτε ἐπιστρέψωσι, καὶ ἀφελθῆ 13
αὐτοῖς τὰ ἁμαρτήματα. ¹³ Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν 13
ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ^($\frac{88}{2}$) ¹⁴ Ὁ σπείρων τὸν 14 13
λόγον σπείρει. ¹⁵ Ὅτι οἱ δὲ εἰσὶν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, 15
καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρ- 16
μένον ἐν ταῖς καρδίαις αὐτῶν. ¹⁶ Καὶ οὗτοι εἰσὶν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη 16 13
σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθέως μετὰ χαρᾶς λαμβάνουσιν 17
αὐτὸν, ¹⁷ καὶ οὐκ ἔχουσι ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν εἴτα γενο- 17
μένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδαλίζονται. ¹⁸ Καὶ ἄλλοι 18 13
εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσὶν οἱ τὸν λόγον ἀκούοντες, 19
¹⁹ καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ 19
τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. 20
²⁰ Καὶ οὗτοι εἰσὶν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν 20 15
λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριακόντα, καὶ ἐν ἐξήκοντα, 21
καὶ ἐν ἑκατόν. ^($\frac{89}{2}$) ²¹ Καὶ ἔλεγεν αὐτοῖς, Μήτις ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν 21 16
μόδιον τεθῆ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; ^($\frac{90}{2}$) ²² Οὐ γάρ 22
ἔστί τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς 23
φανερόν ἔλθῃ. ²³ Εἴ τις ἔχει ὄτα ἀκούειν, ἀκουέτω. ^($\frac{91}{2}$) ²⁴ Καὶ ἔλεγεν αὐτοῖς, 24 17
Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθή- 25
σεται ὑμῖν τοῖς ἀκούουσιν. ^($\frac{92}{2}$) ²⁵ Ὅς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ, καὶ ὅς οὐκ 25
ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 26
^($\frac{93}{2}$) ²⁶ Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ 26
τὸν σπόρον ἐπὶ τῆς γῆς, ²⁷ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν καὶ 27
ὁ σπόρος βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός· ²⁸ αὐτομάτῃ γὰρ ἡ 28
γῆ καρποφορεῖ, πρῶτον χόρτον, εἴτα στάχυν, εἴτα πλήρη σίτον ἐν τῷ στάχυν·

3. ἰδοῦ] See Matt. xiii. 3.

4. ὃ μὲν ἔπασσε] Observe the four cases of the seed: the first, οὐκ ἀνίβαιναι: the second, ἀνίβαιναι μὴν ἀλλ' οὐκ ἠῶσαν: the third, ἀνίβαιναι καὶ ἠῶσαι ἀλλὰ καρπὸν οὐκ ἔδωκε: the fourth, ἀνίβαιναι, ἠῶσαι καὶ καρπὸν ἔδωκε... τέταρτον μόνον, διασωθῆν. (Theophyl.)

12. ἵνα βλέποντες] Is. vi. 9, 10. The sense of ἵνα here may be seen from Matt. xiii. 15. See Rev. xxii. 11. Hos. xiv. 9. Ps. xviii. 26. 2 Tim. iii. 13.

He spake by Parables—to prove them, and to show them to others and to themselves, and to recompense them judicially according to their respective tempers and moral dispositions; to reward the docile, the truth-loving, and the humble, with larger measures of knowledge and grace (see here, v. 34), and to punish the proud and the wilfully blind by their own pride and blindness. See Glass, Phil., p. 221, 222. Bp. Butler, Analogy, pt. ii. ch. vi.

13. πάσας τὰς π.] all My Parables; e. g. those in Matt. xiii. 24—52.

15. ὁ Σατανᾶς] St. Matt. (xiii. 19) has ὁ πονηρός; St. Luke has (viii. 12) ὁ Διάβολος here,—a variety perhaps designed to show the identity and attributes of the person who bears these different names.

16. οὗτοι] See on Matt. xiii. 19.

21. λύχνος ἔρχεται] ἔρχεται, comes, intimating spiritually that the light in our souls is not of our kindling, but comes from God, in order that it may be manifested by men to the world, to His glory. Take heed, therefore, βλέπετε, examine well, what ye hear from Me; i. e. consider it, and digest it well in your hearts (τί, i. q. δ, ἰδέσθε; St. Luke has πᾶς, viii. 18), in order that you may preach it to others; and may receive more abundant measures of knowledge according as yourselves are more attentive in receiving, and faithful in dispensing it to others. For as you do this, so your reward will be. (Cp. Theophyl., Euthym., and Bede.)

24. ἐν ᾧ μέτρῳ] "Quantum fidei capacis afferimus, tantum gratis inundantis haurimus." (Cyprian.)

26—29. καὶ ἔλεγεν—ὁ θαρισμός] This Parable concerning the mysterious and divine growth of the seed of the Gospel in the heart and the world, even to the end, is supplied by St. Mark alone.

When we conceive good desires, we put seed into the ground; when we begin to act, we are the blade; when we finish a good work, we are in the ear; when we are matured in the habit of good, we are the full corn in the ear. (Greg. M., Bede.)

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XIII.	XIII.	29	ὅταν δὲ παραδῶ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
	31	18	($\frac{44}{11}$) ³⁰ Καὶ ἔλεγε, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ
	32	19	παραβολῇ παραβάλωμεν αὐτήν; ³¹ ὡς κόκκον σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς ³² καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. ($\frac{45}{11}$) ³³ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύνατο ἀκούειν. ($\frac{46}{11}$) ³⁴ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.
VIII.	VIII.	18	23
	23	23	³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. ($\frac{47}{11}$) ³⁶ Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. ³⁷ Καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἦδη γεμίζεσθαι. ³⁸ Καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; ³⁹ Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. ⁴⁰ Καὶ εἶπεν αὐτοῖς, Τί δειλοὶ ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; ⁴¹ Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;
	24	23	23
	24	24	24
	25	25	25
	26	26	26
	27	27	27
	28	28	28
	29	29	29
	30	30	30

29. παραδῶ] gives itself to the sickle. "Multa adeo gelida melius se nocte dedere" Virg. Georg. i. 287; see below on xiv. 72.

34. ἐπίλω] "Discipulis explicabat. ἐπιλύειν, explicare, interpretari, in vers. Alex. respondet Hebr. Gen. xli. 12. ubi sermo est de interpretatione somniorum; verbum simplex λύειν, ut sit *enigma solvere*, usurpavit Libanius ep. 38. et nomen ἐπίλυσις, quo Aquila Gen. xl. 8. expressit Hebr. גִּירָף." (Lusin.) Cp. 2 Pet. i. 20, πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεσθαι.

36. ὡς ἦν ἐν τῷ πλοίῳ] They convey Him with them as He was—without any further preparation; perhaps He was asleep (see v. 38), weary with preaching, for it was evening—in the ship where he had been teaching (iv. 1)—his migratory Church.

— πλοιάρια] Altered by some into πλοία, but the ἄλλα πλοιάρια show that our Lord's vessel also was a small one,—a circumstance of interest in the miracle.

38. τὸ προσκεφάλαιον] Probably the cushion of the steersman. See *Cruas*. ap. Polluc. Onomast. x. 40. (Lusin.)

— καθύδων] Some of the Fathers give also a spiritual meaning to this circumstance. When the storm of Satan's fury raged most fiercely against the bark of the Church, Christ was reclining in the sleep of death on the wooden προσκεφάλαιον of the Cross. But He awoke from the slumber of death, and rebuked the waves and the winds, and there was a great calm.

39. εἶπε τῇ θαλάσῃ] Not by means of a rod, as Moses; or by prayer, as Elisha; or by the ark, as Joshua;—but by a word.

— πεφίμωσο] See i. 25. The *Perfect* tense, indicating that before the word was uttered the work was done.

— γαλήνη μεγάλη] As in His Miracles of Healing there was no interval of convalescence, but perfect health was restored at once, so after the quelling of the storm there was no gradual subsiding of the

waves, but immediately there was a *great calm*. See on Matt. viii. 15, a striking evidence of the reality of His Miracles.

40. πῶς οὐκ ἔχετε πίστιν] He rebukes His disciples for not having faith; for if they had had faith they would have known that though asleep He could preserve them. (*Theophyl.*) How is it ye have no faith? i. e. faith in My divine power, which never slumbers nor sleeps (Ps. cxli. 4), and by which I can quell the storm which I have raised to try your faith. You treat the Son of God as if He were like Baal, of whom Elijah said (1 Kings xviii. 27), "Peradventure he *doth sleep*, and must be awaked."—How is it that you have no faith? See on Matt. viii. 26.

CH. V. I. Γαδαρηνῶν] See Matt. viii. 28.

2. ἀνθρώπων] St. Matthew speaks of two, St. Mark and St. Luke (viii. 28) of one. This one lived at Gadara (see v. 19, 20. Luke viii. 27, ἀπὸ τῆς ἐκ τῆς πόλεως), perhaps the other did not; and the design of the Holy Spirit writing by St. Mark and St. Luke, for Romans and Greeks, seems to have been to show the love of Christ, by this example, to the *Gentile* world, to which this Gadarene belonged, as is intimated by the circumstance that these Gadarenes kept swine, which was not lawful to the Jews. Cf. Levit. xi. 7. Deut. xiv. 8.

Compare the parallel case of the two Blind men at Jericho. St. Matthew mentions two, St. Mark and St. Luke only one. See note Mark x. 46. Matt. xx. 29.

7. μή με βασανίσῃ] The devil forces the man to speak the devil's feeling and language, the very reverse of the man's own proper feelings and language; and to call himself by a devil's name (see v. 9), i. e. the devil so *possessed* the man, as to make him speak as a devil, not as a man; but as the enemy of man, and specially of himself. This is demoniacal *possessum*, and is quite a different thing

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ὄνομα; καὶ λέγει αὐτῷ, Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἔσμεν. ¹⁰ καὶ παρ- εκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ¹¹ Ἦν δὲ ἐκεῖ	VII.	VIII.
πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη ¹² καὶ παρεκάλεσαν αὐτὸν οἱ δαίμονες λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.	30	32
¹³ Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ἦσαν δὲ ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. ¹⁴ Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γεγονός. ¹⁵ Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαμονιζόμενον καθήμενον, καὶ ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχληκῶτα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. ¹⁶ Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαμονιζομένῳ, καὶ περὶ τῶν χοίρων.	31	33
¹⁷ καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. ^(⁴⁸ / ^{viii}) ¹⁸ Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαμονισθεὶς ἵνα ᾗ μετ' αὐτοῦ. ¹⁹ ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὅτι παγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγγειλον αὐτοῖς, ὅσα σοι ὁ Κύριος πεποίηκε, καὶ ἠλέησέ σε. ²⁰ Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.	34	34
^(⁴⁹ / ⁱⁱ) ²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, σωτήθη ὄχλος πολὺς ἐπ' αὐτὸν καὶ ἦν παρὰ τὴν θάλασσαν. ²² Καὶ ἰδοὺ ἔρχεται εἰς τῶν ἀρχισυναγώγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, ²³ καὶ παρεκάλει αὐτὸν πολλὰ λέγων,—Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς αὐτῇ τὰς χεῖρας ὅπως σωθῆ, καὶ ζήσεται. ²⁴ Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. ²⁵ Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, ²⁶ καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ²⁷ ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ. ²⁸ ἔλεγε γάρ, Ὅτι κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. ²⁹ Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μᾶστιγος. ³⁰ Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγε, Τίς μου ἤψατο τῶν ἱματίων; ³¹ καὶ ἔλεγον αὐτῷ	35	35
	36	36
	37	37
	38	38
	39	39
	IX.	40
	1	40
	18	41
		42
	19	
	20	43
		44
	21	
		45
		46

from any physical disease. (Cp. on Matt. iv. 24, and below on ix. 20.) See the change of the man after the devil was cast out of him, *ev. 15. 18.*

9. *Λεγεῶν*] *Legio* (about 6000 soldiers). One of the Roman words in St. Mark's Gospel. See on ii. 4. Our Lord asked the question, not as if He needed to be informed of any thing, but that the bystanders might know that this one man had become the habitation of a host of devils.

The Gentile World was now possessed, as it were, with a Legion of evil spirits; it could not be bound by any laws, it tore their bonds asunder. Christ came from heaven to deliver it from those evil spirits and to cast them out; so that being clothed in the robe of faith and in its right mind, it might come and sit at His feet.

13. *ὡς δισχίλιοι*] This is mentioned by St. Mark alone.

18. *ἐμβαίνοντος*] as He was embarking—a preferable reading to *ἐμβαίνοντος*.

18, 19. *ἵνα ᾗ μετ' αὐτοῦ—οὐκ ἀφῆκεν*] Fearing that the devils would return after the departure of Christ. But Christ would teach him by his absence that He was present with him in Divine power, by which He had cast out the Legion; and so would exercise his faith.

19. *ἀπάγγειλον*] Contrast this with i. 25. 44.

He would not allow devils to proclaim what He was, but He commands the man to do so, who had been delivered from them; and this He does in Gadara, where were no Scribes and Pharisees (see above, i. 45), and as a prophetic intimation that the Gospel was in due time to be preached to all the Nations of the world, who were to be delivered by it from the dominion of a Legion of Evil Spirits to which they were now in bondage.

23. *ἀρχισυναγώγων*] *ἡγετῆρ* (*rosz akosszesel*), from root *syn* (*synagōgē*), to collect; 'caput synagogae.' (See *Väterliche*, Archibayn. Franccq. 1684.) He appears to have been the president of a Colle-

gium or board, or vestry, who provided for the maintenance of, or attendance at, the Synagogue, and also for the superintendence of the Service and the teaching in it.

—*ὀνόματι Ἰάειρος*] The name (not mentioned by St. Matthew) is added by St. Mark for the further proof of the miracle.

23. *ὅτι—ἵνα*] Two sentences put together abruptly, and characteristic of the hurried eagerness of the suppliant father. Cp. a similarly broken phrase, viii. 24.

26. *τὰ παρ' αὐτῆς*] All that could be supplied from herself—all her own resources. She had spent them all; and had no hope but in Christ. And when all other aid failed, she came to Him and He healed her. An emblem of human nature antecedently to, and independently of, Divine Grace.

29. *ἴαται*] Not *ἴαται*, present, but perfect, 'has been healed,' *sanata est*—marking the miraculous suddenness of the cure.

30. *ἐπιγνοὺς—τῆς—ἐξελθοῦσαν*] Having perceived the virtue that had gone out of Himself. Christ's eye sees invisible grace in all its secret operations. He beholds the breath of the Spirit moving in the Word and Sacrament; and in the human heart of the recipient. We only see its effects. He sees the wind; we only perceive what is stirred by it.

—*τίς μου ἤψατο*] Christ puts a question here (as often), not in order to learn any thing from the answer, but that the grace which He had given to the woman might be made manifest, to the spiritual healing of many.

The word *ἄπτωμαι* signifies something more than *touch*,—to fasten oneself eagerly to a thing, to cling to it with a desire to derive something from it. See *μή μου ἄπτου*, John xx. 17.

Our Lord's question with St. Peter's reply (v. 31. Luke viii. 45) serve together to bring out the truth, that the worldly crowd which familiarly presses on Christ's human body as *Mass*, *throng* Him, but it is only the hand of that *Païsa* which believes in His divine power

MATT. IX.	LUKE VIII.	οἱ μαθηταὶ αὐτοῦ, βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο ; ³² Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ³³ Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα εἰδὺν ἃ γέγονεν ἐπ' αὐτῇ ἤλθε καὶ προσέπεσεν αὐτῷ,
22	48	καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ³⁴ Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέ σε, ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μᾶστιγός σου.
	49	³⁵ Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες, Ὅτι ἡ θυγάτηρ σου ἀπέθανε τί ἔτι σκύλλεις τὸν διδάσκαλον ; ³⁶ Ὁ δὲ Ἰησοῦς εὐθέως, ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε. ³⁷ Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον
23	51	καὶ Ἰακώβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. ³⁸ Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας
	52	πολλά. ³⁹ καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε ; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. ⁴⁰ Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν
	53	πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα, καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. ⁴¹ Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθὰ κούμι,—ὃ ἔστι μεθερμηνευόμενον,
	54	Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. ⁴² Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα, καὶ ἐξέστησαν ἐκστάσει μεγάλη. ⁴³ Καὶ διεστείλατο αὐτοῖς ἅ πολλα, ἵνα μηδεὶς γνῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.
³⁶ a Matt. 8. 4. & 9. 30. & 12. 16. ch. 3. 12. & 7. 36.	55	VI. (⁵⁰ I) ¹ Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ² Καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα ; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται ; ³ Οὐχ οὗτός ἐστιν ὁ τέκτων*, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος ; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς ; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. (⁵¹ I) ⁴ Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι ^b αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵ Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσε. (⁵² II) ⁶ Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν καὶ περιῆγε τὰς κόμας κύκλῳ διδάσκων.
XIII. 54	IV. 18	
		⁷ Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστελλεῖν δύο δύο
X. 1	IX. 1	

to heal the soul and body, that touches Him, although it touch not His human body—His carnal substance—but only the hem of His garment; and that wherever there is such a touch, divine virtue will go out of Him by the hem of His Garment, to heal. This may be applied to those who crave a carnal presence in the Holy Eucharist. (Cp. St. Augustine, Sermones, lxii. 5.) Christ says, "Tangentem quæro, non prementem; caro premit, Fides tangit. Erigite oculos fidei, tangite extremam fimbriam vestimenti; sufficiet ad salutem." Cp. St. Aug. Serm. cccxlii. and cccxliii.

It was, indeed, a high degree of faith to believe in Christ's Deity, when He was in Human Flesh on earth, and that was the faith of this woman. This example shows indeed that our Lord, when on earth, could be touched by faith, and virtue would go out of Him responsive to the touch. But it might be thought, that after His departure from earth by His Ascension into Heaven He could no longer be touched; and therefore our Lord provides an answer to this supposition after His Resurrection by another example. He does this in His words to another woman, Mary Magdalene (John xx. 17): "Touch Me not, for I am not yet ascended." The true trial of faith is not bodily presence, but bodily absence; therefore the most exquisite touch of faith is that which is exercised after the Ascension. Thus the case of Mary Magdalene comes in as supplementary to the case of the faithful woman before us. See on John xx. 17, μὴ μου ἄπτου.

Our Lord, now ministering in the heavenly Temple as our great High Priest, is described as *and in a long garment descending to His feet* (Rev. i. 13); and Divine Grace descends from the Anointed One to the least and lowest of His members,—as the precious ointment upon the head of Aaron, which ran down to the skirts of his clothing (Ps. cxxxiii. 2); and divine virtue goes out of Christ to all who touch Him by faith, in Prayer, and in His Word and Sacraments,—which are the *hems of His garment*.

³⁴ *εἰς εἰρήνην*] Something more than in peace. The Hebrew *שָׁלוֹם* (*Shalom*), for peace. Gen. xlv. 17, Exod. iv. 18. 1 Sam. i. 17, and *passim*.

⁴⁰ *ἐκβαλὼν πάντας—μετ' αὐτοῦ*] Excluding some, in order to discourage vain curiosity, and to teach a lesson of modesty in doing good; and admitting others, carefully chosen, as witnesses of the miracle. The manner in which Christ's miracles are done is exemplary to all, though they cannot exert miraculous power.

⁴¹ *ταλιθὰ κούμι*] from *μαθή* (*talitha*), *puella*; *κῆρ* (*cuem*), imperative from *εἶρη* (*surgere*). "Puella, surge!" St Mark alone gives the *ipsissima verba* uttered by Christ, and probably recited by St. Peter, an eye-witness of the miracle (v. 37) to the Evangelist.

⁴³ *εἶπε—φαγεῖν*] To show that she was not only restored to life, but to perfect health,—a proof of the miracle.

CH. VI. 1. *πατρίδα*] Nazareth.

³ *οὐχ οὗτός ἐστιν ὁ τέκτων*] A proof of the manhood of Christ. "Error hæreticorum, nostra salus." There is also a truth, more than they knew of, in their words. For *οὐχ οὗτος ὁ τέκτων*; Is He not the τέκτων of the Universe?

— *ἀδελφός*] See Matt. xii. 46; xiii. 55.

⁵ *ἠδύνατο* οὐχ ὅτι ἐκείνος ἀσθενῆς, ἀλλ' ὅτι ἐκείνος ἀπιστος. (*Theoph.*)

Cp. John vii. 7, of moral inability. To show the power and necessity of faith, our Lord regulated the exercise of His Omnipotence according to men's belief in it. See ix. 23, where He even vouchsafes to invest faith with His own Omnipotence, πάντα δυνατὰ τῷ πιστεύοντι. Cf. Matt. xiii. 58. In this expression is an evidence of inspiration. The Holy Spirit alone Who knows the mind of Christ, would have spoken thus of His power, and of the laws by which He is pleased to limit and control its manifestation.

⁶ *ἐθαύμαζε*] See on Matt. viii. 10.

⁷ *δύο δύο*] i. e. *ἕως*; a Hebraism, where the Greeks use *ἕως*, Luke x. 1. Cp. Gen. vii. 2; xxxii. 16. Num. xvii. 2; xxviii. 21. See below, v. 39, 40, *συμπόσια συμπόσια*.

καὶ ἐδίδον αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. ⁸ Καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πῆραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· ⁹ ἀλλ' ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσθησθε δύο χιτῶνας. ^(54/II) ¹⁰ Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. ^(55/II) ¹¹ Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκεῖνῃ. ^(56/VIII) ¹² Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι, ¹³ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον· ἑλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

^(57/II) ¹⁴ Καὶ ἤκουσεν ὁ βασιλεὺς Ἑρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν, ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργούσιν αἱ δυνάμεις ἐν αὐτῷ. ¹⁵ Ἄλλοι δὲ ἔλεγον, Ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστίν, ὡς εἰς τῶν προφητῶν. ^(58/X) ¹⁶ Ἀκούσας δὲ ὁ Ἑρώδης εἶπεν, Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτός ἐστιν, αὐτὸς ἠγέρθη ἐκ νεκρῶν. ^(59/II) ¹⁷ Αὐτὸς γὰρ ὁ Ἑρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἑρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ¹⁸ Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἑρώδῃ, Ὅτι· οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ¹⁹ Ἡ δὲ Ἑρωδιάς ἐνείχεν αὐτῷ, καὶ ἠθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· ²⁰ ὁ γὰρ Ἑρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει καὶ ἠδέως αὐτοῦ ἤκουε. ^(60/VI) ²¹ Καὶ, γενομένης ἡμέρας εὐκαίρου, ὅτε Ἑρώδης τοῖς ἄγενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, ²² καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἑρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρυσάσης τῷ Ἑρώδῃ καὶ τοῖς συνακακιμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, ²³ Δίτησόν με ὃ ἐὰν θέλῃς καὶ δώσω σοι· ²⁴ καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμίσεως τῆς βασιλείας μου. ²⁵ Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ²⁶ Καὶ εἰσελθούσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ἤτήσατο λέγουσα, Θέλω ἵνα μοι δῶς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ²⁷ Καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνακακιμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. ²⁸ Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ²⁹ Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

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X. IX.
9 3

11 4

14

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a James 5. 14.

XIV. 1 7

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8

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3

4

c Lev. 18. 16.

& 20. 21.

5

6

d Gen. 40. 20.

7

8

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10

11

St. Mark relates here that the Apostles were sent forth in pairs. St. Matthew (ix. 3) gives the names of the pairs,—an undesigned coincidence and evidence of truth.

8. χαλκόν] money, the Roman *as*. St. Luke, writing for the *Greeks*, uses ἀργύριον, x. 4. See below, xii. 41.

9. σανδάλια] See Matt. x. 10.

13. ἤλειφον ἐλαίῳ] ἴσθιν ἰλαίον πρὸς κόπου ἐφίλιμον, καὶ φωτὸς αἴτιον, καὶ ἰλασότητος πρόξενον, καὶ σημαίνει τὸ ἴλαος τοῦ Θεοῦ. (Theophyl.) The Apostles used it to show by the application of an appropriate visible sign, that the healing was effected by their instrumentality, in the Name of Christ, the Messiah or anointed one of God (Ps. ii. 6; xlv. 7. Acts iv. 27; x. 38), and in His power Who had sent them; and because the oil itself was significant of God's mercy and spiritual comfort, light, and joy (*Eulogium*, *Ἐλοῦγιον*), and of grace given to the soul and body in answer to fervent prayer. 2 Cor. i. 21. 1 John ii. 20. 27.

For the bearing of this text on 'Extreme Unction,' see note on James v. 14.

15. ὡς εἰς τῶν πρ.] equal to one of the old Prophets.

18. ἔλεγε] *discat*, a repeated warning; met by Herodias with habitual hatred and malicious machinations against him' (v. 19).

20. συνετήρει] 'kept him in custody.' *τήρησις*, a *prison*. Acts iv. 3; v. 18. See 2 Pet. ii. 4. 9. See here v. 17. Perhaps also on a plea that his life was in peril from Herodias (v. 19), but also because

he resented John's rebuke, and feared its effects on the people. Herod would have killed John before, but he feared the people. (Matt. xiv. 3. 5.)

Another proof of John's unwavering constancy and undaunted courage even unto death. (Cp. on Matt. xi. 2—6.)

— ἤκουσεν] Used to hear—listened to him.

23. αὐτῆς τῆς Ἑρ.] Of Herodias herself. The mother herself did not scruple to use her daughter for this licentious and cruel purpose.

25. ἔξαυτῆς] Immediately; lest Herod should relent.

26. περίλυπος] Not sorry for his sin, or for John's death, but because he feared the people who held John as a prophet (see on v. 20, and Matt. xiv. 5); and perhaps with a sense of indignity in sacrificing the prophet to the malice of Herodias, and in being entrapped by her willingness in a revel, exposing him to the contempt and hatred of his subjects.

27. σπεκουλάτορα] Suidas, σπεκουλάτωρ, δορυφόρος, i. e. ἀσπίδιος; but other glossaries render it κατάσκοπος, ἀσπιδολογός. Executioners were called *speculatores*. Seneca de Benefic. iii. 25: "Speculatoribus occurrere, nihil se deprecari, quò minus imperata peragant, dicere, et deinde certicem portare." De Ira i. 16: "Certicem superfluo spectantibus, condere gladium speculatorem jubet." Julius Firmicus viii. 26: "Speculatore faciat, qui pudato gladio hominum aspiciat certicem." (*Lucia*.)

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12

29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦσαν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

10 (61/70) 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. (62/71) 31 Καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ἠυκαίρουν. 32 Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν 33 καὶ εἶδον αὐτοὺς ὑπάγοντας

13 καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῆ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν. (63/72) 34 Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα

14 μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. (64/73) 35 Καὶ ἦδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἦδη ὥρα πολλή, 36 ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν ; 38 Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε ; ὑπάγετε καὶ ἴδετε.

17 Καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι

19 14 πάντας, συμπίσσια συμπίσσια, ἐπὶ τῷ χλωρῷ χόρτῳ. 40 Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πενήκοντα. 41 Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδον τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. 42 Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 43 Καὶ ἦσαν

20 17 κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. 44 Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. (65/74) 45 Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. (66/75) 46 Καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. (67/76) 47 Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς. Καὶ περι

23 τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης, καὶ ἠθέλε παρελθεῖν αὐτοῦς. 49 Οἱ δὲ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι καὶ ἀνέκραξαν· 50 πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. (68/77) 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον,

26 27 28 29 30 31 32 33

32. ἔρημον τόπον] Near *Bethsaida Julias*, N. E. of the Lake. See Luke ix. 10. Matt. xiv. 13.

33. ἐπίγνωσαν αὐτόν] See below, v. 54. πεζῆ, i. e. not by water.

34. ἐξελθὼν] having disembarked. See vi. 54.

35. ὥρας πολλῆς] See Matt. xiv. 15.

40. πρασιαί] "Nominativus Hebraicus." *Gloss. Phil.* p. 286. The reduplication is for the Greek ἀνά. *Vocat. Hebr.* p. 312; and above on v. 7.

The word *πρασιά* is derived by some from *πίρας*, *terminus* (*Passow*); by others from *πράσιν*, *rotatum*.

It seems rather, like *παράδεισος*, to be of Oriental origin, and to be formed, by a metathesis of the letter *p*, from the root *pr* (*paras*), or *pr* (*paras*), to divide or portion out into compartments; whence *para*, *partior*, and perhaps *pratum*, a field: *πρασιαί* are *areolae*; *vineyardia*, *partietes* (*τὰ ἐν κήποις κόμματα*, *Theophr.*), in which, as in a garden, the seed was sown by the hand of the Apostles, and ripened into an instantaneous harvest by the almighty power and divine benediction of Christ.

The Holy Spirit, by the use of this word *πρασιαί*, appears to call attention to the fact, that our Lord, Who then multiplied the five loaves to be food for five thousand, is the same Divine Person Who, in a manner less striking, because more gradual and regular, but certainly not less wonderful, ripens all the seeds in all the Gardens and Orchards, and in all the Vineyards and Meadows of this

world in successive seasons, ever since man dwelt in Paradise, to minister food to His creatures.

The *πρασιαί* are arranged in symmetrical order and beauty—and typify the different Churches which together make up the Catholic Church, and are all fed with the Word and Sacraments of Christ, ministered to them by Apostolic hands. Cf. Balaam's sublime description of the Ancient Church in the wilderness, *Numb.* xxiv. 5, and see *Gregor. Moral.* xvi. 55, and *Bede*.

41. κατέκλασε—ἰδίῳ] He broke and distributed; literally, *was distributing*, in repeated acts, the loaves to His disciples to set before the multitude, but He *ἐμέρισε*, disparded by one act the two fishes to all. Cp. below, viii. 6. Matt. xiv. 19 has *ἔδωκε τοῖς μαθηταῖς* here; and John vi. 11 has *διέδωκε τ. μ.* concerning the loaves. But *ἰδίῳ* used by St. Mark, and St. Luke ix. 16, expresses something more than the act of *giving*, and the effect; it describes the *manner* of it.

Cp. on Matt. xxvi. 26, 27, with regard to the distribution of the elements at the Sacramental Supper.

45. καὶ εὐθέως] See Matt. xiv. 22.

— Βηθσαϊδάν] the other Bethsaida, on the west of the Lake.

48. ἠθέλε παρελθεῖν] He designed, and was about to pass by them. Cp. Luke xxiv. 28, and *Gloss.*, *Phil.* pp. 699, 700. This idiomatic use of *θέλω* remains in the language of modern Greece; *ἠθέλε να*, and more briefly by *θέ να* and by *θέ*.

A silent note of *Inspiration*. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the *mind* of Christ but the Spirit of God? (Cp. I Cor. ii. 11.)

καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύ-^{MATT.}
μαζον, ⁵² οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, ἦν γὰρ ἡ καρδία αὐτῶν πεπω-^{XIV.}
ρωμένη. ⁽⁶⁹⁾ ⁵³ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ
προσωρμίσθησαν. ^{8. 17.}
^{& 3. 5.}

⁵⁴ Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγνόντες αὐτὸν, ⁵⁵ περι-³⁶
δραμόντες ὅλην τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς
ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ἐστι· ⁵⁶ καὶ ὅπου ἂν εἰσπορευέτο
εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούντας, καὶ
παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται, καὶ
ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο. ³⁶
^{f Matt. 9. 20.}
^{ch. 5. 27, 28.}

VII. ⁽⁷⁰⁾ ¹ Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν Γραμ-^{XV.}
ματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων, ² καὶ ἰδόντες τινας τῶν μαθητῶν αὐτοῦ
κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίοντας ἄρτους. ³ οἱ γὰρ Φαρισαῖοι καὶ
πάντες οἱ Ἰουδαῖοι εἰ μὴ πυγμῇ νύψωνται τὰς χεῖρας οὐκ ἐσθίουσι, κρα-
τοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· ⁴ καὶ ἀπὸ ἀγορᾶς εἰ μὴ βαπτί-
σονται οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλιῶν· ⁽⁷¹⁾ ⁵ ἔπειτα ἐπερωτῶσιν αὐτὸν
οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς, Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ ³
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρτον ;
⁶ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν ⁷
τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ ⁸
καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. ⁷ Μάτην δὲ σέβονταιί με, ⁹
διδάσκοντες διδασκαλίαις ἐντάλματα ἀνθρώπων. ⁸ Ἀφέντες γὰρ τὴν
ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν
καὶ ποτηρίων καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. ⁹ Καὶ ἔλεγεν αὐτοῖς, ³
Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.
¹⁰ Μωϋσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ ⁴
κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ¹¹ ὑμεῖς δὲ λέγετε, ⁵
'Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν· (ὃ ἐστὶ, δῶρον), ὃ εἰ μὴ ^{a Matt. 23. 18.}
ἐμοῦ ὠφελήθῃς—¹² καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ
τῇ μητρὶ αὐτοῦ, ¹³ ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρ- ⁹
εδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. ¹⁴ Καὶ προσκαλεσάμενος πάντα ¹⁰
τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετε μου πάντες καὶ συνίετε. ¹⁵ Οὐδὲν ἐστὶν ¹¹
ἐξῶθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι·
ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστὶ τὰ κοινῶντα τὸν ἄνθρωπον.
¹⁶ Εἴ τις ἔχει ὄψα ἀκούειν, ἀκουέτω. ⁽⁷²⁾ ¹⁷ Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ ¹⁵
τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. ¹⁸ Καὶ ¹⁶
λέγει αὐτοῖς, Οὐτῶ καὶ ὑμεῖς ἀσύνετοί ἐστε ; οὐ νοεῖτε, ὅτι πᾶν τὸ ἐξῶθεν ¹⁷

^{55.} τοῖς κραβάττοις] 'their beds'; i. e. the beds to which they were confined.

— ὅπου—ἐκεῖ] On this Hebraism see *Vorst.* p. 558. Cf. *Rev.* xii. 14. The ἐκεῖ is emphatic.

CH. VII. 2. κοιναῖς] Already used by LXX for Hebr. נקמ (nakem), 'unclean,' 1 Macc. i. 47. 62.

3. πυγμῇ] properly, with the fist; as the LXX Version shows, Exod. xxi. 18. Isa. lviii. 4; the knuckles of one hand being applied to the palm of the other, so that by hard rubbing both may be cleansed. Cp. *Klein.* who says, "πυγμῇ est prop. pugnis (Hesychius: πυγμῇ, ἔχουν τὸ συγκεκλεισθαι τοὺς δακτύλους) et in versione Alexandrina respondet Hebr. חֲמִשָּׁה v. Exod. xxi. 18. Isa. lviii. 4, atque adeo πυγμῇ proprie significat manu in pugnum contracta: illud ipsum nomen ἤχη etiam de robore, fortitudine adhibetur, et homines robusti in scriptis Rabbiorum dicuntur ἤχη, vid. *Buxtorfius Lex.* Talm. p. 483, hinc πυγμῇ commodè reddi potest, fortiter, accuratè et sedulo; certè Syrus interpres vertit, *Διμετρηδὸς* quo adverbio Luc. xv. 8, expressit etiam adverbium ἐπιμελῶς. Cf. et *Glassius Phil.* 8. p. 364."

4. ἀπὸ ἀγορᾶς] (so ἀπὸ δαίπνου, *Herod.* i. 126) returning home from the ἀγορά, where they may have come into contact with heathens, publicans, and others, whom they regard as unclean.

— ξεστῶν] a Roman word (see ii. 4), *sextarium*, $\frac{1}{2}$ of the Epha, and $\frac{1}{4}$ of the Kab. See *Joséph.* Ant. ix. 4. This explanation of a Jewish custom (see 3—5) is peculiar to St. Mark, and shows that he was not writing only for Jews: and the word ξεστῆς, with others of like origin in his gospel, suggests that he was writing specially for Romans. Cp. on ii. 4.

— χαλκίων] "Cautè dictum, nam *testacea* frangebantur." (*Ross.*)

5. περιπατοῦσι] walk, live. The Hebr. *הִלְכוּ*.

9. καλῶς] irony.

11. Κορβᾶν] See Matt. xxvii. 6, and xv. 5, and above, ii. 3, and *Pococke*, i. 251.

St. *Ambrose* (on Luke xviii.), applying the word to Christian times, well says, "Dicis te quod eras Parentibus collaturus, *Ecclesiæ* velle conferre. Non querit *donum Deus de s'pne parentum*."

"Multi ut prædicentur ab hominibus, *Ecclesiæ* conferunt que suis auferunt; cum misericordia à domestico progressi debeat pietatis officio. Sed ut pascendos Scriptura dicit parentes, ita propter Deum relinquendos parentes, si impediunt devotæ mentis affectus."

ΜΑΤΤ.
XV.

18 εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; 19 ὅτι οὐκ
εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρώνα
19 ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. 20 Ἐλεγε δέ, Ὅτι τὸ ἐκ τοῦ
ἄνθρωπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον 21 ἔσωθεν γὰρ, ἐκ τῆς
καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορ-
νεῖαι, φόνοι, 22 κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμοὶς
20 πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη 23 πάντα ταῦτα τὰ πονηρὰ
ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

21 24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ
εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. 25 Ἀκού-
σασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
23 ἔλθουσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· (73) 26 ἦν δὲ ἡ γυνὴ Ἑλληνίς,
Συροφοινίκισσα τῷ γένει καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς
26 θυγατρὸς αὐτῆς. 27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι
τὰ τέκνα, οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς
27 κυναρίοις. 28 Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναί, Κύριε, καὶ γὰρ τὰ κυναρία
28 ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 Καὶ εἶπεν αὐτῇ,
Διὰ τοῦτον τὸν λόγον ὑπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.
30 Καὶ ἀπελθούσα εἰς τὸν οἶκον αὐτῆς εὑρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν
θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

(74) 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς τὴν
29 θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. 32 Καὶ φέρουσιν
αὐτῷ κωφὸν μογιάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.
33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους
αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀνα-
βλέψας εἰς τὸν οὐρανὸν ἐστέναξε καὶ λέγει αὐτῷ, Ἐφθαθά, ὃ ἐστὶ διανοι-
χθητι. 35 Καὶ εὐθέως διηνοιχθήσαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς
γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. (75) 36 Καὶ διεστείλατο ὁ αὐτοῖς ἵνα μηδενὶ
b ch. 5. 48. εἴπωσιν ὅσον δὲ αὐτὸς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον 37 καὶ
ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκε καὶ τοὺς κωφοὺς
ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

VIII. (76) 1 Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ
ἔχόντων τί φάγωσι, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς,
2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι καὶ
οὐκ ἔχουσι τί φάγωσι 3 καὶ εἰάν ἀπολύσω αὐτοὺς νήστευσι εἰς οἶκον αὐτῶν,
33 ἐκλυθήσονται ἐν τῇ ὁδῷ, τινὲς γὰρ αὐτῶν μακρόθεν ἤκουσι. 4 Καὶ ἀπεκρί-
θησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεται τις ὕδωρ χορτάσαι
34 ἄρτων ἐπ' ἔρημίας; 5 Καὶ ἐπηρώτα αὐτοῦς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον,

19. καθαρίζον π. τ. βρώματα] Some (e. g. *Klein*.) interpret this, as equivalent to ὁ καθαρίζει, "id quod purgat." Cp. 2 Tim. ii. 14. Others (e. g. *Meyer*) read καθαρίζων, and connect it with ἀφεδρών. But it seems rather to mean, "exitu suo puras relinquens omnes escas" (cp. *Bede*, à *Lapide*). Every thing that cometh in from without defecates and clarifies itself in its passage *εἰς τὸν ἀφεδρώνα*, and so leaves pure πάντα τὰ βρώματα, i. e. every thing that is converted by man into food, and enters into his system.

21. πορνείαι] See Rom. i. 29.

24. μεθόρια] the confines: he does not seem to have crossed the border.

25. ἦς—αὐτῆς] On this Hebraism, see Acts xv. 17.

28. Ἑλληνίς] St. Matthew calls her *Χανααία* (xv. 22), to show his *Jewish* readers that the mercies of the Gospel were for those whom their forefathers had extirpated. St. Mark calls her Ἑλληνίς, a Syrophenician, of Tyre, to assure his *Gentile* readers that Christ offers salvation to them, and to every nation of the world.

— Συροφοινίκισσα] Φοινικίσσα from φοινίκη, and Συροφ., as distinguished from the *Lilyan* Phœnicians, of Carthage, better known to the *Romans*, and colonists from the Phœnicians of Syria, in the mother cities of Tyre and Sidon, whence *Horat.* ii. 2. 11, "*ut seruae Paphni serviat uni.*"

32—37.] This miracle, so graphically described, is recorded by St. Mark alone (see viii. 22).

34. Ἐφθαθά] "Imperativus conjugationis Ethpael, *עֲפַתְתָּ*, *ethphathal*, *ethphath*, littera *ῥ*, cum Græcè scribatur, in *φ* mutata, à verbo *עֲפַתְתָּ* *aperuisti*." Hebr. *פִּתְחָה* (*patthal*), whence Latin *patere*. See above, ii. 3, and cf. *Isa.* xxxv. 5, and *Vocat. de Hebr.* p. 699.

CH. VIII. 1—9. *in ierusalim*] See Matt. xv. 32—38.

— παμπόλλου] Some MSS. and Edd. have *πάλλιν πολλοῦ*. But it is less likely that such a simple expression as *πάλλιν πολλοῦ* should have been altered by Copyists into *παμπόλλου* than *vice versa*. On the confusion of *παμ*, and *παλι*, see *Porson*, *Eurip.* *Hec.* 1169.

3. ἡμεῖς τρεῖς—μοι] literally, 'there are now three days to them remaining (dat. plur. part.) with Me, and not having any thing to eat.' See Matt. xv. 32. Acts xxiv. 11, *οὐ πλείονε ἐστί μοι ἡμέραι ἢ δεκάδυο*, and cp. *Matth.* G. G. § 390. *Soph.* *Philoct.* 354, *ἦν δ' ἡμᾶρ ἤδη δεύτερον πλείοντί μοι*.

	MATT.	LUKE
Ἐπτά. ⁶ Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἄρτους εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παραθῶσιν· καὶ παρέθηκαν τῷ ὄχλῳ. ⁷ Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. ⁸ Ἐφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. ⁹ Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.	xv. 36 36	ix.
¹⁰ Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. (⁷⁷ / _{iv}) ¹¹ Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν. (⁷⁸ / _{vi}) ¹² Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεῇ ταύτῃ σημεῖον. ¹³ Καὶ ἀφεῖς αὐτούς ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.	39 xvi. 1	
¹⁴ Καὶ ἐπελάθοντο λαβεῖν ἄρτους· καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. (⁷⁹ / _{ii}) ¹⁵ Καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου. (⁸⁰ / _{vi}) ¹⁶ Καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. ¹⁷ Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὐπω νοεῖτε οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὄτα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημονεύετε; ¹⁹ ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα. ²⁰ Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἐπτὰ. ²¹ Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;	5 6 7 8 9 10	a ch. 6. 53.
(⁸¹ / _x) ²² Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. ²³ Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπῆρώτα αὐτὸν εἰ τι βλέπει; ²⁴ καὶ ἀναβλέψας ἔλεγε, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὀρώ, περιπατοῦντας. ²⁵ εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη καὶ ἐνέβλεψε τηλαυγῶς ἅπαντα. ²⁶ Καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.		
(⁸² / _i) ²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπῆρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; ²⁸ Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ἓνα τῶν προφητῶν. ²⁹ Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός.	13 14 15	18 19 20

6. ἰδίδου] See on vi. 41.

8. σφυρίδας] made of rushes and palm leaves. (Bede.)

10. μέρη Δαλμανουθά] See Matt. xv. 39. ἄρια Μαγδαλά. St. Mark adds therefore to St. Matthew's narrative, to show his independent knowledge of the fact. The conversation took place in the confines of Magdala, toward Dalmanutha. In Matt. xv. 21 we have μέρη Τύρου κ. Σ. In Mark vii. 24, μαθούρια T. κ. Σ.

13. ἐπιζητεῖ] seeks a sign in addition to those given it.

— εἰ δοθήσεται] εἰ Hebr. עַם (im), εἰ; often used as a strong negation—'ne sissam si.' See Gen. xxi. 23; xxiv. 37. Deut. i. 34. Isa. xiv. 24. 1 Kings i. 51, and is interpreted 'not' in the Syriac Version.

22—26. καὶ ἔρχεται] This miracle so minutely described is recorded by St. Mark alone. See vii. 32.

— Βηθσαϊδάν] Supposed by many to be the northern Bethsaida, or Julias, concerning which see on Matt. xiv. 13. Luke ix. 10.

24. βλέπω τοὺς α., ὁ. ὡ. δ. ὁ., περιπατοῦντας] An abrupt expression, or rather three sentences, suitable to the case, in which new powers of vision suddenly succeeded; and characteristic of St. Mark's literal accuracy, cf. v. 25. I see men. I see them standing still, and dimly, as trees. I now see them walking.

The reason why our Lord worked this cure by degrees seems to be, that He thus brought forth from the man's own lips, for the benefit of the readers of the Gospel, words showing the process of the cure from darkness to glimmering light, and thence to perfect vision.

26. μηδὲ εἰς τὴν κώμην] Our Lord had led the blind man out of Bethsaida to heal him, and tells him not to enter the village after he is healed, in order to warn us, that if men will not attend to the evidence of the Gospel, and use the means of grace proffered to them, those blessings slighted by them will be withdrawn from them. If this miracle was wrought near the *western* Bethsaida, then cp. Matt. xi. 21.

27. με] emphatic, and so placed.

29. σὺ εἶ ὁ Χριστός] It has been already observed on Matt. xvi. 18, that St. Mark, the disciple of St. Peter (1 Pet. v. 13, ἱερομνηστὴς Πέτρον. *Evangel.* iii. 39; v. 8), does not record our Lord's words in reply to St. Peter.

The Divines of Rome in interpreting these words, Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μὲν τὴν ἐκκλησίαν, build much on the *επρωτότης* that our Lord, speaking in the Syro-chaldaic tongue, used the same word ܥܦܪܐ (*Cephra*) for Πέτρος and πέτρα.

This supposition is improbable.

If our Lord had used the same word, it is unlikely that the Holy Ghost would have used two different words, as He does in reciting our Lord's reply, Matt. xvi. 18.

It is remarkable that St. Matthew *does* use a *Syro-chaldaic* word, ܩܦܐ , *βάρ*, in the verse immediately preceding— ܩܦܐ Ἰωάν. Why then did he not go on to write, Σὺ εἶ Κηφᾶ, καὶ ἐπὶ τούτῳ τῷ Κηφᾶ ο. μ. τ. ἰ. ? He ought to have done so,—with reverence be it said,—if our Lord used the same word in both members of the sentence, and if so much is to be grounded on this *επρωτότης* use of the same word, as

MATT.	LUKE.	(⁸⁸ / _{II}) ³⁰ Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδεὶ λέγωσι περὶ αὐτοῦ. ³¹ Καὶ ἤρξατο διδά-
XVI.	IX.	σκεῖν αὐτοὺς ὅτι δεῖ τὸν Τιδὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
20	21	ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκταν-
21	22	θῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· (⁸⁴ / _{VI}) ³² καὶ παρῆρσῖα τὸν λόγον
23		ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. ³³ Ὁ δὲ
23		ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ λέγων, Ὑπαγε
24		ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
24		(⁸⁵ / _{II}) ³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς,
25	23	Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυ-
25	24	ρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι· ³⁵ ὅς ἂν γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
b John 12. 25.	25	ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγε-
26	25	λίου, σώσει αὐτήν· ³⁶ τί γὰρ ὠφελήσεται ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον
26	26	ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ³⁷ ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς
26	26	ψυχῆς αὐτοῦ; (⁸⁶ / _{II}) ³⁸ Ὅς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ
28	27	γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ Τιδὸς τοῦ ἀνθρώπου ἐπαισχυνθή-
28	27	σεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν
28	27	ἀγίων· IX. (⁸⁷ / _{II}) ¹ καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε
XVII.	28	ἑστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ
1	28	Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
1	28	² Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν
2	28	Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν
2	29	μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν· ³ καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο
3	29	στίλβοντα, λευκὰ ὡς χιῶν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.
3	30	⁴ Καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωϋσεὶ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.
4	33	⁵ Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι
4	33	καὶ ποιήσωμεν σκηναὶς τρεῖς, σοὶ μίαν, καὶ Μωϋσεὶ μίαν, καὶ Ἡλίᾳ μίαν· ⁶ οὐ
5	34	γὰρ ᾗδει τί λαλήσῃ, ἦσαν γὰρ ἔκφοβοι. ⁷ Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα
5	34	αὐτοῖς, καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός,
6	35	αὐτοῦ ἀκούετε. ⁸ Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν
6	35	Ἰησοῦν μόνον μεθ' ἑαυτῶν. ⁹ Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, δι-
8	36	εστείλατο αὐτοῖς ἵνα μηδεὶ διηγῆσονται ἃ εἶδον, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώ-
8	36	που ἐκ νεκρῶν ἀναστῇ. (⁸⁸ / _X) ¹⁰ Καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζη-
9	36	τοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. (⁸⁹ / _{VI}) ¹¹ Καὶ ἐπηρώτων αὐτὸν λέγοντες,
10	36	Ὅ τι λέγουσιν οἱ Γραμματεῖς ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; ¹² ὁ δὲ ἀποκριθεὶς
10	36	εἶπεν αὐτοῖς, Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα, καὶ πῶς γέγραπται
11	36	

the Divines of Rome build from it, making it almost the principal among the fundamental doctrines of Christianity.

St. Mark, the disciple of St. Peter, as we have seen, is wont to introduce *Syro-chaldaic* words into his Gospel (see above, ii. 3), he uses four such words in this and the preceding Chapter; and he specially notices that two of St. Peter's brother *Apostles* were called *Βοανεργῆς* (a *Syro-chaldaic* name), and explains what it means (iii. 17). If therefore any additional light was to be derived concerning so important a matter as the relation of his master, the Apostle St. Peter, to the other Apostles and the Church at large, he would have introduced *ἑσρα* a *Syro-chaldaic* word. And since he has not done so, we have additional proof from St. Mark's silence that St. Matthew's divinely inspired *Greek*¹ gives a true and full representation of our Lord's words to St. Peter.

It is observable that St. Mark, and he alone, records our Lord's saying to the Twelve when they afterwards argued among themselves who of them should be greatest; which they were not very likely to have done if our Lord had already settled that matter by making St. Peter to be supreme. "If any one desires to be first, he shall be last of all" (Mark ix. 34, 35).

³¹ καὶ ἤρξατο] See Matt. xvi. 21.

³³ ὕπαγε—σατανᾶ] Observe what it is to be ashamed of the

¹ I have said "divinely inspired Greek;"—and let me record here a persuasion, that the more attentively the Scriptures are studied, the deeper will become the conviction that the writers of Scripture have been preserved from all error in the use of *language*, as well as in the *substance* of what they wrote; and that they have been guided by the Holy Ghost to employ

cross of Christ. "Get thee behind Me, Satan," says our Lord to St. Peter. St. Mark, the disciple of St. Peter, carefully records what tells to the disadvantage of Peter—a proof of his veracity, and of St. Peter's humility. Cp. *Chrys.* on Matt. xvii. 27, and the remarkable passages in *Euseb.* Theophan. (ed. Lee), pp. 220, 324, 325.

³⁴ καὶ προσκαλεσάμενος] See Matt. xvi. 24.

CH. IX. 1. ἀμὴν λέγω ὑμῖν] See on Matt. xvi. 28.

11. ὁ τρι] = *διότι*, why. So used by LXX (Gen. xii. 18) for *πῶς*,

τί τοῦτο ἐποίησας; (See v. 28.)

—Ἡλίαν] Matt. xvii. 10.

12. ἀποκαθιστᾷ] "præsens indefinitum, ut Matt. ii. 4," *Beugel*, is not only the *restorer*,—but *completes, consummates*, brings up to the state designed by God according to His promise and ancient prophecy. See on Acts i. 6.

—καὶ πῶς] πῶς for *ὅπως*, how, as often in St. Mark. See ii. 26; v. 16; xi. 18; xiii. 41; xiv. i. 11; and so used by LXX, Deut. ii. 7, *διάγνωθι πῶς διήλθε*. The πῶς here depends on *εἶπεν*: "He declared to them how it is written." The sense is as follows:

The three disciples are in doubt,—How can Jesus be the Christ? For it is the received opinion of the Jews, that *before* the Coming of

words that would best express the truths which He revealed or recalled to their minds. In the words of *Hooker* (II. viii. 6), "The Scripture, yea, every sentence thereof, is perfect, and wanteth nothing that is requisite for that purpose for which God hath delivered the same." Cp. his *Sermon* v. 4.

ἐπὶ τὸν Τῖον τοῦ ἀνθρώπου, ἵνα πολλὰ πάθη καὶ ἐξουδενωθῇ· ¹³ ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἑλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.	MATT. XVII. 13	LUKE. IX. 19
(⁹⁰ / _X) ¹⁴ Καὶ ἔλθων πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ Γραμματεῖς συζητοῦντας αὐτοῖς. ¹⁵ Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. ¹⁶ Καὶ ἐπηρώτησε τοὺς Γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς; (⁹¹ / _{II}) ¹⁷ Καὶ ἀποκριθεὶς εἰς ἓκ τοῦ ὄχλου εἶπε, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον ¹⁸ καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. ¹⁹ Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι, ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς μέ ²⁰ καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. ²¹ Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, ἔκ παιδιόθεν ²² καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. ²³ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ, Εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι ²⁴ καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, Πιστεύω Κύριε βοήθει μοῦ τῇ ἀπιστίᾳ. ²⁵ Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοὶ ἐπιτάσσω, ἐξέλθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. ²⁶ Καὶ κράξας καὶ πολλὰ σπαράξας αὐτὸν ἐξῆλθε καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν ²⁷ ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη. (⁹² / _X) ²⁸ Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, Ὁ τι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ²⁹ καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.	37	38
(⁹³ / _{II}) ³⁰ Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνῶ· ³¹ ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ Τῖος τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ³² Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.	39	40
(⁹⁴ / _X) ³³ Καὶ ἦλθεν εἰς Καφαρναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; (⁹⁵ / _{II}) ³⁴ Οἱ δὲ ἐσιώπων πρὸς	41	42
	43	44
	45	46
	47	48

Christ *Elias* shall appear. If Thou art the Messiah, how is it that "the Scribes say that *Elias* must first come?" We have just seen him in the Transfiguration; but he is not yet come into the world; and since he who is to be the *forerunner* of the Messiah is not yet come, how can it be said that the Messiah, whom he is to precede, is come? How is it that the Scribes have not acknowledged that either the one or the other is come?

Our Lord's reply is,—The Precursor *is* come. He *has* fulfilled the office of *Elias* in turning the hearts of the fathers to the children. See Luke i. 16, 17, from Malachi iv. 5, where, it is to be observed, the LXX have ἀποκαταστήσει.—the word here used by Christ.

He *is* come—and the Scribes have not known, have not recognized him; and what is more, Holy Scripture bears witness, that they will not know *Him* whose way the *Elias* of the Gospel has come to prepare; they will not acknowledge *Christ*. As is foretold in Scripture, He will be *rejected* and *suffer* many things at their hands.

Do not therefore be perplexed. *Elias is* come. *Christ is* come. The Scribes say true when they assert that *Elias* must precede *Christ*. But they have not known the Coming of *Elias*. And they do not know the Coming of *Christ*. Do not be surprised at this. It has been predicted by the Holy Ghost. In *not knowing* *Elias* and *Christ*, they prove the Coming of those whom they reject; for that rejection is prophesied in the Scriptures, which the Scribes have in their hands.

18. καὶ] *Elias also* is come, and they have done to him what they listed—and so will it be with *Christ*, Who is come likewise.

—καθὼς γέγραπται] i. e. in the Scriptural records of the persecutions endured by *Elijah* it is virtually prophesied that his antitype the Baptist, who came in his power and spirit, would suffer in like manner.

15. ἰδὼν αὐτόν ἐξεθαμβήθη] Perhaps from some remains of the Divine Glory of the Transfiguration on His countenance; as the Israelites were dazzled by the appearance of *Moses* when He came down from the holy mount (Exod. xxxiv. 29, 30. 2 Cor. iii. 7, 13). See further below on x. 32.

17. διδάσκαλε] This miracle (17—27) is described much more fully and minutely by St. Mark than by any other Evangelist. See ii. 3.

20. ἰδὼν αὐτόν—τὸ πνεῦμα] The masculine participle with the neuter noun (πνεῦμα) indicates more forcibly the personal vitality and agency of the Spirit, and refutes the notion that these evil spirits were mere qualities, or influences, or diseases. See above, v. 4—10, and below, ix. 26, and Luke viii. 33. For another use of this combination, see Matt. xxvii. 52, 53, σώματα ἐξεληθέντα.

23. εἶπεν αὐτῷ τὸ] 'He said to him *this*.' The τὸ is used by the Evangelist to mark more emphatically the reply of our Blessed Lord,—probably His very words. Τὸ is used in this way Matt. xix. 18, ὁ Ἰησοῦς εἶπε τὸ, οὐ φοβούσιν. See Gal. v. 14, ὁ πᾶς νόμος πεπλήρωται ἐν τῷ, ἀγαπήσεις τὸν πλ. σου. Luke i. 62, ἐνέμουν τῷ πατρὶ αὐτοῦ τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν. ix. 46, εἰσῆλθε διαλογισμὸς τὸ, τίς ἂν εἴη μείζων. See also xxiii. 2. 4. 23.

24. βοήθει μοῦ τῇ ἀπιστίᾳ] Much more pathetic and expressive than β. τ. ἀ. μου. Cp. Matt. xvi. 18.

26. κράξας—σπαράξας] So B, D, L, Δ, and other MSS., and *Grieh.*, *Lach.*, *Tisch.*, *Alf.*, for *Εἰς*. κράξας—σπαράξας. On the sense implied in the masculine participle, rendered more emphatic, and marked more strongly, by its combination with a *neuter* noun, see above on v. 20.

MATT. LUKE.

XVIII. IX.

- ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων; ³⁵ Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος
- 2 47 καὶ πάντων διάκονος. ³⁶ Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,
- 5 48 καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, (⁹⁶/_I) ³⁷ Ὁς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.
- (⁹⁷/_{II}) ³⁸ Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύσαμεν
- 50 αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. ³⁹ Ὁ δὲ Ἰησοῦς εἶπε, Μὴ κωλύετε αὐτὸν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογήσαί με. ⁴⁰ Ὁς γὰρ οὐκ ἔστι καθ' ἡμῶν ὑπὲρ ἡμῶν ἔστιν. (⁹⁸/_{VI}) ⁴¹ Ὁς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. (⁹⁹/_{II}) ⁴² Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλὸν ἔστιν αὐτῷ μᾶλλον εἰ περικεῖται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.
- 8 (¹⁰⁰/_{VI}) ⁴³ Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἔστι κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. (¹⁰¹/_X) ⁴⁴ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁵ Καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἔστι σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ⁴⁶ ὅπου ὁ σκώληξ αὐτῶν

35. εἴ τις θέλει] See above, viii. 29.

38. ἐν τῷ ὀνόματί σου] ἐν is omitted by A, E, F, G, K, M, S, V, X,—perhaps rightly.

These words are important. He was casting out Devils in and by *My* Name; not in his own name. Thus while they censure the man, they praise him; for they confess that what he did was done in Christ's Name; that is, in obedience to His will, and for the promotion of His glory. The only fault they could find was—"he followeth not us."

— ἐκωλύσαμεν] According to their own confession, they forbade the man to work miracles in Christ's Name, because he did not follow them. They do not say that they forbade his separation, but that they forbade his use of miraculous powers exercised in Christ's Name.

40. ὃς οὐκ ἔστι καθ' ἡμῶν] If a man is not against Me—as those persons are who stand neutral, and are not with Me when they ought to join Me in My warfare against Satan and sin (see Matt. xii. 30)—he is on our side; i. e. his actions tend to our benefit and honour. Luke xi. 23 (ὅτι ἐπὶ ἡμῶν).

Observe, in the one case our Lord uses the pronoun *Me*, in the other, *us*: he who is not with Me, Who am present in My Church at all times and in all places, he is against Me. But he who is not against us (as every one is who is not with Me) is on our side; he is on the side of you My Apostles as well as on Mine.

The complaint against the man was, "he followeth not us,"—*us* the Apostles; the complaint says nothing of following *Christ*. There was a spirit of envy and selfishness in this remark, which would have restrained Christ's favours to the persons of the Apostles and their immediate adherents.

But our Lord reminds the complainants, that the man wrought miracles in their Master's Name, as they themselves had owned (v. 38); i. e. he wrought miracles in conformity to Christ's will, and for the promotion of Christ's glory,—that is, in union with Christ,—and not for any private end; therefore the man was *with* Christ, though he did not personally follow in the company of the Apostles, just as St. John the Baptist was *with* Christ, though not in person; and as all the Apostles preaching the Gospel and administering the Sacraments of Christ in Christ's Name in all parts of the world were with one another and with Christ, after He had ascended into heaven.

The man was not neuter in the cause, and therefore was not against them, and their Master had authorized him openly by enabling him to work in His Name; and therefore the man was with Him, and therefore with His Apostles in heart and spirit, though not in person and presence, and was not to be forbidden or discouraged.

For ἡμῶν—ἡμῶν we find ὑμῶν—*υμῶν* in A, D, E, F, G, H, K, M, S, V, and some other MSS.; and this reading is received by *Matth.*, *Gried.*, *Scholz.*, and *Luchmann.*,—and if it is correct, it strengthens the above remark. This man, though he does not follow you in person, yet is not against you, for he works miracles in your Master's name, and therefore in spirit is *with* you. See also on Luke ix. 50.

Thus our Blessed Lord delivered a warning against that sectarian spirit which is eager for its own ends rather than for Christ's; and would limit Christ's graces to personal communion with itself,

instead of inquiring whether those whom it would exclude from grace are not working in Christ's Name,—that is, in obedience to His laws, and for the promotion of His glory; and in the unity of His Church, and in the full and free administration of His Word and Sacraments, and so in communion with Him.

Besides,—even if the man was separated from their communion, and worked miracles in separation (which does not appear to have been the case, for he worked in the Name of Christ); what they ought to have forbidden was the *being in separation*, and not the *working miracles*.

If a man, separated from Christ and His Church, preaches Christ, then Christ approves *His own* Word, preached by one in separation; but He does not approve the *separation* itself, any more than God approved the sins of Balaam, Saul, and Caiaphas, or Judas, when He prophesied and preached by their mouths. As *St. Augustine* says (de Consens. Evang. iv. 5, and elsewhere), the Church Catholic does not disapprove the Word and Sacraments in heretics and schismatics, but she condemns their heresy and schism; and she would bring them back to the unity of the Church, in order that the Sacraments and other graces, which do not profit them in *schism*, may begin to profit them in *unity*. Cp. *Aug.* c. Donat. iv. 24, "Salus extra Ecclesiam non est, et ideo, quæcunque ipsius Ecclesiæ habentur extra Ecclesiam, non valent ad salutem; aliud enim est habere, aliud utiliter habere;" and Tract. in Joann. vi. "Rem Columbae (i. e. of the Church) sed præter Columbam habes" (i. e. Thou hast some privileges of the Church, but thou hast them not in unity with the Church). "Veni igitur ad Columbam, ut *prodesse* incipiat quod habes." So *Bede* here: "In hæreticis et malis Catholicis non Sacramenta Communia, in quibus nobiscum sunt et adversum nos non sunt, sed divisiones pacis veritati contrarias, quibus adversum nos sunt et Dominum non sequuntur nobiscum, detestari debemus."

41. ἐν ὀνόματί μου] These words form the connexion with what goes before. Not only do I command you not to forbid those who work miracles in My Name, for they are wrought in our behalf; but no one will do any thing, however small, in My Name,—i. e. in love and obedience to Me,—and lose his reward. (*Theophyl.*)

43. λίθος μυλικός] See Matt. xviii. 6. μύλος οἰκός, B, C, D, L, Δ, *Lach.*, *Tisch.*, *Alf.*

44. σκώληξ] Isa. lxxvi. 24, where the LXX has ὁ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. The word σκώληξ represents the Hebr. קָרְחַל (*qorhal*), a worm (Exod. xvi. 20. Deut. xxviii. 39. Ps. xxii. 6. Jonah iv. 7), specially the worm kermea, used in dyeing *toia* or scarlet.

The σκώληξ, as applied to the torments of *Gehenna*, is described by the Christian Fathers as ἀπαύστῳ ὀδύνη ἐκ σώματος ἐκβάσαν, *Hippolyt.* (de universo i. 221, ed. Fabr.) and *Philosophumen.* p. 339, σώματος ἀποουσία (i. e. an excretion of the body), ἐπιστραφόμενος ἐπὶ τὸ ἐκβάσαν σῶμα. Observe, He says, σκώληξ αὐτῶν, to intimate that as the instrument of punishment is eternal, so they (αὐτοὶ) who suffer it will exist for ever.

In order to enforce this awful truth more solemnly, he repeats it three times.

On the duration of future punishment, see above, on Matt. xxv. 46, and *Bp. Pearson* on the Creed, Art. xii. p. 592.

οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁷ Καὶ ἐὰν ὁ ὀφθαλμός σου ^{MATT. XVIII. 9}
 σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν
 βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
 πυρὸς, ⁴⁸ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέν-
 νυται. ⁴⁹ Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. ^{a Lev. 2. 13.}
 (103/II) ⁵⁰ Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀργύσετε; ^{b Ezek. 43. 24.}
 Ἐχετε ἐν ἑαυτοῖς ἄλας^c, καὶ εἰρηνεύετε ἐν ἀλλήλοις. ^{c Eph. 4. 29.}
^{Col. 4. 6.}

X. (108/VI) ¹ Καὶ ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ ^{XIX. 1}
 πέραν τοῦ Ἰορδάνου καὶ συμπορεύονται πάλω ὄχλοι πρὸς αὐτόν, καὶ ὡς εἴωθει ¹
 πάλιν ἐδίδασκεν αὐτούς. ² Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτόν, ³
 εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν. ³ Ὁ δὲ ἀποκριθεὶς
 εἶπεν αὐτοῖς, Τί ὑμῶν ἐνετείλατο Μωϋσῆς; ⁴ Οἱ δὲ εἶπον, Μωϋσῆς ἐπέτρεψε ⁷
 βιβλίον ἀποστασίου γράψαι, καὶ ἀπολύσαι. ⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν ⁸
 αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῶν τὴν ἐντολὴν ταύτην, ⁶ ἀπὸ
 δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς ὁ Θεός· ⁷ Ἐνεκεν τούτου ⁴
 καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσ- ⁵
 κολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, ⁸ καὶ ἔσονται οἱ δύο εἰς ⁶
 σάρκα μίαν, ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. (104/X) ⁹ Ὁ οὖν ὁ Θεὸς ⁶
 συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. ¹⁰ Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ ⁹
 περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. (105/II) ¹¹ Καὶ λέγει αὐτοῖς, Ὅς ἐὰν ἀπολύσῃ ⁹
 τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· ¹² καὶ ἐὰν γυνὴ ⁹
 ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

^{49.} πᾶς πυρὶ ἀλισθήσεται] St. John the Baptist said of Christ, He shall baptize you with the Holy Ghost and with fire. (Matt. iii. 11.) And our Lord baptized His Apostles with fire at Pentecost, and He baptizes all Christians with the light and flame of divine knowledge, zeal, and love, which are gifts of the Holy Ghost.

Secondly, St. Peter says (1 Pet. iv. 12), "Think it not strange concerning the fiery trial which is to try you;" and (1 Pet. i. 7) "for a season ye are in heaviness through manifold trials; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Cp. Job xxiii. 10. Ps. lxxv. 9. Prov. xvii. 3. Isa. xlvi. 10. Jer. xxiii. 29. Zech. xiii. 9.

Hence it will appear that the sense of this passage is, that men are to be baptized in this world with the Holy Ghost and fire, that is, with the purifying flame of love and zeal, cleansing and smelting away the dross, or worldly and carnal affections, and with the sanctifying illuminations of the Holy Ghost; and they are also tried in this world in the furnace of suffering, in order that they may be presented a reasonable and holy sacrifice acceptable to God, as of a sweet smelling savour. Rom. xii. 1. 2 Cor. ii. 15. Ephes. v. 2. 1 Pet. ii. 5. And if this is not the result of God's grace, and of the temporary fire of the trials of this life, they will be reserved for God's severe and righteous judgment, for πῦρ ἀσβεστον, everlasting fire, in the world to come. "For our God is a consuming fire" (Heb. xii. 29).

The word ἀλισθήσεται, 'shall be salted,' appears to be used for the same reason as πῦρ, on account of its double sense: ἀλίξω is the Hebrew מָלַח (malah), 'to salt.' In the Old Test. this word is used,

First, for *cleansing*, *seasoning*, and *preparing* (Lev. ii. 13), and there spoken of *sacrifices* (cp. Ezek. xliii. 24). And so it is here appropriately applied to the fire of God's Spirit and of *earthly trials*, which are designed by God to season men, and render them acceptable *sacrifices* to Him. "Altare Dei cor electorum." *Bede*.

And, secondly, the word *malah* is also used for what is perpetually barren and bituminous, and its effect on the earth is described by burning. Deut. xxix. 22. Job xxxix. 6. Ezek. xlvii. 11. Jer. xvii. 6. Ps. cvii. 34. "Omnis locus, in quo reperitur sal, sterilis est" (*Plin.* N. H. xxxi. 7); and thence captive cities were sown with salt. Judges ix. 45. And the word *malah* is specially applied to the *Dead Sea*, the *Lacus Asphaltites*, which is called the Sea of *Malah* (i. e. of Salt), *יַם הַמֶּלַח* (*yam hammelah*). Gen. xiv. 3. Numb. xxxiv. 12, and Lot's wife became a pillar of salt (*malah*, Gen. xix. 26), a monument of an unbelieving soul. (*Wisd.* x. 7.)

The *Dead Sea*, or *Sea of Salt*, is an emblem of *Gehenna*, or the *Lake of Fire* (cp. Jude 7. Luke xvii. 29. 2 Pet. ii. 6).

Our Lord's meaning therefore is, If men will not be *seasoned* by the refining fire of God's Spirit, and of this world's trials, they will be salted with the fire of Tophet, "the fire and brimstone" (Rev. ix. 10), the *Dead Sea*, or *Salt Sea*, of *Gehenna*, the *Lake of*

Fire (Rev. xxi. 8), that fire which has the property of *sal*, in that it does not consume but *prepar*e its victims—even for *evermore*.

Hence the ungodly are often spoken of as *ἀλοκαυτώματα*, burnt sacrifices to God's justice, which is compared to fire. Heb. xii. 29. Isa. xxxiv. 6. Jer. xii. 3; xlv. 10. Ezek. xxi. 9, 10; xxxix. 6.

^{50.} ἔχετε ἐν ἑαυτοῖς ἄλας] On account of the cleansing and purifying effect of salt, the Levitical sacrifices were to be seasoned with it (Lev. ii. 13. Ezek. xliii. 24); an emblem of that purity which is necessary to make a sacrifice acceptable to God. This spiritual salt is to be preserved in the heart, and to season the life and conversation (Col. iv. 6), so that nothing that is *σαπρὸν* (*sapron*, *putrescens*) may proceed from the mouth (Eph. iv. 29), and so the disciples of Christ may be the *sal*t of the earth. (Matt. v. 13.)

CH. X. 1. τὰ ὄρια] On this circuit in *Peræa*, see note on Luke x. 1.

— διὰ τοῦ πέραν τ. 'I.] There does not seem any reason for altering this reading, which signifies, He comes to the borders of Judæa by *Peræa*. Cp. Matt. xix. 1, τὸ πέραν, the 'regio trans Jordanem' is of frequent occurrence in St. Mark, iv. 35; v. 1. 21; vi. 45; viii. 13. Our Lord was now on His last journey towards Jerusalem. He makes a circuit in *Peræa*, and then crosses the Jordan again, and comes to Jericho and Bethany, and then makes His triumphant entry into Jerusalem.

^{9-10.} καὶ προσελθόντες] See Matt. xix. 3-12.

^{10.} τῆ οἰκίᾳ] the house, as distinguished from the public place where He had been teaching.

^{11, 12.} ὅς ἐὰν ἀπολύσῃ—μοιχᾶται] The Holy Spirit omits the clause εἰ μὴ ἐπι πορνείᾳ, recited in St. Matt. xix. 9 ("una solummodo causa dimittendi, fornicatio." *Bede*). By this omission He appears to intimate that, although the permission contained in that clause is not revoked, yet it is *only a permission*, not a *precept*; and that Almighty God will be better pleased if it is not used; and that the marriage union ought to be so religiously made and maintained that it may be indissoluble. For, as *Hooker* says (III. viii. 5), "God approves much more than He commands; and disapproves much more than He forbids." And this inference is strengthened by the fact, that no such permission of divorce and remarriage is granted in express terms to the woman, in case of unfaithfulness on the part of her husband; but it is said absolutely, *ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλῳ, μοιχᾶται*. See on St. Matthew, v. 31; xix. 9.

Some MSS. (B, C, L) have *γαμήσῃ ἄλλῳ* for *γαμηθῇ ἄλλῳ*, but see *Fritz.* and *Bloomf.*

The Jews did not allow a woman to divorce her husband (*ἀπολύει τὸν ἄνδρα*). St. *Matthew* speaks nine times concerning a husband putting away his wife, but not once concerning a wife putting away her husband. (*Rosen.*) But our Lord spoke to the World. And St. *Mark* wrote generally to the *Gentiles*, and specially the Romans, among whom such divorces were not rare. Cp. 1 Cor. vii. 11.

MATT.	LUKE.	
XIX.	XVIII.	(¹⁰⁶ / _{II}) ¹³ Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἁγιασθῶν αὐτῶν οἱ δὲ μαθηταὶ ἐπετίμων
13	15	τοῖς προσφέρουσιν. ¹⁴ Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε καὶ εἶπεν αὐτοῖς, Ἄφετε
14	16	τὰ παιδία ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτὰ, τῶν γὰρ τοιούτων ἐστὶν ἡ
	17	βασιλεία τοῦ Θεοῦ. ¹⁵ Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ
15		Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. ¹⁶ Καὶ ἐναγκαλισάμενος αὐτὰ
	18	τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ εὐλογεῖ αὐτὰ.
16		(¹⁰⁷ / _{II}) ¹⁷ Καὶ, ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμῶν εἰς καὶ γονυπετήσας
	18	αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθὲ, τί ποιήσω, ἵνα ζῶν αἰώνιον κληρο-
	19	νομήσω; ¹⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ
17	19	μὴ εἰς, ὁ Θεός. ¹⁹ Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης· μὴ φονεύσης· μὴ
18	20	κλέψης· μὴ ψευδομαρτυρήσης· μὴ ἀποστερήσης τίμα τὸν πατέρα
	21	σου καὶ τὴν μητέρα. ²⁰ Ὁ δε ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα
19	21	πάντα ἐφυλαξάμην ἐκ νεότητός μου. (¹⁰⁸ / _{II}) ²¹ Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ
20	22	ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἐν σοι ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον,
21	23	καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι ἄρας
22	23	τὸν σταυρόν. (¹⁰⁹ / _{II}) ²² Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπήλθε λυπούμενος· ἦν
23	24	γὰρ ἔχων κτήματα πολλά. ²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθη-
	25	ταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ
	26	εἰσελεύσονται. ²⁴ Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ
24	26	Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποι-
	27	θότας ἐπὶ τοῖς χρήμασι εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁵ εὐκοπώτερόν
25	28	ἐστὶ κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ραφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν
26	29	βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁶ Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες
27	30	πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι; ²⁷ Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς
	31	λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ Θεῷ· πάντα γὰρ δυνατὰ ἐστί
	32	παρὰ τῷ Θεῷ. ²⁸ Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα,
28	33	καὶ ἠκολουθήσαμέν σοι. (¹¹⁰ / _{II}) ²⁹ Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν,
29	34	οὐδεὶς ἐστὶν ὅς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ
30	35	γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ³⁰ ἐάν μὴ λάβῃ

13. *παιδία*] "Hast thou an infant? Let it be sanctified and consecrated by the Holy Ghost. Dost thou fear the seal of Baptism for it on account of its weakness? O faint-hearted mother and feeble in faith! Anna dedicated Samuel to God before his birth. You need no other safeguards; give your infant to the Holy Trinity, its best Protector." The original has *ἔδωκε αὐτῷ τὴν ἁγίαν Τριᾶδα*. *Greg. Nazian.* (p. 703), where he examines the pleas made by some for delay of Baptism, and considers the case of unbaptized infants, dying without Baptism (p. 708).

14. *ἀφετε—αὐτὰ*] *Elz.* has *kai* before *μὴ*, but the best MSS. have it not, and the sense gains in force by the omission.¹

16. *εὐλογεῖ*] *Elz.* *ηὐλ.*—The best MSS. have *εὐλόγει*. The Present Tense gives more life to the picture, and is in St. Mark's style. See xi. 7. Cp. Office for "Public Baptism of Infants" in Book of Common Prayer.

17. *προσδραμῶν εἰς*] See Matt. xix. 16.

From St. Matt. xix. 20, 22, we learn that he was a young man, and St. Matt. calls him, with the definite article, *ὁ μαθησκός*, being present, as such, to the Evangelist's own mind, who had probably seen him; and from St. Mark here we learn that he ran and knelt. So each Evangelist contributes some incident of his own.

18. *τί μὴ—ἀγαθόν*] "Non se bonum negat, sed Deum significat." (*Beza*).

21. *ἠγάπησεν αὐτόν*] Perhaps He showed His love by some external sign, as the Rabbis did to their scholars when they answered well, by kissing the head. (See *Lightfoot*.) The same had been suggested by *Origen* (in Matt. tom. xv. 14; tom. iii. p. 356, ed. *Lomax*), "dilexit eum, vel osculatus est eum."

¹ The following beautiful exposition, inculcating the doctrines of Original Sin, of Universal Redemption, and of Infant Baptism, is from *St. Augustine* (Serm. 174): "Commendaverim Charitatis vestrae causam eorum qui pro se loqui non possunt. Omnes parvuli tanquam pupilli considerentur, etiam qui nondum parentes proprios extulerunt. "Omnis predestinatorum numerus parvulorum populum Dei querit; puerum, qui exspectat Dominum Salvatorem. Universam massam generis humani in homine primo venenator ille percussit; nemo ad secundum transit; nisi per Baptismatis sacramentum. In parvulis natis et in ceteris baptizatis agnoscatur Adam; in parvulis natis et baptizatis ob hoc renatis agnoscatur Christus. Qui Adam non agnoscit in parvulis natis, nec Christum agnoscere poterit in renatis."

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23. *στυγνάσας*] with a sullen look. Cp. Matt. xvi. 3, *οὐρανὸς στυγνάζων*, a lowering sky.

25. *βασιλείαν τοῦ Θεοῦ*] So St. Luke (xviii. 24) also, for St. Matthew's expression *βασιλεία τῶν οὐρανῶν*, a phrase well suited to the Jewish mind, but which might have been perverted to give countenance to anthropomorphism by Greek and Roman readers, accustomed to give local habitations—such as particular cities, islands, mountains, rivers, and seas—to their deities.

26. *ἐμοῦ καὶ τοῦ εὐαγγελίου*] See above, viii. 35, where the phrase *καὶ τοῦ εὐαγγελίου* (not found in the other Evangelists, see Matt. xvi. 25. Luke ix. 24) is inserted by St. Mark. Perhaps it made a greater impression upon his mind, because he had formerly shrunk from suffering *ἵνα κεν τοῦ εὐαγγελίου*. (See Acts xiii. 13; xv. 38.) St. Mark also alone here inserts our Lord's words, *μετὰ διωγμῶν*, perhaps from a recollection that he had been once afflicted by persecution from doing the work of the Gospel; and desiring to prepare others to encounter trials which for a time had mastered himself.

It may be observed here that only two of the Evangelists use the word *εὐαγγελισμῶν*. St. Matthew employs it four times (iv. 23; ix. 35; xxiv. 14; xxvi. 13), and only once (xxvi. 13) without the adjunct *τῆς βασιλείας*. St. Mark uses it more frequently (i. 1. 14, 15; viii. 35; x. 29; xiii. 10; xiv. 9; xvi. 15); and only once (i. 12) with the adjunct *τῆς βασιλείας*, which is not in some MSS.

The word *εὐαγγέλιον* was used by Greek Writers for "preliminary boni nuntii;" and therefore St. Luke seems to have declined the use of it in his Gospel, written for well-educated Greeks. He employs the term *εὐαγγελίζομαι*, and not of *κηρύσσειν τὸ εὐαγγέλιον*.

"Sed quare, inquit, jam baptizatus homo fidelis, jam dimisso peccato, generat eum qui est cum primi hominis peccato? Quia carne illum generat non spiritu. Quod natum est de carne, caro est. (John iii. 6.) Et si exterior homo novus, sicut Apostolus, corruptus, sed interior renovatur de die in diem. (2 Cor. iv. 16.) Ex eo quod in te corruptum, generas parvulum. Tu ut non in aeternum mortalis natus es, et renatus es: ille adhuc natus, renatus nondum est. Si tu renascendo vivis, sine ut et ille renascatur et vivat; sine, inquam, renascatur, sine renascatur. Quare contradicis? Quare novis disputationibus antiquam fidei regulam frangere conaris? Quid est enim quod dicis, Parvuli non habent omnino vel originale peccatum? Quid est quod dicis, nisi ut non accedat ad Jesum? Sed tibi clamat Jesus, Sine parvulis venire ad me."

ἐκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς MATT. LUKE.
XIX. XVIII.
καὶ μητέρας καὶ τέκνα καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχο-
μένῳ ζωὴν αἰώνιον. 30
^(111/II) ³¹ Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι
πρῶτοι.
^(112/II) ³² Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων XX.
17
αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παρα- 31
λαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν· τὰ μέλλοντα αὐτῷ συμβαίνειν, a ch. 8. 31.
& 9. 31.
Luke 9. 22.
³³ ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθή- 18
σεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, 19 32
καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, ³⁴ καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώ-
σουσιν αὐτὸν, καὶ ἐμπύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ
ἡμέρᾳ ἀναστήσεται.
^(113/II) ³⁵ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, 30
λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσης ἡμῖν. ³⁶ Ὁ δὲ 31
εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαι με ὑμῖν; ³⁷ Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν ἵνα
εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. ³⁸ Ὁ δὲ 32
Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ
πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; ³⁹ οἱ δὲ εἶπον αὐτῷ, 33
Δυνάμεθα· ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε,
καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. ⁴⁰ τὸ δὲ καθίσει ἐκ δεξιῶν
μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἠτοίμασται. 34 34
^(114/II) ⁴¹ Καὶ 35
ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. ⁴² Ὁ δὲ 36
Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἀρχεν
τῶν ἔθνων κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν
αὐτῶν. ⁴³ οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλη γενέσθαι μέγας ἐν ὑμῖν 37
ἔσται ὑμῶν διάκονος. ^(115/II) ⁴⁴ καὶ ὅς ἂν θέλη ὑμῶν γενέσθαι πρῶτος ἔσται 38
πάντων δούλος. ⁴⁵ καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε διακονηθῆναι, ἀλλὰ 39
διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
^(116/II) ⁴⁶ Καὶ ἔρχονται εἰς Ἱεριχὼν, καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼν καὶ 30 35
τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, ὁ υἱὸς Τυμαίου Βαρτίμαϊος ὁ τυφλὸς

And it was probably not till some time after the Ascension that the word *εὐαγγέλιον* was generally current in the Church,—as it now is,—for the *εὐαγγέλιον*.

30. *οἰκίας—καὶ ἀδελφάς*] i. e. what is equivalent to them, in My presence and in My love. (See above, iii. 35.) Besides, if he loves Me, he will have many brothers and sisters and mothers (Rom. xvi. 13) in the affectionate regard of the faithful members of My Church, who will love him in Me and for My sake. Our Lord does not repeat the word *γαίμακας*, and thus shows that this is the sense of His saying, and precludes the infidel cavil of Julian, "Shall he have a hundred wives?" (See *Theophyl.*) And He adds *μετὰ διωγμῶν* to spiritualize the whole.

31. *καὶ ἔσχατοι*] Some MSS. have *οἱ* before *ἔσχ.*, but the sense seems better without it. *Many* who are first will be last, and *many* who are last will be first.

32. *ἦσαν*] See Matt. xx. 17—19.
—*ἦν προάγων αὐτούς*] Going before them and leading them to the conflict, as an intrepid general leads his army to the battle.

—*ἐθαμβοῦντο*] They were amazed.—Perhaps from our Blessed Lord's majestic bearing, solemn manner, and awful aspect, now that He was approaching the end of His ministry, leading them up to Jerusalem, to offer Himself on the cross for the sins of the world. Though very little is said in the Gospels concerning our Lord's external appearance and deportment, yet there are frequent indications of its effects on others. We do not see His glory in itself,—it could not be described,—but we read the reflection of it in them. See on Matt. ix. 9, on the call of St. Matthew; and Matt. xxi. 12, on the purging of the Temple; and Mark ix. 15, on the feeling and behaviour of the crowd towards Him after the Transfiguration. The climax is at the betrayal (John xviii. 6), when, after His utterance of those words—*Ἐγὼ εἰμι*—the soldiers start back, and fall to the ground.

35. *Ἰάκωβος*] Who thought that He was now going up to Jerusalem to declare Himself King of the Jews. See Matt. xx. 20; and below, Mark xv. 40.

40. *ἀλλ' οἷς*] except to them. It is therefore His to give.
42. *οἱ δοκοῦντες ἀρχεῖν*] 'they who claim rule.' See on Matt. iii. 9. 1 Cor. xi. 16. Gal. ii. 9. Heb. iv. 1.

46. *Βαρτίμαϊος ὁ τυφλός*] The Evangelists do not often mention the names of those who were healed by Christ. When they do, doubtless it is for some special reason. It is evident from St. Mark's words here that this person was well known. (*Euthym.* Cp. *Aug. de Consens. Ev.* ii. 65.) Perhaps he had declined from affluence to poverty, and was well known from his blindness and penury to the inhabitants of the great city Jericho (*Aug.*); and since he was well known, there was good reason why he should be brought forward as he is by the Evangelist.

Perhaps also he was instrumental in bringing the other blind man, of whom St. Matthew speaks (xx. 30), to Jesus in order to be healed; and so the healing of *both* may have been mainly due to his patience, constancy, charity, and faith. It would seem from the picturesque circumstances mentioned v. 50, that St. Mark was an eye-witness of the miracle, or heard the account from an eye-witness; and that there was something in the action and history of Bartimæus which had made a vivid impression on his mind, and led him to place him so prominently in the picture.

Some have imagined that there are discrepancies in the several narratives of this miracle by the Evangelists. But this history may be illustrated by their similar treatment of the circumstances of our Lord's triumphal entry into Jerusalem, which followed shortly after this miracle.

St. Matthew speaks of an *ass* and *its colt* (Matt. xxi. 2—7), and for a good reason, because there was a symbolic meaning in *both* (see note there); and this meaning nearly concerned the *Jews*, for whom especially St. Matthew wrote.

The other three Evangelists describe the Triumphal entry; they all mention the *Foal*, and the *Foal only*. None of them mentions the mother. In their narratives the Foal occupies the chief place in the picture; because our Lord rode on it, and on it alone; because also it was a type of the Gentile world (for whom they wrote), as yet untamed, never ridden by any, loosed by Christ's command, made subject to Him by the ministry of His Apostles, and ridden on by Him into the gates of Jerusalem—the City and Church of the living God. (See Mark xi. 2.)

There is no more discrepancy in the one case than in the other.

MATT.	LUKE.		
XI.	XVIII.	ἐκάθητο	παρὰ τὴν ὁδὸν προσαιτῶν ⁴⁷ καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός
30	30	ἔστω, ἤρξατο	κράζειν καὶ λέγειν, Ὁ υἱὸς Δαυὶδ Ἰησοῦ ἐλέησόν με ⁴⁸ καὶ
	31	ἐπετίμων	αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Τίε Δαυὶδ,
31	38	ἐλέησόν με. ⁴⁹	Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν
32	40	τυφλὸν λέγοντες	αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε· ⁵⁰ ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον
	41	αὐτοῦ, ἀναστὰς	ἦλθε πρὸς τὸν Ἰησοῦν· ⁵¹ καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς,
33	42	τί θέλεις	ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνὶ, ἵνα ἀναβλέψω·
34	43	⁵² ὁ δὲ Ἰησοῦς	εἶπεν αὐτῷ, Ὑπάγε, ἡ πίστις σου σέσωκέ σε· καὶ εὐθέως
		ἀνέβλεψε,	καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.
XXI.	XIX.	XI. (17/II)	¹ Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθφαγὴ καὶ Βηθανίαν
1	29	πρὸς τὸ ὄρος	τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, ² καὶ λέγει
2	30	αὐτοῖς, Ὑπάγετε	εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εἰσπορευόμενοι
		εἰς αὐτὴν	εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες
3	31	αὐτὸν ἀγάγετε· ³	καὶ ἐάν τις ὑμῶν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, ὅτι ὁ κύριος
6	32	αὐτοῦ	χρεῖαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε. (118/II) ⁴ Ἀπῆλθον δὲ καὶ

The colt is a principal figure in one case, Bartimeus in the other. The Evangelists who mention only one blind man, do not deny that there were two, as St. Matthew affirms, any more than in mentioning the colt alone, they deny that the ass was with her, as the same Evangelist relates.

Again: in St. Matthew's and St. Mark's Gospels, it is distinctly said that this miracle was wrought by our Lord as He was going out (ἐκπορεύμενος) from Jericho toward Jerusalem (Matt. xx. 29. Mark x. 46). In St. Luke's Gospel it stands in connexion with the record of our Lord's entry¹ into Jericho (Luke xviii. 35). The reason of this seems to be, that this same blind man, Bartimeus, the son of Timæus, of whom St. Mark speaks, had commenced his appeal to Jesus on His entry into Jericho; that our Lord had not immediately granted his prayer, but at first dealt with him as He did with the woman of Canaan (Matt. xv. 22), to exercise and manifest his faith, struggling with difficulties and surmounting them, and forming a beautiful and striking contrast—as did that of the woman of Canaan—to the language of the many who would have silenced the prayer to Jesus. Jesus foreknew that Bartimeus would wait for Him with another blind companion. He went out of Jericho, which, as St. Luke says (xix. 1), He was only passing through (διήρχετο). He postponed his cure till He had been with Zacchæus, and then on His departure from Jericho, healed Bartimeus with another blind man, whom the faith and charity of Bartimeus had brought to await our Lord's exit at the western gate of Jericho.

If this is so, then we see why the blind man here is called so emphatically by St. Mark υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφλός. And it is observable, that St. Matthew and St. Mark furnish us here with an example of anticipation similar to that here supposed in St. Luke. For they proceed immediately after the record of the miracle to speak of our Lord's Triumphal Entry, which did not take place till He had been at the house of Simon at Bethany for a night,—an event which they do not record till a later period in the narrative. See Matt. xxvi. 6—13. Mark xiv. 3—9, compared with John xii. 1—8.

Probably all our Lord's Miracles are more or less figurative and prophetic. They are Parables and Prophecies in action: Particularly those that were wrought at the close of His ministry; e. g.

The Triumphal Entry on the *Fool*;
And the withering of the Fig-tree.

The healing of the blind man may be regarded in this light. The great city of Jericho is a Scriptural figure of this world. Christ leaving Jericho, is Christ about to quit this world; His healing of two blind men is His healing of the blindness of the two Nations,—that is, of the Jewish and Gentile world. St. Matthew, writing for the Jews, speaks of both; St. Luke and St. Mark, writing for the Gentiles, speak of one; this one is the Gentile world, ὁ τυφλός, the Son of Timæus (a Greek name). The unbelieving Jews would silence and check the Gentiles in coming to Christ (1 Thess. ii. 16. Acts xvii. 5. 13). But the Gentile world prays and perseveres; and not only is itself healed through faith, but it provokes the Jew to godly jealousy, so that the veil may be taken from his heart. *Blindness* is happened unto Israel until the fulness of the Gentiles shall come in, and so all Israel shall be saved. Rom. x. 19; xi. 25.

The above remarks are further illustrated by those already made in the parallel case of the demoniacs of Gadara. St. Matthew mentions two, St. Mark and St. Luke only one; the reason for which is suggested in note to Mark v. 2.

Let me conclude this note by observing, that there are certain canons of sacred criticism which appear to be of great value in *reconciling*, to use a common phrase, the *discrepancies* of the Sacred Writers. "Nos non debemus accusatores fieri, sed *typum querere*," as St. Irenæus

says in a somewhat similar matter (iv. 50). Let us endeavour to ascertain the *final cause* of the action related. Let us be sure that it has its own peculiar *spiritual sense*. Let us consider *who* the *writer* is, and for *whom* specially he is writing.

Such considerations as these will generally lead to a probable account of the variety of circumstances under which the same act is presented by the same Spirit, directing and animating the Evangelists and other Writers of Holy Scripture. Cp. note on xiv. 3.

50. ἀποβαλὼν τὸ ἱμάτιον] "Lætitia plenus, quo celerius ad Jesum perveniret, abiecit vestem superiorem, pallium, quo sedes se velaret. ἱμάτιον, vid. ad Matt. ix. 20. Pro ἀναστὰς in codd. recensione Alexandrina et Occidentalis, ac versione nonnullis legitur ἀνακηδέσας, ἐπιέπας, quæ lectio, alacritatem hominis vividè depingens, et apprime conveniens verbis præcedentibus ἀποβαλὼν τὸ ἱμάτιον, verior videtur." (Klein.)

51. Ῥαββουνί] "Ῥαββουί, sive ut Galilei pronuntiabant, Ῥαββουί, quam posteriorem scripturam optimi et plurimi codd. tuerunt, est vocabulum Syro-Chaldaicum, compositum ex רב (Rabbon), magister, doctor, διδάσκαλος. Joh. xx. 16, et affixo primæ personæ. E Rabbinorum sententia רב erat nomen honorificentius quàm רבב (rabbi) et hoc honorificentius quàm רב (Rab). v. Drusius ad h. l. *Lightfoot*us Horr. Hebr. et Talm. ad Matt. xxiii. 6. *Bustorf.* de Abbrev. Hebr. p. 148." (Klein.)

CH. XI. 1. καὶ ὅτε—εἰς Βηθφαγὴ καὶ Βηθανίαν] See Matt. xxi. 1; xxvi. 6. Luke xix. 29.

It seems that our Lord had spent the evening (Saturday before the Passover) at Bethany (see John xii. 1—14), and that He was now coming from Bethany to Jerusalem. He comes to "Bethphage and Bethany,"—that is, to the point where these two districts touched one another. Bethphage was the nearer of the two to Jerusalem (see *Lightfoot*, i. 252; ii. 36. 485). Indeed, *Bethphage* was generally reckoned as a suburb of Jerusalem.

The reason why Bethphage is here mentioned *first*, seems to be that the term "Bethphage and Bethany" was one familiar to the Jews, as marking the point of contact between these two neighbouring regions, and they naturally mentioned Bethphage first as nearest to the city.

Our Lord, having mounted the colt, is described as being "at the descent of the Mount of Olives" (Luke xix. 37). It would seem, therefore, that the point of contact between Bethphage and Bethany was on the western side of the mountain.

2. ἐφ' ὃν οὐδεὶς] See above, x. 46, and Matt. xxi. 5. All the circumstances connected with the foal are significant (cp. *Theophyl.* and others here). Our Lord thus showed that He would ride on the Gentile world, which as yet was untamed and untaught, and was standing bound by its sins outside the house, in the way, and was to be brought to Christ from the lanes and alleys of Heathenism (Luke xiv. 21); was to be loosed by the hands of Christ's Disciples by the ministry of Baptism and Faith; and, whereas before it was bare and naked, is now to be clothed with Apostolic garments,—that is, with Christian graces and virtues, and to be ridden on by Christ, and is now to be guided by Him, with hosannas of triumph and praise, to Jerusalem, the city of God.

See further on John xii. 14.

3. ἀποστῆλλαι] So the best MSS. *Elz.* ἀποστῆσαι. This use of the present tense, which is characteristic of St. Mark (cp. x. 16; xi. 7), gives life to the saying; it speaks of the prophecy as already fulfilled in the Divine mind of the speaker.

¹ That is, on the supposition that the blind man in St. Luke is the same as in St. Mark; if not, there is of course no discrepancy.

	MATT.	LUKE.
εὔρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν· ⁵ καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; ⁶ οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετειλατο ὁ Ἰησοῦς· καὶ ἀφήκαν αὐτούς.	XXI.	XIX. 33
⁷ Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ.	7	34
⁸ Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώννουν εἰς τὴν ὁδόν· ⁽¹¹⁹⁾ ⁹ καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ¹⁰ εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ, Ὡσαννά ἐν τοῖς ὑψίστοις. ⁽¹²⁰⁾ ¹¹ Καὶ εἰσήλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν, καὶ περιβλεψάμενος πάντα ὀψίας ᾗδου οὕσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.	8 9	36 37
¹² Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας ἐπέινασε, ¹³ καὶ ἰδὼν συκὴν μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰς αὐτήν· εὐρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.	12	18
¹⁴ Καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι· καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. ⁽¹²¹⁾ ¹⁵ Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ	14 15	19 45

4. ἐπὶ τοῦ ἀμφόδου] The colt was at the entrance of the village, Matt. xxi. 2, Luke xix. 30, tied at the door of a house, outside, ἐπὶ τοῦ ἀμφόδου. The word ἀμφόδος is interpreted ῥύμη, ἀγυία, δίοδος (Hesych.) and λαύρα (Eriphan.). Hence two meanings have been assigned to the word in this passage.—

First, *ambitus*, or way that went round the house;

Secondly, *bitium*, a place where two ways meet. (*Vulg.*)

The article τοῦ before ἀμφόδου seems to confirm the former of the two interpretations. The sense then is: They went and found a foal tied at the door, without, not in the *high way*, ἐπὶ τῆς ὁδοῦ, in front of the house, but ἐπὶ τοῦ ἀμφόδου, in the backway, which went round the house. These minute circumstances appear to be mentioned as signs of veracity, and also to show Christ's prescience.

The condition of the colt is specified; it had never been ridden: it would be found tied; not in the court-yard, but outside; at the door of the house; not in the highway, but in a back lane or alley skirting the house. And some persons would be near it; and the words which they would speak are predicted; and the answer is prompted which the Apostles were to make—minute incidents showing that the foreknowledge of Christ extends to the least circumstances of common life.

The πῶλος, untamed, and yet tied at the back gate (cp. Luke xiv. 21), as if ready for a rider, was a fit emblem of the Gentile World waiting for Christ. It appears from St. Matthew that the *mother* was tied also, by the side of the foal (Matt. xxi. 2), and that *both* were loosed by the Apostles, and both were brought to Christ. But though the mother had doubtless been broken in, and the colt had not, yet Christ chose the colt, and rode upon it to Jerusalem—a symbolical intimation, it would seem (as the Fathers suggest), that the Gentile world would first acknowledge Christ.

8. ἐκ τῶν δένδρων] Some few MSS. have ἀγρῶν, which has been received into the text of some recent editions. But it is perhaps only a gloss in a corrupt form. What writer would say they cut branches off the *fields*?

ἀγρῶν may have arisen from *arborum*, a corruption of *arborum* (as has been suggested by others), but it is more likely that (as *Kais.* describes it) it is the conjecture of a sciolist, who did not understand the word *στοιβάδας* as used here for *κλάδους* (Matt. xxi. 8), but supposed it to mean grass, as *στιβάς*, the more common form, often does. Cp. *Hesych.* *στιβάς*, ἀπὸ βάρβδων (i. e. boughs) καὶ χλωρῶν χόρτων στρώσει καὶ φύλλων, and *Photius* interprets it by δένδρων ἀκρίμων, its meaning here. And *Theophyl.* rightly interprets these *στοιβάδας*, as branches, i. e. the *palm branches* (John xii. 13), the emblem of His future *Victory* over the World.

9. Ὡσαννά] See Matt. xxi. 9.

12. ἐπίνασσα] as usual, showing His humanity, when about to give a proof of His Deity; that we may believe Him to be both God and Man.

Showing also that He longed to find fruit on the Jewish Church, as signified by the Fig-tree.

13. οὐ γὰρ ἦν καιρὸς σύκων] It had no ripe fruit, but it had an exuberance of leaves, seen from afar (*μακρόθεν*). It had no ripe fruit, because it was not yet the time for fruit. But then neither was it the season for leaves, for it was spring, and not summer, at the approach of which the Fig-tree puts forth leaves. Matt. xxiv. 32. Mark xiii. 28.

It had no figs, because it was not the time for figs. But why then had it such a show of leaves?

The fact of its having abundance of leaves and no fruit, is what is here brought out. And the *sic* of the fig-tree (so to speak) was that while it had the power given it to bring forth leaves, it had not

the will to bring forth fruit. It spent all its sap and strength in making a barren and ostentatious display of exuberant foliage, inviting the hungry passer-by from a distance to quit the road and to come and look for fruit, and then baulking him with barrenness when he came to examine it.

Again, the Evangelist says, he found nothing but leaves, for it was not yet the time for fruit. Yet our Lord immediately says, Let no one eat fruit of thee for ever! Thus Christ cursed the tree for not bearing fruit, at a time when, by the laws of nature, of which He is the Author, it could not be expected that it would bear fruit. The use of this *moral unfitness and injustice* (so to speak), thus pointedly displayed by St. Mark, was to show that the Tree was not the end of Christ's action, that it was only the means to an end. The end of all trees being to bear fruit to man, the fig-tree, by its withered leaves, was designed by Christ to bear *spiritual fruit* to all ages in the reading of the Gospel. The end which He so designed was pointed out by Christ, Who had come from Jerusalem the day before, and Who, as St. Mark significantly observes, there "looked round about upon all things" (Mark xi. 11), that is, looked carefully about for fruit there; and Who went immediately from the Fig-tree to Jerusalem, and specially to the Temple. He went straight from the Type to the Antitype. He thus showed that Jerusalem, especially in its Temple Services, was symbolized by the Fig-tree, luxuriant in leaves, but barren of fruit, and being so it would be cursed and withered by Him, Who now for three years had come seeking fruit upon it,—hungering for its salvation—but found none. (Luke xiii. 7.)

Hence St. Augustine says (Serm. lxxxix.), "Non istam arborem maledixi (i. e. this was not the final cause of Christ's action), non arbori non sentienti penas infixi, sed *te terris*." And, again (Serm. xviii.), "Non erat illius pomi tempus, sicut Evangelista testatur; et tamen esuriens poma quesivit Christus. Christus nesciebat quod rusticus sciebat? Cum ergo esuriens poma quesivit in arbore, significavit se aliquid esurire, et aliquid aliud querere. Arborem illam maledixit, et aruit. Quæ culpa arboris infecunditas? Illorum est culpa sterilitas, quorum fecunditas est voluntas. Erant ergo *Judæi*, habentes verba Legis et facta non habentes, pleni foliis, et fructus non ferentes.

"Hoc dixi ut persuaderem, Dominum nostrum ideò miracula fecisse, ut aliquid illis miraculis significaret; et ut, excepto quod divina erant, aliquid inde etiam disceremus."

As St. Gregory (lib. viii. cp. 42), "Per ficum Dominus in Synagoga fructum querebat, quæ folia habuit, sed fructum operis non habebat." Eusebius Emisenus says well (see *Chemiil.* Harmon. ad loc.), "Dominus, qui nunquam sine ratione aliquid agit, quando sine ratione agere videtur, alicujus magnæ rei significatio est." When Christ has thus brought us from the Type to the Antitype—from the Tree to the Temple—we find that the *moral injustice* which led us to see in the Fig-tree something other than the Fig-tree, and typified by the Fig-tree, disappears. For (as the passage just quoted from St. Luke shows) it was the time for figs (*καιρὸς σύκων*), it was the season in which much fruit might have been expected from the spiritual Fig-tree, the Jewish Church, for it was now the end of Christ's ministry. He had been three years seeking fruit on it, and therefore, since on examination He found no fruit upon it, but only an hypocritical and ostentatious display of leaves, it was cursed and withered by Him! Let no man eat fruit of thee for ever!

A solemn warning to all Nations and Churches,—to all Societies and Individuals,—who make a profession of piety, but do not bring forth the fruits of Faith and Obedience in their lives.

On the withering of the Fig-tree, see also notes above on Matt. xxi. 17—21.

¹ Other instances,—unhappily, far too numerous,—might be cited, where corrupt Glosses and Barbarisms have been recently received as improvements into the Sacred Text.

MATT. LUKE. XXI. XIX.		Ἰησοῦς εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περισσότερὰς κατέστρεψε, ¹⁶ καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ· ¹⁷ καὶ ἐδίδασκε λέγων αὐτοῖς, Οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπηλαιοῦν ληστῶν. ⁽¹⁵²⁾ ^(I) ¹⁸ Καὶ ἤκουσαν οἱ Γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.
	13 46	⁽¹⁵⁶⁾ ^(X) ¹⁹ Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. ²⁰ Καὶ πρῶτὶ παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν ²¹ καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββὶ ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται. ⁽¹⁵⁴⁾ ^(VI) ²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν Θεοῦ· ²³ ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἂ λέγει γίνεται, ἔσται αὐτῷ ὁ εἶπῃ.
	17 47	⁽¹⁵⁵⁾ ^(IV) ²⁴ Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι αἰτήσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ⁽¹⁵⁸⁾ ^(VI) ²⁵ Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν· ²⁶ εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.
	18 48	⁽¹⁵⁷⁾ ^(II) ²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁸ καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῆς; ²⁹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον, καὶ ἀποκρίθητέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· ³⁰ τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. ³¹ Καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὐκ ἐπιστεύσατε αὐτῷ; ³² ἀλλ' εἴπωμεν, Ἐξ ἀνθρώπων, —ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως προφήτης ἦν. ³³ Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
	19 49	⁽¹⁵⁸⁾ ^(II) ¹ Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὠρυξεν ὑπολήμιον, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησε. ² Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. ³ Οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. ⁴ Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κἀκεῖνον λιθοβολήσαντες ἐκεφα-
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15. κολλυβιστῶν] See Matt. xxi. 12.

17. πᾶσι τοῖς ἔθνεσι.] The sacrilegious traffic here punished by our Lord was not carried on in the ναός or sanctuary, but in the ἱερόν, as distinguished from it; i. e. in the outer courts, or court of the Gentiles, and these three words πᾶσι τοῖς ἔθνεσι, not cited by St. Matthew, with those that precede from Isa. lvi. 7, appear to be quoted by St. Mark writing for the Gentiles, in order to assure them that the God of the Jews is represented even by the Jewish Scriptures as the God of all Nations, and that the Court of the Gentiles, which had been profaned by these acts of Jewish profaneness, was holy to the Lord, and was an integral part of His House of Prayer. Cp. Mede, p. 44, Disc. xi.

22. ἔχετε πίστιν Θεοῦ] faith in God. On the genitive, see Rom. iii. 22. Do not be staggered and perplexed when ye see Me,—as you are now in a few days about to see Me,—scuffed at, buffeted, and crucified. Have faith in God. They who are now about to revile Me may appear for a time to flourish like this green Fig-tree, they may even seem to have withered Me. But here is the trial of your patience. Have faith in God. Believe in Me. In Mine own due time, they who now look so green will be withered by Me, and all Mine Enemies will be blighted, with the same ease as I have withered this Fig-tree.

The words of our Lord are addressed to all who are perplexed by

the prevalence of evil in the world, and the oppression of good. (Cp. Ps. xxxvii. 1—9.) “Fret not thyself because of the ungodly. . . For they shall soon be cut down as the grass and wither as the green herb. Trust in the Lord and be doing good, &c. For wicked doers shall be rooted out; and they that patiently abide in the Lord, they shall inherit the land.”

“I have seen the ungodly in great power and flourishing like a green bay-tree. I went by, and lo! he was gone; I sought him, but his place could no where be found” (Ps. xxxvii. 35). “As for me, I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever” (Ps. lii. 9).

30. τὸ Ἰωάννου] The art. τὸ, restored by Lach., Tisch., Alf., Bloomf., marks the distinction between John's Baptism and Christ's.

32. εἴπωμεν] Let us say—put the case that we say. An abrupt speech, showing confusion; like others recorded by St. Mark, v. 24; viii. 24. Or it may be a question, as xii. 14, δῶμεν;

CH. XII. 1. καὶ ἤρξατο] See Matt. xxi. 33.

4. κεφαλαιῶσαν] ‘wounded him on the head.’ “Lucas loco parallelo xx. 12 verbo κεφαλαιῶσαν respondet verbum τραυματίζειν, vulnerare, et versiones antiquæ, ut Syr. Arab. Vulg. κεφαλαιῶσαν interpretantur: in capite vulnerarunt. Itaque sicuti γναθῶν, à

	MATT.	LUKE.
λαίωσαν καὶ ἀπέστειλαν ἠτιμωμένον. ⁵ Καὶ πάλιν ἄλλον ἀπέστειλε κάκεῖνον ἀπέκτειναν. καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.	XXI.	XX. 18
⁶ Ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, Ὅτι ἐντραπήσονται τὸν υἱὸν μου.	37	13
⁷ Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς, Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.	33	14
⁸ Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἐξω τοῦ ἀμπελῶνος.	39	15
⁹ Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.	40 41	16
¹⁰ Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Δίθρον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·	42	17
¹¹ παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. (¹²⁰ I)		
¹² Καὶ ἐζήτουν αὐτὸν κρατῆσαι καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε, καὶ ἀφέντες αὐτὸν ἀπῆλθον.	46	19
(¹²⁰ II)		
¹³ Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσι λόγῳ·	XXII. 16	20
¹⁴ οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστι κῆνσον Καίσαρι δοῦναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν;	17 18 19	22 23 24
¹⁵ Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω·	20	
¹⁶ οἱ δὲ ἤνεγκαν· καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ, Καίσαρος·	21	25
¹⁷ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ· καὶ ἐθαύμασαν ἐπ' αὐτῷ.	22	26
¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτησαν αὐτὸν λέγοντες,	23	27
¹⁹ Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῆ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	24	28
²⁰ Ἐπτὰ οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφήκε σπέρμα·	25	29
²¹ καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφήκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως·	26	30
²² καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφήκαν σπέρμα· ἔσχατὴ πάντων ἀπέθανε καὶ ἡ γυνή.	27	31
²³ Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.	28	32
²⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ;	29	34
²⁵ ὅταν γὰρ ἓκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.	30	35
²⁶ Περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ Βάτου, ὡς εἶπεν αὐτῷ ὁ Θεός, λέγων· Ἐγὼ ὁ Θεός Ἀβραάμ, καὶ Θεός Ἰσαάκ, καὶ Θεός Ἰακώβ;	31	37
²⁷ οὐκ ἔστιν Θεός νεκρῶν ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.	32	38
(¹²¹ VI)		
²⁸ Καὶ προσελθὼν εἰς τῶν Γραμματέων ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶ πρώτη πάντων ἐντολή;	34	35

γνάθος, est, auctore Hesychio, εἰς γνάθος τύπτω, *caedo in malas*, et γαστήριζω est, γαστήρα τύπτω, cf. schol. ad Aristoph. Equitt. v. 173, add. Aristoph. Vespp. 1519. Diog. Laërt. vii. 172, et Casaubonus ad h. l.; ita quoque κεφαλαίου, est vulnerare carni." (Κων., Rosen.)

6. ἔσχατον] No other revelation therefore is now to be expected from God. (Cp. Heb. i. 2. 1 Pet. i. 20.) If Christianity, as preached by Christ and His Apostles, is true, then all additions to it (in the way of new articles of faith) are false and antichristian.

12. ἔγνωσαν] Our Lord's later parables appear to have been designedly made clearer than the earlier ones; so that even they who were most blinded by prejudice could not fail to see their meaning; and were warned by Him even to the end. It is added here that "they left Him," not He them.

13. ἀποστέλλουσι] Matt. xxii. 15.

19. Μωϋσῆς ἔγραψεν] So St. Luke xx. 28; but St. Matthew has here (xxii. 24) Μωϋσῆς εἶπεν, Moses spake to the forefathers of those for whom St. Matthew specially wrote, and Moses spake to

them in their synagogues, 'being read there every Sabbath day' (Acts xv. 21); but he was only known to the Gentiles by his writings.

24. μὴ εἰδότες τ. γ.] 'because you do not know the Scriptures.' Ignorance of them is the root of error.

26. ἐπὶ τοῦ Βάτου] St. Mark mentions the book of Moses (cf. Luke xx. 42), and a particular section of it, which may perhaps have been called ὁ Βάτος from its subject, Exod. iii.; as a particular song of David seems to have been called 'the bow,' from its subject. (2 Sam. i. 18. See there, ver. 22.) Some compare Rom. xi. 2, ἐν Ἠλίᾳ—the section concerning Elias.

— ἐγὼ ὁ Θεός] See Matt. xxii. 32.

28. καὶ προσελθὼν] See Matt. xxii. 34.

— πρώτη πάντων ἐντολή] *Elc. pasῶn*, but πάντων has been restored from the best MSS., and means not only, what is the first of commandments (ἐντολῶν), but something more than that,—viz. what is the first commandment, and principal of all things? Cp. Lucian. Pisc. 13, μία πάντων ἢ γὰ ἀληθῆς φιλοσοφία. Wieser, Gr. Gr. p. 160.

MATT. LUKE.
XXII. XX.
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29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, Ὅτι πρώτη πάντων ἐντολή, Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι·³⁰ καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη πρώτη ἐντολή·³¹ καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν· μείζων τούτων ἄλλη ἐντολή οὐκ ἔστι. ⁽¹²⁹⁾³² Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·³³ καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλείον ἐστι πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. ⁽¹²⁹⁾³⁴ Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

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⁽¹²⁹⁾³⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ Γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστι Δαυὶδ; ³⁶ αὐτὸς γὰρ Δαυὶδ λέγει ἐν πνεύματι ἁγίῳ, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ³⁷ Αὐτὸς οὖν Δαυὶδ λέγει αὐτὸν κύριον, καὶ πῶθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ ἠδέως.

XXIII.
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⁽¹²⁹⁾³⁸ Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν Γραμματέων, τῶν θελώντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς,³⁹ καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·⁴⁰ οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι λήφονται περισσότερον κρίμα.

XXI.

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⁽¹²⁹⁾⁴¹ Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον, καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·⁴² καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὃ ἐστι κοδράντης·⁴³ καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων βέβληκε τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·⁴⁴ πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

XXIV.

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XIII. ⁽¹²⁷⁾¹ Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἶδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί·² καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; ⁽¹²⁸⁾³ οὐ μὴ ἀφελθῆ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῆ. ⁴ Καὶ, καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, ⁵ Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; ⁶ ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·⁷ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου λέγοντες, Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν. ⁸ Ὅταν

29. ἀκουε, Ἰσραήλ] Deut. vi. 4, a remarkable text, which was recited twice a day by every Israelite; and called, from its first word, שְׁרָף (shema), i. e. 'hear.' (Goodwin, Moses, p. 92. Buxtorf, Syn. c. 9.) Perhaps our Lord in saying this pointed to the *Terphillim*, or *Phylacteries*, of the Scribe, on which the words were written.

38. ἐν τῇ διδαχῇ] i. q. ἐν τῷ διδάσκειν, i. e. *publicly*; or, as St. Luke says (xx. 45), ἀκούοντες παντός τοῦ λαοῦ. At the commencement of His Ministry He spoke in Parables of a general import (cp. iv. 2); but His warnings to the People and to their Teachers (xi. 12) were more solemn and clear at the close of His ministry.

— θελώντων] θέλω in LXX = ἡρῆ (horede), *lusting*. "Cupidè studetium; ex fastu et tumore animi." *Glass*, Phil. p. 362. See x. 35, θέλωμεν, e. g. 'valde optamus.' — ἐν στολαῖς] "Vestibus promissis ad talos et fimbriatis." See Matt. xxiii. 5.

40. οἱ κατεσθίοντες] Those devourers of widows' houses—they shall receive greater damnation. A common use of the article with the Vocative. Matt. vii. 23; xxiii. 24, οἱ διυλιζόμενοι. Luke vi. 20. 25. James iv. 13; and the use of it here places them before the eye, and indeed they seem to have been present. Cp. Matt. xxiii. 14.

41. τοῦ γαζοφυλακίου] The Corban, of which there were several, for several uses; probably in the court of the women, beyond which this widow would not have been permitted to go. See *Light-foot*.

— χαλκόν] Not brass, or copper merely. (See Luke xxi. 1, τὰ δῶρα, and here πολλά.) It is used here as the Roman *as* for money generally of whatever metal, as the Greek ἀργυροί, and French *Argens*. See above, vi. 8.

42. κοδράντης] A Roman word, *quadrans*. See ii. 4, one-fourth of the *as*.

43. πλείον—βέβληκε] 2 Cor. viii. 12. "Uberior est nummus è parvo, quam thesaurus è maximo; quis non quantum detur sed quantum residet, expenditur." (*Aspöros*.)

CH. XIII. 1. καὶ ἐκπορευομένου] See Matt. xxiv. 1.

3. Πέτρος] St. Peter, St. Mark's master, was present at this discourse. He gives a testimony to St. Matthew's accuracy by adopting his report with some additions, showing his own independent knowledge (vv. 9—13), which are in like manner embodied by St. Luke in his recital (xxi. 12—17).

	MATT. XXIV. 7	LUKE. XXI. 10
δὲ ἀκούσθητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὕτω τὸ τέλος· ⁸ ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ⁽¹³⁰⁾ ⁹ ἀρχαὶ ἀδίδων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. ⁽¹⁴⁰⁾ ¹⁰ Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ⁽¹⁴¹⁾ ¹¹ Ὅταν δὲ ἄγωσι ὑμᾶς παραδιδόντες, μὴ προμεριμᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὁ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. ¹² Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον καὶ ἐπαναστήσουσιν τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. ¹³ Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	8	11
⁽¹⁴²⁾ ¹⁴ Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, ⁽¹⁴³⁾ τὸ ῥηθὲν ὑπὸ Δαυιὴλ τοῦ προφήτου, ἔστος ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, ¹⁵ ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ, ¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὧν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. ⁽¹⁴⁴⁾ ¹⁷ Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ⁽¹⁴⁵⁾ ¹⁸ Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. ⁽¹⁴⁶⁾ ¹⁹ Ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. ⁽¹⁴⁷⁾ ²⁰ καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. ⁽¹⁴⁸⁾ ²¹ Καὶ τότε ἐὰν τις ὑμῶν εἴπῃ, Ἰδοὺ ὠδε ὁ Χριστὸς, ἢ ἰδοὺ ἐκεῖ, μὴ πιστεύετε. ⁽¹⁴⁹⁾ ²² ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς. ⁽¹⁵⁰⁾ ²³ Ὑμεῖς δὲ βλέπετε ἰδοὺ προεῖρηκα ὑμῖν πάντα. ²⁴ Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, ²⁵ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. ⁽¹⁵¹⁾ ²⁶ Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. ²⁷ Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. ²⁸ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῖ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· ²⁹ οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁰ Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. ³¹ Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.	15	20
⁽¹⁵²⁾ ³² Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ.	17	21
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	34	33
	35	33

⁸. εἰς συναγωγὰς δαρήσεσθε] εἰς σ. is something more than ἐν συναγ.—Ἐν συν. would mean, ye shall be beaten in the Synagogues, i. e. in the *Buaidings*, without any reference to people in them. But δαρήσεσθε εἰς is, Ye will be exposed to public punishment before the eyes of congregations in Synagogues, for their pleasure. Cp. above on i. 30, κηρύσσων εἰς τὰς συναγωγὰς.

¹¹. μὴ προμεριμᾶτε] They were to take heed not to premeditate, because it should be given them what to say. For it would not be they who spoke, but the Holy Ghost, and they should have a mouth and wisdom which none of their enemies (for enemies they should have) would be able to gainsay or resist. An argument for the *Inspiration of Holy Scripture*. For if this divine wisdom and utterance was given them to enable them to address a comparatively small number of persons in their own age, how much more in their writings for the use of all nations in all ages of the World!

¹⁴. τὸ βδέλυγμα τῆς ἐρημώσεως] See on Matt. xxiv. 15.

²⁵. ἔσονται ἐκπίπτοντες] A Hebraism, as ἴσαθε μισούμενοι, Matt. xxiv. 9. Mark xiii. 13.

³². οὐδὲ ὁ Υἱὸς] A sentence perverted by the *Arians* and *Agnostics*, who affirmed that Christ's knowledge, not only as Son of *Man* (cf. Luke ii. 52), but as Son of *God*, was limited.

The sense appears to be,—the Son, Who is the Eternal *Λόγος*, or Word, the 'Dei Legatus,' and so the only Minister and Messenger of Divine Revelation to man, does not know it so as to reveal it to you; it is no part of his office to do so. *August. de Trin. xii. 3.* "Non ita sciebat, ut tunc discipulis indicaret; sicut dictum est ad Abraham (Gen. xxii. 12), *Nunc cogitavi*, quod timeas Deum, quia et ipse Abraham sibi in illa probatione probatus innotuit." And in Ps. vi., "Hoc ideo dictum est, quia per Filium hominis hoc non *discunt*; non quod apud seipsum non noverit, sed secundum illud locutionem *Tentat* nos Deus ut *sciat*, hoc est,—scire nos faciat." Cf. *Gloss. Philol. p. 102*, and see note on Matt. xxiv. 36.

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(¹⁵⁸/_{VI})³³ Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἔστω. (¹⁵⁴/_{II})³⁴ Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή. (¹⁵⁵/_{II})³⁵ Γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται ὄψε, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωτῶν³⁶ μὴ ἔλθων ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας. ³⁷ Ἄ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.

2 1 XIV. (¹⁵⁶/_I)¹ Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας καὶ ἐζήτουν
3 2 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν
4 (¹⁵⁷/_{VI})² ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. (¹⁵⁸/_I)³ Καὶ
5 ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ
6 ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, καὶ συν-
7 τρίψασα τὸν ἀλάβαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς. ⁴ Ἦσαν δὲ τινες
8 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου

Similarly, our Lord says that "the Father judgeth no man, but hath committed all judgment to the Son" (John v. 22, 27). And yet He says that to sit on His right hand is not His to give, except to those for whom it has been prepared of His Father. (See on Matt. xx. 23. Mark x. 40.) And so while in a certain sense the Father does not judge the world, but the Son judges it, yet it is also true that the Father will judge the world (Acts xvii. 31), because He will do it by the Son. So it is also true that the Son, as Son, knoweth not the Day of Judgment, because the Father "hath put the times and seasons in His own power" (Acts i. 7), and the Father will reveal them when He thinks meet; and therefore it is no part of the office of the Son to know, i. e. to reveal the Day of Judgment. And yet in the Son absolutely (though not relatively to us) are hid all the treasures of wisdom and knowledge (Col. ii. 3). He is the Power of God and the Wisdom of God (1 Cor. i. 24). It pleased the Father that in Him should all fulness dwell (Col. i. 19). And the Father sheweth Him all things that Himself doth (John v. 20). And therefore as St. Ambrose (on Luke xvii. 31) says, "Quomodo Filius nescire potest quod Pater novit, cum in Patre Filius sit? sed cur noluit dicere ostendit alio loco" (Acts i. 7). And see also the passage of St. Luke (x. 22) cited by *Athanas.*, p. 472, and 1 Cor. i. 24. As St. Augustine says, "in Patre Filius scit;" though it is no part of His office to reveal it "à Patre."

Christ is the One Divine Teacher of the World (see Matt. xxiii. 8—10), and He teaches by silence as well as by eloquence; He instructs us by concealing certain things as well as by revealing others. He thus exercises our faith and hope, as *Aug.* says (ad Ps. xxxvi.): "Quia Dominus noster Jesus Christus Magister nobis missus est, etiam Filium hominis dixit nescire illum diem, quia in magisterio ejus non erat ut per eum sciretur à nobis. Neque enim aliquid scit Pater quod Filius nescit, cum ipsa scientia Patris illa sit quae sapientia Ejus est: est autem Sapientia Ejus, Filius Ejus, Verbum Ejus. Sed sicut quia nobis scire non proderat quod quidem Ille noverat, qui nos docere venerat non tamen hoc quod nobis nosse non proderat; non solum sicut Magister aliquid docuit, sed sicut magister aliquid non docuit."

³⁷. γρηγορεῖτε] On the date of St. Mark's Gospel, as far as it may be determinable from these prophecies, see on Matt. xxiv. 22.

CH. XIV. 3. καὶ ὄντος] See Matt. xxvi. 6.

— ἀλάβαστρον] Rendered by some a flask of alabaster; but it seems rather to have been a vase. Both forms, ἀλάβαστρον and ἀλάβαστρον, are in use; and ἀλάβαστρον is explained by *Heugl.* by *μυροθήκη*, a box or vase for unguent. Hence *Theocr.* xv. 10, *Συρίῳ δὲ μύρω χρύσει' ἀλάβαστρα*; and *Euthym.* renders it by ἀγγεῖον μυροδοχον (cp. on Matt. xxvi. 7); and *Bede* says here, "Est alabastrum genus marmoris candidi, quod ad vasa unguentaria cavari solet, eò quod optimè servare ea incorrupta dicitur;" lest the virtue of the aromatic nard, which was probably of a volatile quality, should escape. Hence we may explain *συντρίψασα* in this verse; see note on that word.

The word ἀλάβαστρον signifying the material (alabaster) is used in the same way as the word a glass with us (and so v. 13, *κινῆμιον ἕδατος*); it was probably a vase scooped out of alabaster, white and almost transparent, and closed up with the same substance.

— πιστικῆς] ἀδόλου, καὶ μετὰ πιστῶς κατασκευασθῆσης. (*Theophyl.*), genuine; and in this sense it is rendered in the Syriac and other Versions; and so *Winer*, G. G., p. 89. Observe, it is the nard, the "frutex aromatica" (see *Bede*), and not the μύρον, or unguent, which is described by this epithet; and this consideration seems to exclude the interpretation *potable, liquid* (from *πίνω*, πιστός, *Eschyl.* Prom. 488). *νάρδος πιστικῆς* is contrasted with *ψευδο-νάρδος* (on which see *Plin.* N. H. xii. 26). *Eusebius* (Dem. Ev. 9) describes the Gospel as the εὐφροσύνη τοῦ πιστικῶς τῆς καινῆς διαθήκης κράματος.

There were many kinds of nard: "Sunt multa ejus genera sed VOL. I.

omnia hebetiora præter Indicum quod pretiosius est" (*Bede*), and it was often adulterated (*Dioscor.* Mat. Med. i. 6. *Meyer*). Therefore it is not without good reason that the Evangelists, St. Mark and St. John (xii. 3), observe that this nard was πιστικῆ. Perhaps also, as the action had a spiritual meaning, being, as our Lord declares, of a prophetic character, the word πιστικῆ may be designed to serve as a memento that offerings (προσφοραὶ) to Christ should be not only costly (πολυτελεῖς), but should also be πιστικαί, genuine, sincere; the fruits of a lively and loving πίστις, or faith, in Him. It is observable, that a faithful woman is called γυνὴ πιστικῆ (*Artemidor.* ii. 33); and, as *Bede* says, "devotio hæc Mariæ Domino ministrantis fidem et pietatem designat Ecclesie."

Herod's offerings to the Temple were πολυτελεῖς, but they were not πιστικαί. And is not this the case too often in the Church?

— συντρίψασα] Having broken the vase in order to show that the nard was genuine and unadulterated, and as imported from its native land. This action was like that of breaking the seal, by which a vessel containing foreign aromatic liquids had been secured by those who made them.

There seems also to be something significant in the act described by *συντρίψασα*. Some Expositors, indeed, suppose that the nard was contained in a flask, and that only the neck of the flask was broken off, and a portion of the contents poured out. But the verb *συντρίβω* means more than this. It is used by the LXX for the Hebrew שִׁבְרָה (*shabhar*), to shiver in pieces. Gen. xix. 9. Exod. ix. 25. Lev. vi. 28. See also the passages where it is used in the New Testament, Matt. xii. 20, of a reed; Mark v. 4, of fetters; John xix. 36, of a bone; Rev. ii. 27, of potter's vessels. In fact, *συντρίβω* indicates that the affectionate Mary, in the devout prodigality of her love, gave—not a part—but the whole of the precious contents, and did not spare the vase itself, in which they were held, and which was broken in the service of Christ.

Thus also she took care in her reverence for Christ that the nard and the vessel (things of precious value, and of frequent use in banquets and festive pleasures of this world for man's gratification and luxury) having now been used for this sacred service of anointing the Body of Christ, should never be applied to any other less holy use.

This act of Mary providing that what had been consecrated to the unction of Christ's Body should never be afterwards employed in secular uses, is exemplary to us; and the same spirit of reverence appears to have guided the Church in setting apart, from all profane and common uses, by consecration, places and things for the service of Christ's mystical Body, and for the entertainment of His presence.

It seems also to have directed her in reverently consuming at the Lord's Table what remains of the consecrated elements in the Communion of His Body and Blood.

The word *συντρίψασα*, here used by the Holy Spirit, can hardly fail to suggest another reflection. It corresponds exactly to the Latin term *conterere*, to bruise together; whence the word *contritio* is derived,—and is applied specially, in a spiritual sense, to the heart, both in the Old and New Testament. Thus Isaiah (lxi. 1) and St. Luke (iv. 18) declare that Christ came to heal the contrite, or bruised, or broken in heart,—τοὺς συντρίμμινους τῆς καρδίας.

In this respect the alabaster vase in Mary's hand, broken, and pouring out in loving abundance and unsparing effusion the whole of its precious contents on Christ's Head, is a beautiful emblem of the contrite and broken heart, pouring out itself in acts of penitential love on Christ and His members, and thinking nothing too costly for that holy and blessed service. The Church says to Christ in the Canticles (i. 12), "While the King sitteth at His table, my spikenard sendeth forth the smell thereof." She imitates Mary; and every pious soul imitates her,—and by its offerings of love to Christ, especially at His table, it pours forth "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. iv. 18. Eph. v. 2.)

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γέγονεν ; ⁵ ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω τριακοσίων δηναρίων,	XXVI.	XXII.
καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. ⁶ Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε	10	9
αὐτήν, τί αὐτῇ κόπους παρέχετε ; καλὸν ἔργον εἰργάσατο ἐν ἐμοί· ⁷ πάντοτε	11	10
γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ		
ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. (¹⁶⁹ / _{IV}) ⁸ Ὁ ἔσχεν αὐτῇ ἐποίησε, προέλαβε	13	12
μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. ⁹ Ἀμὴν λέγω ὑμῖν, ὅπου ἂν	13	13
κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὐτῇ λαλη-		
θήσεται εἰς μνημόσυνον αὐτῆς. (¹⁶⁰ / _{II}) ¹⁰ Καὶ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν	14	3
δώδεκα ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῶ αὐτὸν αὐτοῖς· ¹¹ οἱ δὲ ἀκού-	4	4
σαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι, καὶ ἐζήτηει πῶς	15	5
εὐκαίρως αὐτὸν παραδῶ.	16	6
¹² Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ	17	7
οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα ;	9	8
¹³ καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν	18	10
πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε		
αὐτῷ, ¹⁴ καὶ ὅπου ἂν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσπότη ὅτι ὁ διδάσκαλος λέγει,	11	11
Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω ; ¹⁵ καὶ	13	12
αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.	19	19
¹⁶ Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς		
εἶπεν αὐτοῖς, καὶ ἠτοιμάσαν τὸ πάσχα.	13	13
¹⁷ Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· (¹⁶¹ / _{IV}) ¹⁸ καὶ ἀνακειμένων	20	14
αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παρα-	21	15
δώσει με, ὁ ἐσθίων μετ' ἐμοῦ· (¹⁶² / _{II}) ¹⁹ οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ	23	23
εἰς καθ' εἷς, Μῆτι ἐγώ ; καὶ ἄλλος, Μῆτι ἐγώ ; (¹⁶³ / _{II}) ²⁰ ὁ δὲ ἀποκριθεὶς εἶπεν	23	23
αὐτοῖς, Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.	24	21
(¹⁶⁴ / _{VI}) ²¹ ὁ μὲν Τιδὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ		
τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ Τιδὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ		
εἶ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.		
(¹⁶⁵ / _I) ²² Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ	26	26

⁵. τριακοσίων δηναρίων] These words of Judas afford the clue to the reason for the transfer of this incident (which took place on the day before the triumphal entry described chap. xi. 2—11) to this place in the Evangelist's narrative. See on Matt. xxvi. 6, where the contrast is similarly marked by the juxta-position of Mary and Judas, and of the three hundred pence and the thirty pieces of silver.

Thus Christ is justified in His divine dealings with the traitor His Apostle, "one of the twelve" (v. 10), whose sordid sin is silently condemned by the large and liberal love of this faithful woman. And in speaking of her, our Lord addressed silently and indirectly a rebuke and warning to Judas, without publishing the traitor's evil thoughts,—and thus the spirit of love strove with him to the last.

⁹. ὅπου ἂν κηρυχθῇ] A prophecy that the Gospel would be preached throughout the world. Therefore its propagation is a proof of His truth, and of its truth.

¹⁰. καὶ] Notwithstanding what he had seen done by Mary, and heard from Christ concerning her, and notwithstanding that he was εἰς τῶν δώδεκα. How much is suggested by these words,—how little expressed!

¹². τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων] The 15th of Nisan or Abib, as appears from what follows here, ὅτι τὸ πάσχα ἔθουον, and from St. Luke (xxii. 7), ἐν ἧ ἡμέρᾳ θύεσθαι τὸ πάσχα. Cp. Exod. xii. 6. 15—17. Deut. xvi. 1—6. Levit. xxiii. 5. Num. ix. 3; xxviii. 16.

The paschal lambs were to be slain on the 15th day of Abib, "in the place which the Lord should choose,"—i. e. at Jerusalem, in the Temple, "between the two evenings," עֶרְבַּיִם וְעֶרְבַּיִם (between *haarebayim*, at "the going down of the sun." Exod. xii. 6; xvi. 12; xxix. 39. Levit. xxiii. 5. Deut. xvi. 6, 7. They were to be eaten in the night,—i. e. on the 15th of the month before sunrise; the commencement of the 15th being dated from the sunset of the 14th. *Joseph*. Ant. iii. 10; xi. 4; ii. 15.

The Evangelists (Mark xiv. 12. Luke xxii. 7) distinguish between θύειν τὸ πάσχα and φαγεῖν τὸ πάσχα,—the paschal lamb of each household θύεσθαι on the 14th in the Temple; but ἐπάγετο on the 15th in private houses, by their several households.

¹³. κεράμιον ὕδατος] An earthen vessel containing water. The Fathers consider this as symbolical of the ὕδωρ βαπτίσματος, as manuductory to the Christian Passover or holy Eucharist. See *Cyril*,

in *Caten.*, *Euthym.*, *Theophyl.*, *Bede*, and *St. Ambrose* on Luke xxii. 13.

The grace given in the ὕδωρ βαπτίσματος is contained in κεράμια, or ὄστράκινα σκεύη. We have this treasure of baptismal grace in earthen vessels (2 Cor. iv. 7), and therefore it is to be guarded carefully. Cp. Luke xxii. 10. But it leads on to other graces,—even to the Communion of Christ's Blessed Body and Blood, which makes us to dwell in Him, and gives a gracious pledge of a glorious Resurrection, when our earthen vessels, our vile bodies of clay, may be made like unto His glorious body. (Phil. iii. 21.)

¹⁶. ἀνώγειον] Many MSS. have ἀνώγειον; but αἰ and ε had the same sound; and therefore this can hardly be called a various reading. Many MSS. have ἀνάγειον,—an uncommon form, but sufficiently authorized, and received by *Griesb.* and others, perhaps rightly. Cp. Luke xxii. 12. *Suidas* interprets it as ὑπερφῶνον οἶκημα.

Observe, it is called μέγα here, and by St. Luke. There seems to be something significant in this mention of its being large; for, for thirteen persons it need not have been so; and this may perhaps be explained by the circumstance stated by ancient authorities (see on Acts i. 13; ii. 2. 46; v. 42) that this ἀνώγειον, belonging as is probable to one who was or became a disciple of our Lord's, and would give such a place for holy uses, was no other than the ὑπερφῶνος, οἶκος, or chamber, where our Lord appeared after His Resurrection, and where the Apostles met after the Ascension, and where the Holy Ghost descended on the Day of Pentecost, and where they met for Prayer and for the celebration of the Holy Communion, and which became afterwards well known as a Christian Church,—the Mother Church of Christendom. See *Joseph Mede's Works*, p. 321, 322; and see on Acts ii. 44; iv. 32. 34, 35.

—ἱστρωμένον] With couches, στρώματα, &c., for reclining at table.

²². λαβὼν ὁ Ἰησοῦς ἄρτον] See Matt. xxvi. 26. He changed the Levitical Sacrifice into an Evangelical Sacrament; taking bread and wine, and thus showing the abolition of the Aaronical Priesthood, and that He is a Priest for ever, after the order of Melchizedek. See Gen. xiv. 18. Pa. cx. 4. Heb. v. 6—10; vi. 20.

—ἔκλασε] He brake the bread with His own hands,—showing that His death was voluntary. (*Bede*.)

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ἔδωκεν αὐτοῖς καὶ εἶπε, Δάβετε, τοῦτό ἐστι τὸ σῶμά μου. ⁽¹⁰⁶⁾_(II) 23 Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 Καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον. 25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

30 39 ⁽¹⁰⁷⁾_(VI) 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. ⁽¹⁰⁸⁾_(IV) 27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα· ⁽¹⁰⁹⁾_(VI) 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 32 ⁽¹⁷⁰⁾_(I) 29 Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ· 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με· ⁽¹⁷¹⁾_(VI) 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι οὐ μὴ σε ἀπαρνήσομαι ὡσαύτως δὲ καὶ πάντες ἔλεγον.

36 ⁽¹⁷²⁾_(I) 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι· ⁽¹⁷³⁾_(VI) 33 καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν· 34 καὶ λέγει αὐτοῖς· ⁽¹⁷⁴⁾_(IV) Περιλυσός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. ⁽¹⁷⁵⁾_(I) 35 Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήχητο ἵνα εἰ δυνατόν ἐστι παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· 42 36 καὶ ἔλεγεν, Ἀββᾶ ὁ Πατήρ, Πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σὺ· ⁽¹⁷⁶⁾_(I) 37 καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; ⁽¹⁷⁷⁾_(II) 38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. 43 43 ⁽¹⁷⁸⁾_(IV) 39 Καὶ πάλιν ἀπελθὼν προσήξατο, τὸν αὐτὸν λόγον εἰπών. ⁽¹⁷⁹⁾_(VI) 40 Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι· καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

⁽¹⁸⁰⁾_(VI) 41 Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει ἡλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ Υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.—⁴² Ἐγείρεσθε, ἄγωμεν, ἰδοὺ ὁ παραδιδούς με ἤγγικε.

47 47 ⁽¹⁸¹⁾_(I) 43 Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας, εἰς ὃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. ⁽¹⁸²⁾_(II) 44 Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων, Ὁν ἂν φιλήσω αὐτός ἐστι κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. 45 Καὶ ἔλθων εὐθέως προσελθὼν αὐτῷ λέγει, Ῥαββὶ, ῤαββὶ, καὶ κατεφίλησεν αὐτόν· 46 οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν.

50 ⁽¹⁸³⁾_(I) 47 Εἷς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον· ⁽¹⁸⁴⁾_(I) 48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων, συλλαβεῖν με; 49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. ⁽¹⁸⁵⁾_(VI) 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. ⁽¹⁸⁶⁾_(X) 51 Καὶ εἷς τις νεανίσκος ἠκολούθησεν αὐτῷ, περι-

24. τοῦτό ἐστι τὸ αἷμά μου] See Matt. xxvi. 28. — πολλῶν] i. e. all. See Matt. xx. 28; xxvi. 28.

32. καὶ ἔρχονται] See Matt. xxvi. 36.

36. Ἀββᾶ ὁ Πατήρ] See on Rom. viii. 15.

39. τὸν αὐτὸν λόγον εἰπών] This incident, as well as the use of the word Ἀββᾶ (v. 36), is mentioned only by St. Mark, who thus shows his own independent knowledge here, and who in other re-

spects adopts the narrative of St. Matt. xxvi. 36—51, and thus gives a testimony to St. Matthew's accuracy.

Christ teaches us, by His example, in our agonies of mind and body, to pray; and He will have mercy on us, though from human weakness we can do no more than repeat the same words.

41. ἀπέχει] ἀπόσχη, ἔξαρκει. (Hesych.)

51. εἷς τις νεανίσκος ἠκολούθησεν] This young man could not have

βεβλημένος σιδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσω αὐτὸν οἱ νεανίσκοι· ⁵² ὁ δὲ MATT. LUKE.
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καταλιπὼν τὴν σιδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

(¹⁸⁷/_Γ) ⁵³ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρονται αὐτῷ 57 54
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ Γραμματεῖς. (¹⁸⁸/_Δ) ⁵⁴ Καὶ ὁ 58
Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·
καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.
(¹⁸⁹/_Ε) ⁵⁵ Οἱ δὲ ἀρχιερεῖς καὶ ὄλον τὸ συνέδριον ἐζήτησαν κατὰ τοῦ Ἰησοῦ μαρτυ- 59 60
ρίαν εἰς τὸ θανατῶσαι αὐτόν καὶ οὐχ εὑρισκόν· ⁵⁶ πολλοὶ γὰρ ἔψευδομαρ-
τύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν (¹⁹⁰/_{ΣΤ}) ⁵⁷ καὶ τινες ἀνα-
στάτες ἔψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, ⁵⁸ Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ 61
λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτον τὸν χειροποιήτον, καὶ διὰ τριῶν
ἡμερῶν ἄλλον ἀχειροποιήτον οἰκοδομήσω· ⁵⁹ καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρ-
τυρία αὐτῶν. ⁶⁰ Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε τὸν Ἰησοῦν 62
λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὐτοί σου καταμαρτυροῦσω; ⁶¹ ὁ δὲ ἐσιώπα 63
καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ,
Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλογητοῦ; (¹⁹¹/_Ζ) ⁶² ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ 64
εἰμι· καὶ ὤψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως,
καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ· (¹⁹²/_Η) ⁶³ ὁ δὲ ἀρχιερεὺς διαβ- 65
ρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρειαν ἔχομεν μαρτύρων; (¹⁹³/_Θ) ⁶⁴ ἠκού-
σατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι 66
ἔνοχον θανάτου. (¹⁹⁴/_Ι) ⁶⁵ Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν 67
τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφήτευσον. καὶ 68
οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.

(¹⁹⁵/_Κ) ⁶⁶ Καὶ οὗτος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω ἔρχεται μία τῶν παιδισκῶν 69 66
τοῦ ἀρχιερέως, ⁶⁷ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει,
Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα· (¹⁹⁶/_Λ) ⁶⁸ ὁ δὲ ἠρνήσατο λέγων, Οὐκ 70 67
οἶδα οὐδὲ ἐπίσταμαι τί σὺ λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ
ἀλέκτωρ ἐφώνησε. ⁶⁹ Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς 71 68
παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστίν· ⁷⁰ ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ 72 69
μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ 73
Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει· ⁷¹ ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ 74
ὀμνῆσαι· Ὅτι οὐκ οἶδα τὸν ἀνθρώπον τούτον ὃν λέγετε· (¹⁹⁷/_Μ) ⁷² καὶ ἐκ δευτέρου 74 60
ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς·
Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς· καὶ ἐπιβαλὼν ἔκλαιε. 75

been St. John or St. James the Less, as some have conjectured, or any Apostle, for the Apostles had fled.

If this young man who followed our Lord was St. Mark himself, as some suppose, and as seems probable, then this incident affords evidence of St. Matthew's accuracy; for St. Mark, with one or two additions of his own, adopts here St. Matthew's narrative of transactions, which this young man, supposed to be St. Mark himself, must have witnessed. This probably is the reason why an incident otherwise seemingly so unimportant, is introduced by the Evangelist.

Suppose also that the young man was not St. Mark, yet it is certain that only a person well acquainted with the scene from personal knowledge, probably as an eye-witness, would have introduced into his account of it so slight an incident as this. And therefore we have here a testimony to St. Matthew's accuracy, whether we suppose the young man to have been St. Mark or not.

— νεανίσκοι for νεαρίμι (nearim), young men, soldiers (2 Sam. ii. 14. Gen. xiv. 24). The attendants in Acts v. 10 are also called νεανίσκοι.

ἔσ. γυμνός] i. e. with only a χιτῶν, or tunic. "Adhibetur hoc vocabulum, ut Hebr. צרף et Lat. nudus, etiam de eo, qui veste exteriori caret, v. l. Sam. xix. 24. Es. xx. 3. Joh. xxi. 7. Hesiod.

¹ The following summary of interpretations of this much controverted expression is from Meyer, p. 171. It will be observed, that after reciting them all he adopts that which has been received by the English Authorized Version: "ἐπὶ ἐκλαίει nicht: caput flere (Vulg., Syr., Euth. Ziv., Luther, Castel., Heins., Beng., Lucan., Mich., Ktinoou u. M.), da ἐπιβαλε ἀλάειν stehen müsste, und dieses heissen würde: er warf sich darauf,

"Erg. 391, γυμνὸν σπαίρειν, γυμνὸν δὲ βοῶντιν Γυμνὸν δ' ἀλάειν. Virg. Georg. i. 299, nudus ara, sero nudus. Cic. p. Deiot. 9, Rex salivati nudus. Plin. epp. iii. 1, Spurinna in sole ambulabat nudus." (Klein.)

ἔσ. τὸν ἀρχιερέα] Caiaphas. See Matt. xxvi. 57, and for notes to the end of this Chapter.

ἔσ. φῶς] By which his countenance was more easily recognized.

ἔσ. ἴσαι] consistent; thus ἴσαι is used by LXX for צרף (uzrimim), twins, pairs (Exod. xxvi. 24). Two witnesses at least were necessary (Deut. xvii. 6; xix. 15).

ἔσ.—ἔσ. τὸν Υἱὸν τοῦ ἀνθρώπου—βλασφημίας] Our Lord, it would appear, spoke δεικτικῶς, identifying Himself with the Son of Man (as described by Daniel, vii. 10), and confessing Himself to be the Christ; and this confirms the exposition given of Matt. xvi. 18. Thus, in the opinion of the High Priest, He was guilty of blasphemy. For this sense of βλασφημία, see note on Matt. xxvi. 65.

ἔσ. ἀνεμ.—τὸ ῥῆμα ἔσ.] So D, E, F, G, H, K, and others,—a stronger expression than ἀνεμνήσθη. τὸν ῥῆματος, the reading of Elz.; ἀνεμνήσθη is used with the accusative 2 Cor. vii. 15. Heb. x. 32. It is something more than remembered; he called to mind, and dwelt upon in his thoughts. An act of godly sorrow, and true repentance. — ἐπιβαλὼν] The meaning seems to be, He did not delay his

betrieb es, zu weinen (vgl. Erasmus u. Valart.: 'prorupit in fletum'); auch nicht: cum se foras projecisset (Beza, Raphael, Vater u. M.), da ἐπιβαλὼν wohl heissen könnte: als er darauf los gestürzt war, nicht aber, als er hinausgestürzt war, zu welcher Alteration Matth. 26, 75. Luk. 22, 62 keinesweges berechtigen; auch nicht: vest. capiti injecta sevit (Theophyl., Salmas. de scæn. Trap. p. 272, Calov., L. Bos, Wolf, Elms., Krebs,

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XV. (198) ¹ Καὶ εὐθέως ἐπὶ τὸ πρῶτ^{ον} συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς
¹ 1 μετὰ τῶν πρεσβυτέρων καὶ Γραμματέων, (199) καὶ ὄλον τὸ συνέδριον, δῆσαντες
 11 3 τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. (200) ² καὶ ἐπηρώτησεν
 12 αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν
 13 αὐτῷ, Σὺ λέγεις. ³ Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. (201) ⁴ Ὁ δὲ
 13 Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε, πόσα σου
 14 καταμαρτυροῦσιν· (202) ⁵ ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν
 τὸν Πιλάτον.
 15 17 (203) ⁶ Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὄνπερ ἤτοῦντο. ⁷ Ἦν
 16 δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἴτινες ἐν τῇ
 19 στάσει φόνον πεποιήκεισαν. ⁸ Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι
 καθὼς αἰεὶ ἐποίει αὐτοῖς· ⁹ ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω
 18 ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ¹⁰ ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώ-
 20 18 κεισαν αὐτὸν οἱ ἀρχιερεῖς· (204) ¹¹ οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα
 21 20 μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς· (205) ¹² ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν
 22 εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; ¹³ οἱ δὲ
 23 22 πάλιν ἔκραξαν, Σταύρωσον αὐτόν· ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν
 26 23 ἐποίησεν; ¹⁴ οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν· (206) ¹⁵ ὁ δὲ
 26 Πιλάτος, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυεν αὐτοῖς τὸν Βα-
 27 16 (207) ¹⁶ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστι πραιτώριον,
 28 καὶ συγκαλοῦσιν ὄλην τὴν σπεῖραν, ¹⁷ καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ
 29 περιθεάσιν αὐτῷ πλέξαντες ἀκάνθιον στέφανον, ¹⁸ καὶ ἤρξαντο ἀσπάξασθαι
 30 αὐτόν, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. ¹⁹ Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν
 31 καλάμῳ, καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ·
 32 20 (208) ²⁰ καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν
 33 21 αὐτὸν τὰ ἱμάτια τὰ ἴδια, (209) καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.
 33 21 Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ,
 34 22 τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. (210) ²² Καὶ
 34 23 φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστι μεθερμηνεούμενον Κρανίου τόπος.
 35 (211) ²³ Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε.
 35 (212) ²⁴ Καὶ σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες

repentance, but immediately, although in the presence of persons who were thirsting for his Master's blood, he made public profession of sorrow and shame for his sin. He did not dismiss the thought of it from his mind (οὐκ ἀπίβαλε), but on the contrary he gave his mind to it; he, as it were, threw his whole mind and soul on his sin; ἐπίβαλε, *impetit se*. So Acts xxvii. 14, ἐββαλε κατ' αὐτῆς ἀνμος, and Mark himself has (iv. 37), τὰ κύματα ἐπίβαλλον εἰς τὸ πλοῖον. So παραδῶ (sc. *iautón*), Mark iv. 29. So Acts iv. 15; xvii. 18, συνίβαλλον, and Acts xxvii. 43, ἀπορρίψαντας, i. e. having cast themselves out (of the ship). So ἱστράψαι Θεός (Acts vii. 42), God turned Himself; and ἀναστρέψαντες (Acts v. 22). And so ἔγεραι is used often by St. Mark (ii. 9. 11; iii. 3; v. 41; x. 49) for arise. Thus St. Peter presents a noble example of public penitence for a public sin; and commends the duty of consideration of our sins, and of cherishing a sense of them in our hearts, and of endeavouring to feel their guilt, instead of attempting to stifle the recollection of them, and of hardening our hearts against the motions and strivings of Conscience and God's Holy Spirit within us.

In the word ἐπιβαλῶν may there not also be a contrast of St. Peter's case with that of Judas? the one an encouragement to true repentance (μετάνοια), the other a warning against false (μεταμέλεια). (Cp. 2 Cor. vii. 10.) St. Peter ἐπιβαλῶν ἔκλασε.

Fischer, Rosenm., Paulus, Fritzsche u. M.), was eine im Contexte nicht berechtigte und bei ἐπιβαλῶν beispiellose Suppletion voraussetzt; auch nicht, und zwar aus demselben Grunde: nachdem er die Augen auf Jesus geworfen (Hammond, Palatr.); auch nicht: addens, i. e. praeterea (Grot.), was sprachwichtig ist, oder repetitis vicibus flevit (Cleric., Heupel, Müntz.), was ein schon vorhergegangenes Weinen voraussetzen würde (Theophr. Char. 8. Diod. Sic. p. 345. B.). Sprachrichtig Ewald: einfallend mit den Thränen tiefer Reue in den Laut des ihn weckenden Hahns. S. Polyb. 1, 80, l. 23, l. 8. Stephan. Thes. ed. Hass III. p. 1526. Schweigh. Lex. Polyb. p. 244 f. So würde ein lautes, dem Hahnenrufe gleichsam antwortendes Weinen zu denken sein. Sprachrichtig auch schon Casaub.

Judas *ρίψας τὰ ἀργύρια ἀπήγατο* (Matt. xxvii. 5), he *threw down* the silver—and cast himself down, *πρηνῆς γενόμενος, ἐλάκησε μίσος* (Acts i. 18). The one was godly dejection and sorrow unto life; the other was worldly sorrow and self-precipitation unto death.

— *ἔκλασε*] wept, and continued weeping; something more than *έκλαυσε*.

Ch. XV. 1. *πρῶτῳ*] See Matt. xvii. 1.

18. *χαῖρε, ὁ βασιλεὺς*] Thou that art *the King*—the reading of A, C, E, F, G, and other MSS.—a stronger expression than *χαῖρε βασιλεῦ* (*Elc.*), and a more remarkable confession of the truth; though they who uttered it knew it not.

19. *τιθέντες τὰ γόνατα προσεκύνουν*] This is mentioned only by St. Mark, who also particularizes the place from which Simon came and his sons, and in other respects adopts St. Matthew's narrative here.

21. *ἀγγαρεύουσι*] See Matt. v. 41.

— *Ἀλεξάνδρου καὶ Ρούφου*] Perhaps members of the Roman Church. (See Rom. xvi. 13.) A confirmation of the opinion that St. Mark wrote for the *Romans*; he refers to some among them for a testimony to his truth.

(κατανόησας), dann *Wels.* ('*cum animadvertisset*'), *Κυρκε, Glückl., de Wette, Bornem.* (in d. Stud. u. Krit. 1843, p. 139): *als er darauf gemerkt hatte*, nämlich auf dieses *ῥῆμα* Jesu, als er seine Erwägung darauf gerichtet hatte (S. d. Beispiele zu diesem unzweifelhaften Gebrauch von ἐπιβαλῶν mit und ohne τὸν νοῦν oder τὴν διάνοιαν b. *Wels.* p. 632 f. *Κυρκε* l. p. 196 f.). Letztere Fassung erscheint contextmäßiger, weil ἀνεμνήσθη etc. vorhergeht, so dass ἐπιβαλῶν dem ἀνεμνήσθη als die sich daran knüpfende weitere geistige Thätigkeit, die nun das Weinen zur Folge hatte, entspricht. Petrus erinnert sich des Wortes, *sinnl nach darüber, weint.*"

κλήρον ἐπ' αὐτὰ τίς τί ἄρη. (218/25) 25 Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. (214/26) 26 Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. (215/27) 27 Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐνωπύμων αὐτοῦ. (216/28) 28 Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. (217/29) 29 Καὶ οἱ παραπορευόμενοι ἐβλασφημοῦν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐαὶ, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ. (218/31) 31 Ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους, μετὰ τῶν Γραμματέων, ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. (219/32) 32 Ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. (220/33) 33 Καὶ οἱ συνεσταυρωμένοι αὐτῷ ἀνείδιζον αὐτόν. 34 Γενομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης· (221/34) 34 καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωὶ Ἐλωὶ, λαμὰ σαβαχθανί; ὁ ἔστι, μεθερμηνευόμενον, Ὁ Θεὸς μου, ὁ Θεὸς μου, εἰς τί με ἐγκατέλιπες; 35 καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἴδού, Ἥλιον φωνεῖ. (222/36) 36 δραμῶν δὲ εἰς καὶ γेमίσας σπόγγον ὄξους, περιθεῖς τε καλάμφ, ἐπότιζεν αὐτὸν λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.	MATT. LUKE. XXVII. XXXIII. 34
(223/37) 37 Ὁ δὲ Ἰησοῦς ἀφείδ φωνῇν μεγάλην ἐξέπνευσε. (224/38) 38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω. (225/39) 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτω κράζας ἐξέπνευσε, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος Τίος ἦν Θεοῦ, (226/40) 40 ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνῆ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσή μήτηρ, καὶ Σαλώμη, 41 αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.	50 51 54 55 56
(227/42) 42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευῆ, ὁ ἔστι προσάββατον, 43 ἔλθων Ἰωσήφ ὁ ἀπὸ Ἀρμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾔτησατο τὸ σῶμα τοῦ Ἰησοῦ· 44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθηκε καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. (228/46) 46 Καὶ ἀγοράσας σινδόνα, καθελὼν αὐτὸν ἐνέλιψε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. (229/47) 47 Ἡ δὲ Μαρία ἡ Μαγδαληνῆ καὶ Μαρία Ἰωσή ἐθεώρουν πού τίθεται.	57 58 59 60 61 65

25. ὥρα τρίτη] See on John xix. 14.
 26. μετὰ ἀνόμων] Isa. liii. 12, where the LXX has ἐν τοῖς ἀνόμοις ἐλογίσθη. Ἐν τοῖς ἀνόμοις is the Hebr. עֲפֹרָתָי (ath-poseim), from root פָּרַשׁ (pasha), to revolt or rebel. (Cp. Gen. xviii. 23. 25.) The sense therefore is, He who was a perfect example of obedience was counted a rebel, and punished as such.
 29. καί] See Matt. xxvii. 39.
 33. ὥρας ἕκτης] St. Mark had related above (xv. 25), that He was crucified at the third hour, nine o'clock; the darkness began at noon and continued till three o'clock (Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44), when our Lord expired.
 34. Ἐλωὶ] St. Mark uses the Syriac or vernacular form, Hebr. הָלֵי. See Matt. xxvii. 46. Glass, Phil. p. 150. "Even to His last breath," says Theophyl., "Christ honours the Hebrew Scripture."
 39. κεντυρίων] St. Matt. (xxvii. 54) and St. Luke (xxiii. 47) have ἐκατόνταρχος here. (Cf. vv. 44, 45. See above, ii. 3.)
 40. τοῦ μικροῦ] This epithet is added by St. Mark (cp. Matt. xv. 40), and appears to show that the other James, the son of Zebedee, had been made generally known to the Church in some remarkable manner when St. Mark wrote—probably by his martyrdom (Acts xii. 2); and perhaps the other St. James, when elevated to be Bishop of Jerusalem, had taken the name ὁ μικρός, in humility to distinguish him from the other Apostle of the same name. (Cp. James i. 9.)
 — Σαλώμη] St. Matt. has here (xxvii. 56) μήτηρ τῶν υἱῶν Ζεβεδάιου. When St. Mark wrote they were known more generally

by their own names; and it is probable that their mother's name was then commonly known to be Salome. He mentions her here by name in this honourable office of waiting at the cross, and as having followed Christ and ministered to Him. Before (x. 35) he had used the more paraphrastic expression, as on a less creditable occasion, and because her sons were concerned in, and parties to, the ambitious request.

42. παρασκευῆ] The name by which Friday is now generally known in Asia and Greece. This Friday, or προσάββατον (i. e. the preparation for the Sabbath), is called παρασκευῆ τοῦ πάσχα by St. John (xix. 14), where see note.

43. Ἀρμαθαίας] See Matt. xxvii. 57.
 — τολμήσας] i. e. 'having taken courage.' For the use of τολμάω, see Phil. i. 14. Rom. x. 20. Up to this time he had only been a Disciple of Jesus in secret for fear of the Jews (see John xix. 38); but now, when the Disciples had fled, he, struck by the wonderful circumstances of the crucifixion, took courage, and went boldly to Pilate. See xiv. 72.

44. ἐθαύμασεν εἰ] 'wondered that.' So Joseph. Ant. ix. 2, θαυμάζειν ἔλεγε, εἰ τοῦτους ἠγείται θεοῦς. (Kuin.)

46. ἀγοράσας] The mention of buying here and in xvi. 1 seems to be made to mark the time, i. e. to intimate that in the former case the Sabbath had not begun, and that in the latter it was over. See on Luke xxiii. 56.

47. τίθεται] Present tense—as usual with St. Mark. See xi. 31.

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XVI. ⁽²⁸⁰⁾_(VIII) ¹ Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν ⁽²⁸¹⁾_(I) ² Καὶ λίαν πρῶτ' τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου ³ καὶ ἔλεγον πρὸς ἑαυτὰς, Τίς ἀποκυλίσει ἡμῶν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; ⁴ καὶ ἀναβλέψασαι θεωροῦσιν ⁵ ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ⁵ Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν καὶ ἐξεθαμβήθησαν. ⁽²⁸²⁾_(II) ⁶ Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον ἠγέρθη, οὐκ ἔστιν ὧδε ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν ⁷ ἀλλ' ὑπάγετε, εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν ⁽²⁸³⁾_(II) ⁸ καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον ἐφοβοῦντο γάρ.

⁹ Ἄναστὰς δὲ πρῶτ' πρώτῃ σαββάτου ἐφάνη πρώτῃ Μαρίᾳ τῇ Μαγδαληνῇ,

a John 20. 14.

CH. XVI. 1. καὶ διαγ. τ. σ.] See *Greg. M. Hom. in Ev. xxi. p. 1527.*

2. λίαν πρῶτ'] See *Matt. xxviii. 1.*

4. ἦν γὰρ μέγας σφόδρα] The magnitude of the Stone was a reason why even in the dimness of the morning (λίαν πρῶτ') they could see that the Stone had been rolled away from the mouth of the cave, and that the Sepulchre was Open. They then go forward and see the bright raiment of the Angel shining in the darkness of the Cave at that early hour.

6. τὸν Ναζαρητὸν τὸν ἐσταυρωμένον] The angel is not ashamed of the cross (see *Gal. vi. 14*), nor of the ignominious name *Nazarene*. The σταυρὸς of shame had become a *netser* (see *Matt. ii. 23*) of glory. "Radix amara crucis evanuit, flos vitæ cum fructibus surrexit in gloria." (*Gloss.*)

7. τῷ Πέτρῳ] These words of the Angel are in *St. Mark* only, and confirm the primitive statement that his Gospel was due in great measure to *St. Peter* (see above, viii. 29); and being recorded here, these words seem like the thankful acknowledgment of a contrite heart, overflowing with love for the Divine tenderness to him after his denial. (See *xiv. 72*.) And they beautifully illustrate our Lord's saying that there is joy among the Angels over one sinner that repenteth (*Luke xv. 10*).

9. ἀναστὰς] The genuineness of this and the remaining verses of this Gospel has been questioned. It is said that *St. Jerome* affirms (*ad Hedib. iv. 172*), that almost all the Greek MSS. are without this portion of the Gospel. But this allegation appears to be erroneous.

St. Jerome is writing to *Hedibia*, a lady living in France, who asks him a question concerning the time of our Lord's Resurrection, and His appearance to *Mary Magdalene*, and he is explaining in what manner the account in *St. Mark's* Gospel may be reconciled with that of the other Evangelists. Even suppose there be a discrepancy, he observes, then we may say that "non recipimus Marci testimonium, omnibus Græciæ libris pene hoc capitulum in fine non habentibus?"

But perhaps the word 'capitulum,' as here used by *St. Jerome*, does not mean any thing more than the section, consisting of three verses, in which our Lord's appearance to *Mary Magdalene* is described; and *St. Jerome's* meaning may be, that this 'capitulum' or κεφάλαιον, at the close of *St. Mark's* Gospel, is absent from many MSS.

But this sentence of *St. Jerome* ought not to have been construed to mean that the whole of the remaining portion of the Gospel, containing twelve verses (9—20), was not found in those MSS. Indeed, *St. Jerome* himself affirms that v. 14 is found in the Greek MSS. He says (*adv. Pelagian. ii. 6*), "In quibusdam exemplaribus et maxime in Græciæ codicibus juxta Marcum in fine ejus Evangelii, scribitur, Postea, cum oculumissent undecim non crediderunt."

The fact is, that the whole of this portion (9—21) is found in all the extant Greek Manuscripts of *St. Mark*, with one or two exceptions, particularly *Codex B.* or *Vaticanus*.

It is found in almost all the Versions of the Gospel; in the very ancient *Curetonian Syriac Version* lately discovered, verses 17—20 are preserved; the rest of the Version of this Gospel being lost.

It was also known to *St. Irenæus*, who quotes v. 19, and says (*iii. 10, 6*), "In fine Evangelii ait Marcus, et quidem Jesus postquam locutus est eis, receptus est in caelos et sedet ad dexteram Dei." And a confirmation of this testimony has been recently discovered and published by *Dr. Cramer*, *Caten. in Marc. p. 449*, ὁ μὲν οὖν Κύριος μετὰ τὸ λαλῆσαι αὐτοῖς—Θεοῦ. Εἰρηναῖος ὁ τῶν Ἀποστόλων Πλησίον, ἐν τῷ πρὸς τὰς αἰρήσεις γ' λόγῳ τοῦτο ἀνίμωγεν τὸ ἡπτόν ὡς Μάρκῳ εἰρημίνον.

On the other hand, we have the assertion of *Eusebius* in the

fourth century, endeavouring to solve a difficulty concerning the time of the Resurrection (*Question. ad Marinum, in Mai's Collec. Vatic. iv. p. 254, ed. Rom. 1847*), and saying that the verses describing the Resurrection are not found in all copies (ἐν ἅπασιν ἀντιγράφοις) of the Gospel of *St. Mark*; and that the most accurate copies end at ἐφοβοῦντο γάρ. And he adds, "that portion which follows, being rarely read in some copies, and not in all, may be regarded as superfluous, especially if it is found to contradict the testimony of the other Evangelists."

"This solution (adds *Eusebius*) may be offered, and so the question may be disposed of."

But, as *Cardinal Mai* has shown (*p. 255*), this testimony as to the copies is controverted by other evidence; and, as if this way of removing the difficulty did not quite satisfy his own mind, *Eusebius* then proceeds to offer another solution.

It appears, also, that the *Ammonian Sections* and the *Eusebian Canons* were not originally continued beyond verse 8.

But the remarks of *Eusebius* (it may be observed) are by no means of the same force, as a direct testimony would be, affirming that this portion (ev. 9—20) is not found in the MSS. of this Gospel.

They are offered in reply to an objection, and in order to solve a difficulty; and it is evident that neither the testimony of *Eusebius* nor *Jerome* can be extended very far; they can only be applied to the MSS. which happened to come under their own personal observation.

For, if the verse itself had been absent from the MSS. generally in other parts of the world, the question proposed to *Eusebius* and *Jerome* would never have arisen. The mention of the difficulty in these verses is itself a proof that the verses were found in Manuscripts in other parts of the world, particularly in the West. And, inasmuch as *St. Mark's* Gospel was in all probability written in the East, and particularly for the use of the West, the testimony of the West is of more value than that of the "libri Græciæ," to which *St. Jerome* refers; and the evidence of *St. Irenæus* in the West, early in the third century, must outweigh that of *Eusebius* and that of *St. Jerome* in the East in the fourth; particularly that of *St. Jerome*, which is not in harmony with itself, and may have been borrowed from *Eusebius*. Besides, if it had been true, that these verses were not found in the Manuscripts generally in the fourth century, how is it, that of the many hundreds of Manuscripts which exist now there should be only one, of any note, in which these verses, and the whole of the residue, to the end of the Gospel, are not found? How is it that they exist in almost all the Versions of the Gospel? The circumstance that *Eusebius* and others appeal to the absence of these verses (9, 10) from some MSS., in order to get rid of a difficulty, suggests the belief that some copyists might be disposed to end the Gospel with verse 8, ἐφοβοῦντο γάρ, and so the omission might be propagated; and it also leads to a belief that these verses, supposed to contain a difficulty, were not very likely to be added to the Gospel of *St. Mark* by an unauthorized hand, or to be received as they have been received in almost every Manuscript and Version of the Gospel.

There is a testimony also, coming from the East, which deserves particular notice. *Victor of Antioch* (or, as some say, *St. Cyril of Jerusalem*), in his Comment on *St. Mark*, says thus:—

"Since these verses ('Having risen on the first day of the week,' v. 9, &c.) are added in some copies to the Gospel of *St. Mark*, and since this account seems to disagree with that of *St. Matthew*, we will say that it might be answered that this conclusion which is found in some copies of *St. Mark* is spurious. But, in order that we may not seem to take refuge in a plea made ready for the occasion, we will read the verse thus,—"Having arisen," and then put a comma, and so introduce the words, "early on the first day of the week," &c.

¹ See *Davidson's* Introduction, p. 164, and *Tregelles*, on the printed Text of *N. T.* pp. 246—261, where are some excellent remarks on this subject.

² See *Cramer's* *Catena*, p. xxvi.

g Acts 1. 2. 3.
h Luke 24. 51.
i Pa. 110. 1.
Acts 7. 55.

k Acts 5. 12.
& 14. 3.
l Cor. 2. 4.
Heb. 2. 4.

19 Ὁ μὲν οὖν Κύριος μετὰ τὸ ἑλαλῆσαι αὐτοῖς ἠνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. 20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου ἁ συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

Unde de quibusdam Veritas dicit: *Multi mihi dicent in die illa, Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo demonia ejecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis, quia non novimus vos; discedite à me qui operamini iniquitatem.* Nolite ergo, fratres carissimi, amare signa quae possunt boni cum reprobis habere communia, sed haec quae modò diximus, caritatis atque pietatis miracula amare; quae tantò securiora sunt, quantò et occulta; et de quibus apud Dominum eò major sit retributio, quò apud homines minor est gloria."

19. μετὰ τὸ λαλῆσαι αὐτοῖς] It has been alleged by some recent Expositors, that it is implied in these words that Our Lord, almost as soon as He had uttered them, ascended up into heaven; and that the narrative at the close of this Gospel is not reconcilable with the assertion of St. Luke (Acts i. 3), that our Lord remained on earth *forty days* after His Resurrection. See, for example, *Meyer*, pp. 191, 192, who admits the fact of the Ascension, but yet, on such grounds as this, rejects the Evangelical account of it.

But it is certain that the word λαλεῖν = Hebr. דרש has a very

wide signification in the N. T. It signifies to teach, to instruct, by preaching and by other oral communication; and when spoken of Christ, by divine Revelation.

Thus John ix. 29, Μωσῆς λαλάηκεν ὁ Θεός, God has revealed Himself to Moses. John xv. 22, εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, if I have not come and *preached* to them. See also its use in Mark xiii. 11, three times; and Acts v. 40: and, therefore, inasmuch as one of the purposes of our Lord's remaining on earth after His Resurrection, was to instruct His Apostles in the things pertaining to the kingdom of God (Acts i. 3), the present passages may be illustrated by that statement, and be construed to mean that (μετὰ τὸ λαλῆσαι αὐτοῖς) after He had fully instructed them by His oral teaching, He ascended into heaven. On the probable reasons for our Lord's sojourn on earth for the term *forty days* before His Ascension, see on Matt. iv. 2.

— ἀνελήφθη] For an eloquent homily on the *Ascension*, see *Epiphanius*, ii. 285, and cp. *Leo*, pp. 152—154: cp. *Barnow's Sermons*, v. 79—103.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΕΥΑΓΓΕΛΙΟΝ.

INTRODUCTORY NOTE TO ST. LUKE'S GOSPEL.

"LUKE, a native of Antioch, a Physician, and a companion especially of St. Paul, and also conversant with the other Apostles, has left us specimens of the art which he derived from *them*, of healing souls, in two divinely inspired Books (*ἐν δυοῖν θεοπνευστοῖς βιβλίοις*), his Gospel and the Acts of the Apostles." (*Euseb.* H. E. iii. 4.)

St. Mark and St. Luke wrote at a time when what they wrote could be tested and approved, not only by the Church of Christ, but also by Apostles themselves, still surviving in the flesh. (*St. Aug.* de Consensu Evang. iii. 9.)

On the word '*Lucas*,' an abbreviation of '*Lucanus*,' see *Bentley*, Ep. ad Mill. p. 82.

St. Luke wrote specially for the Gentile Christians (see *Origen* ap. *Euseb.* vi. 25. *Chrys.* Hom. in Matt. i. *Townson* on the Gospels, pp. 181—196), a circumstance from which Marcion took occasion to epitomize his Gospel (see *Thilo*, Codex Apocryphus, i. 401—486); whence a strong argument is derivable for its authenticity even from Hereay itself. See *Iren.* ii. 7 and iii. 14. 4; *Tertullian* c. Marcion. iv. 2; and *Dr. W. H. Mill's* Observations on Pantheistic principles, ii. pp. 16—20.

"Duo absque temeritate statui possunt:

"1mo. *Evangelium* eodem ferme tempore à Lucà exactum quo *Acta Apostolorum*.

"2do. Lucam scripsisse post Matthæum et Marcum" (*Valck.* p. 6, where he gives reason for this opinion). If (as is probable, see below, p. 134, note ¹) St. Paul refers to St. Luke's Gospel in the Second Epistle to the Corinthians (2 Cor. viii. 18), St. Luke's Gospel was written before A.D. 58, and the Acts were not completed before A.D. 61.

On this subject see further the General Remarks introductory to the Gospels in this Volume.

The following Observations, from an unpublished Academical Lecture by the present Editor, may find a place here. They commence with a reference to the beginning of St. Luke's Gospel, *ἐπειδήπερ, κ.τ.λ.*

"Equidem tria potissimum in hoc loco indaganda esse statui,

"*Primum*, quoniam fuerint illi *multi*, qui, ante Lucæ Evangelium conditum, commentarios contexere adorti sunt earum rerum de quibus apud Christianos certissime constat;

"*Deinde*, quo tempore et loco, quis, quali demum consilio, hujus Evangelii Scriptor ad opus suum pangendum accesserit;

"*Postremo*,—quod factà *Theophili* mentione proponitur,—quorumnam potissimum in usum divinos suos annales confecisse putandus sit?

"Jam verò, quod ad primam attinet earum rerum de quibus disputationem instituimus, uno ore Antiquitas Christiana proficitur πολλοὺς illos, de quibus loquitur Evangelista, minimè fuisse divino instinctu afflatus; nedum Sanctos illos Duumviros, Evangelistæ nostri decessores, hic intelligi debere; ita ut eorum opera, quorum mentionem Lucas fecerit, ad nostram memoriam haud pervenisse, non adeo sit deplorandum.

"Verè enim dixisse videtur Ambrosius¹, Origenis, ut solet, vestigia premens, πολλοὶ ἐπεχείρησαν, 'Multi sunt conati, sed Dei gratiâ destituti sunt; Multi Evangelia scribere sunt adorti, quæ boni nummularii non probarent. Contrà verò ii, qui Spiritu Sancto imbuti sunt, non tam conati sunt efficere, quàm, gratiâ Dei tantum non cogente, opus omni numero absolutum executi. Non conatus est Matthæus, non conatus est Marcus, non conatus est Joannes; sed divino Spiritu ubertatem dictionum rerumque omnium ministrante, sine ullo molimine cœpta sua compleverunt.' Hæc fere ille. Cui quidem sententiæ adstipulantur interpretes è Græcis, ut alios taceam, Euthymius² et Theophylactus, Chrysostomi, ut jure suspicemini, verba exscribentes. οἱ τοιοῦτοι ἐπεχείρησαν, οὐ μέντοι ἐτέλειωσαν, ἐπεὶ χωρὶς θείας χάριτος ἤρξαντο· οἱ μέντοι ὀλίγοι, οἷον ὁ Ματθαῖος, ὁ Μάρκος, οὐκ ἐπεχείρησαν μόνον, ἀλλὰ καὶ ἐτέλειωσαν, τὸ γὰρ τελειοποιῶν πνεῦμα εἶχον.

"Quare illud, quæso, animadvertite, ex his Evangelistæ nostri verbis insigne testimonium ad fidem Evangelistarum corroborandam existere. Unde enim jam factum est, ut *multi* illi, de quo agit Lucas, vix fando tenus nobis innotescant, ut *pauci* autem illi,—Quatuor Evangelistas dico, nusquam non integri et incorrupti legantur, tractentur, audiantur, summâ cum hominum veneratione celebrentur, nisi quòd ab ipsis Christianæ Religionis primordiis Ecclesia Christi judicium suum de utrisque pronuntiaverit; ita ut illorum *interitus*, horum verò non conservatio tantum, sed publica et universa acceptio, duplici eâque validissimâ probatione divinam Evangeliorum auctoritatem confirmet.

"Quod ad *tempus* jam spectat in quo hoc Evangelium confectum fuisse existimemus, satis liquet, utriusque operis præfatione inter se collatâ, ante ACTA APOSTOLORUM conscripta Lucam ad EVANGELIUM exarandum accessisse. Jam verò, quum Acta in anno post Christum natum sexagesimo primo, si calculum Dionysianum sequamur, subsistant, Nerone jam septimum annum imperante, hinc forsân colligi potest Evangelii nostri scriptionem decimo fere ante capta Hierosolyma anno non esse posteriorem. Cui quidem supputationi suffragatur satis locuples auctor Hieronymus³.

"Sed ut ad ipsum scriptorem redeamus. Eum è sacro Apostolorum Collegio non fuisse exinde apparet, quòd in hoc Evangelii exordio se ex oculatis testibus suos annales hausisse proficitur, et quòd, venerabundo in eos affectu commotus, haud rarò *duodecim viros* illos præclaro illo titulo ⁴ τοὺς ἀποστόλους designet, id quod *ipsi* Apostoli Matthæus et Joannes (quibus addimus *Petrum*, Divi *Marci* ore loquentem), quâ erant modestiâ, *nunquam* fecisse reperientur; et quòd, si quandò illi præ humanâ infirmitate titubaverint, vel in officio suo claudicaverint quum *ipsi* suas vacillationes cum sedulâ et anxîâ quâdam commemoratione literis consignaverint, *ille*, satis jam ab aliis consultum esse veritati videns, vel silentio presserit, vel benigno sermone mitigaverit.

¹ Ambrosii ii. p. 428. Origen v. 86.

² Euthym. Zyg. ii. 203. Theophyl. l. 269.

³ Cat. Script. Eccl. p. 271.

⁴ Luc. vi. 13; ix. 10; xvii. 5; xxiv. 10.

"Nec minùs eum ex Palæstinâ non esse oriundum plurima declarant indicia. Oratio pura, simplex, inaffectedata, elegantiam fere Atticam redolens; et ab eo loquendi genere longè remota quod vernaculum erat Judæis; id quod vobis magis mirandum videbitur, cùm, quòd Jesus in sermonibus suis lingua Syro-chaldaicam usurpaverit, is, qui, quod ille dixisset narrando vellet exprimere, verborum colorem et habitum non minùs quàm rerum ordinem et seriem inde esset mutaturus. Lucam igitur deditâ operâ hanc dicendi rationem declinâsse, jure, ut opinor, fateamini.

"Et quemadmodum aliâ regione quàm Palæstinâ editum fuisse, ita ad alios quàm Palæstiniæ incolas præsertim scripserit, testem maximè idoneum, ipsum Evangelistam, licet excitare. Nam lectores suos in Chorographiâ sacrâ planè hospites videtur cogitâsse, et ad talium captum orationem suam accommodâsse.

"Hinc Mons Olivarum, notissimus Judæis, illi est *ὄρος τὸ καλούμενον τῶν ὀλιῶν*¹. Hinc *Καπερναὺμ*, florentissimum illud et nobilissimum oppidum in Galilæâ esse situm indicare non supersedit; quod quis quæso Judæus², ad Judæos scribens, operæ pretium esset existimaturus? Hinc Gadarenos è regione essa Galilææ monere non otiosum putavit³. Hinc in ipso Hierosolymorum nomine à cæteris variavit. Nam quum Matthæus et Marcus *semel* tantum uterque, et Joannes ne *semel* quidem, urbem illam Judææ primariam, *Ἱερουσαλήμ*, sed semper *Ἱεροσόλυμα* dixerint, contra Lucas veritus fortasse, ne *Ἱεροσόλυμα* à Græco fonte derivari videretur, illam *triginta* fere in locis *Ἱερουσαλήμ* appellavit⁴.

"Ut ad Hebræos Lucam non scripsisse liquet, sic (ut ad illam quæstionem pergamus, quam in *Theophili* nomine tractandam accepimus) in *Græcorum* præcipuè usus, Evangelium suum elucubrâsse, si internam operis formam et dictionem scrutamini, haudquaquam ut opinor estis dubitaturi.

"Nam ut hanc non modò tutissimam sed etiam proximam et maximè compendiarum argumentandi viam insistamus, ut ad ipsam Evangelistæ, inquam, *dictionem* provocemus, et quædam exempla ex hoc fonte delibemus, dum cæteri Evangelistæ omnes uno ore Dominum Nostrum voce *Ῥαββί* et *Ῥαββονὶ* salutent, Lucas ex composito hujus appellationis usum videtur detrectâsse; et eam *Hellenicâ* dictione *Ἐπιστάτης*⁵ reliquis tribus nusquam adhibita permutavit. Hinc et illud *ὠσαννά*⁶, à cæteris omnibus usurpatum, circumloquendo defugit. Hinc, cùm homo paralyti affectus apud Matthæum et Marcum octies *παρὰλυτὸς*⁷ vocetur, Lucas videtur sensisse activam hanc formam parùm Græcè passivo sensu efferrî, eamque nunquam adhibuit sed ejus in loco vocem *παρὰλελυμένος* cæteris Evangelistis planè ignotam reposuit; hinc quum ille hoc morbo laborans apud cæteros Evangelistas⁸ reclinatus in *κρᾶββάτῳ*, quod *Ῥοσπασίω* vocabulum est, inducatur, apud⁹ Lucam Græco *κλινίδι* bajulatur; cùm apud¹⁰ illos tributum *κῆνος* Latinè, idem apud illum *φόρος* Græcè nuncupatur; si illi vocem *παιδίον* frequentant, ille aliquantum varietatis amantior hujus vice paulò elegantius *βρέφος*¹¹ sæpissimè usurpat, quod illi ne in uno quidem loco adhibuisse invenientur. Hinc denique aqua illa Galilææ sive Tiberiadis in historiâ sacrâ decantatissima, quam cæteri Evangelistæ semper *θάλασσαν* et ne semel quidem *λίμνην* appellant, ab illo contra ad Græcos scribente, *maris operis* gnarissimos et rerum nauticarum peritissimos, semper *λίμνη* tantum, *πυνησιν* verò *θάλασσα* appellatur.

"Minimè vos latet, quod ab auctoribus idoneis et venerandis antiquitatis accepimus, Marcum quidem suum Evangelium Petri operâ exarâsse, et in usum Ecclesiæ Romanæ potissimum literis consignâsse. Satis erit Hieronymum¹² hujus rei testem appellâsse, cui diù apud Damasum commoranti historia Ecclesiæ Romanæ probè erat perspecta. Cujus quidem testimonii adstipulantur plurima et luculenta indicia in ipso Evangelio passim sparsa. Sed, ut cæteros missos faciamus, unicum tantum è Marci Evangelio locum citâsse non penitebit, qui cùm Divi Lucæ de eadem re verbis collatus id quod supra memoravimus Marcum Latinis Lucam verò Græcis scripsisse, unâ eademque ratione, declarabit. Rem ipsam videamus.

"Apostolis jam ad suum munus designatis, eos præceptis instruit Jesus quomodò se in officio administrando gerere debeant. Id verò in memoriam vestram revocetis, eandem divini Magistri hortationem, à duobus illis Evangelistis, levi quidem si vultis inter se varietate, sed quæ haudquaquam parvi momenti existimanda sit, esse enunciatam. Recordamini igitur, quæso, Marcum præceptum dominicum, ne secum Apostoli nummos portarent, ita extulisse, *μὴ αἴρετε εἰς ζώνην χαλκόν*¹³.—Lucam verò, verbis leviter immutatis *μὴ αἴρετε ἀργύριον*¹⁴. Quid quæso planius? Apud Romanos enim, ut nemini non est cognitissimum, nummi non *argentum* (quod iis res prorsus alia) sed *æs* vulgo audiebant; et nummos, quod ex uno illo Horatiano satis liquet, *'Ibit eò quò vis qui zonam perdidit'* inquit, in *zonam* conjicere erit usitatissimum. Hinc igitur illa Marci ad Romanos scribentis *μὴ αἴρετε εἰς ζώνην χαλκόν*. Quæ omnia apud Græcos longè secus erant. Nam primùm pecunia iis neque *χρυσός* neque *χαλκός*, sed quod hic Lucas posuit, *ἀργυρός* vel *ἀργύριον* vulgo vocabatur, eò quod Græcia, et præsertim Attica, argenti erat feracissima, auri verò non item; ita ut ante Alexandri M. tempora aurum signatum rarissimè Græcorum manibus tereretur; deinde iis familiare erat nummos in sacco asservare quem illi *βαλάτιον* nominabant, de quâ voce operæ pretium erit admonere, eum quatuor in locis à Lucâ¹⁵ ad Græcos scribente usurpari, nusquam verò alias, ne uno quidem in loco, in Sacro Codice apparere.

"Veniam mihi detis, si pauca alia huc pertinentia adnotavero. *Lucernam accendi*, si actionem ipsam spectatis, res est sanè minimi momenti; sed videte, quæso, in verbis quibus describitur quantum insit ponderis ad id quod volumus demonstrandum. Nam cùm cæteri Evangelistæ¹⁶ *καίειν λύχνον* dixerint, Lucæ id genus loquendi se probare non poterat, ut Græcorum suorum religiosis auribus displiciturum, quibus consulens id in *ἄπτειν λύχνον*¹⁷ semper reformavit. Et, ut in argumento tenui, sed haud aspernando, paulò diutius immoremur, illud eodem consilio factum videtur, quod cùm cæteri Evangelistæ *ἄλλος*¹⁸ pro *ἕτερος* promiscuè (rariùs ab illis usurpato) frequentaverint, Lucas solus huic voci *ἄλλος* rerum diversitatis cum oppositione quâdam sensum reservaverit; et cùm vocula *ἅπας* pro *πᾶς*, *οἰκτιρῶν*, vix septies in cæteris Evangeliiis reperiatur et in Joannis Evangelio ne semel quidem, à Lucâ varietatis et elegantissimè imprimis studioso quadragies et amplius usurpetur.

"Neque verò,—ut hoc quoque animadvertamus,—puriora tantum et exquisitiora vocabula quàm cæteri consecutus fuisse videtur, sed verborum quoque formas venustiores adamâsse. Ne longè abeam; apud illos *ἐγάμησα*¹⁹ reperias, apud hunc autem *ἔγημα*; et plurima alia sincerioris Atticissimi exempla. Neque illud vos præterit apud nullum Sacræ Scripturæ auctorem quàm apud Evangelistam nostrum tam crebrò legi (vel in Actis vel in Evangelio) composita illa *ἀνεψίω*²⁰, *ὀμοθυμαδόν*, *ισάγγελος*, *ἐνάπιον*, et similia; quæ si nihil aliud, certè illud demonstrant, eum scribendi varietate,

¹ xix. 29. Cf. Luc. ii. 4, ἦτις καλεῖται Βηθλεὴμ; vii. 11, πόλις καλονμένη Ναὺν. The form *Nazaret* seems preferable in St. Luke, as less harsh to Greek ears, than *Nazareth*.
² Luc. iv. 31.
³ Luc. viii. 26.
⁴ Matth. xxii. 24. Luc. xx. 28.
⁵ Matth. xxvi. 49. Marc. ix. 8; xi. 21; x. 51. Joh. i. 38; i. 50; iii. 2. 36; iv. 31; vi. 25; ix. 2; xi. 8, et Luc. v. 5; viii. 24. 45; ix. 33. 40; xvii. 13.
⁶ Matth. xxi. 9. 15. Marc. xi. 9. 10. Joh. xii. 13.
⁷ Matth. iv. 24; ix. 2. 6. Marc. ii. 3—5. 9. 10. Luc. v. 13. 24. Cf. Act. viii. 7; ix. 33.
⁸ Marc. ii. 4. 9. 11. 12. Joh. v. 8—12.
⁹ Luc. v. 19. 24. Cf. Act. v. 15; ix. 33.
¹⁰ Matth. xvii. 25; xxii. 17. 19. Marc. xii. 14. Luc. xx. 22; xxiii. 2.
¹¹ Luc. i. 41. 44; ii. 12. 16; xviii. 15.
¹² Hieron. Script. Eccl. i. p. 272.

¹³ Marc. vi. 8.
¹⁴ Luc. ix. 3.
¹⁵ Luc. x. 4; xii. 33; xxii. 35, 36.
¹⁶ Matth. v. 15. Marc. iv. 21, al. λύχνος ἔρχεται.
¹⁷ Luc. viii. 16; xi. 33; xv. 8; xxii. 55.
¹⁸ Cf. Matth. xiii. 6, Marc. iv. 5, Luc. viii. 6,

ὁ μὲν	ὁ μὲν	ὁ μὲν
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον

¹⁹ Matth. xxii. 25; xix. 9, 10. Marc. vi. 17. Luc. xiv. 20.
²⁰ ἀνεψίω {bis Ev. Luc. } — a nullo alio Evangelistâ usurpatur.
 {decies Act. A. } — semel in Joanne, sæpe in
 ἐνάπιον {bis et vices Ev. } — semel in Apocalyp.
 {quatuor decies Act. A. }
 ὀμοθυμαδόν {undecies } — a nullo Evang. usurpat.
 {à Luc. Act. A. }
 S 2

vi, et venustate, non mediocriter valuisse. Quamobrem rectissimè ab Hieronymo dicitur ad Damasum scribente 'Inter omnes Evangelistas Græcè sermonis eruditissimus.'

"Vidētis jam ut opinor, quorum potissimùm commodis studere voluerit divinus noster annalium conditor. Neque absque fuerit, si aliam quandam rem, ad institutum nostrum pertinentem, non intactam prætermisero. *Hodiernam* Græciæ linguam ut ad Septuagintæ Interpretum Versionem explanandam magnæ esse utilitatis, ita Novi quoque Fœderis dictioni illustrandæ magnoperè inservire, pauci sunt reperiendi qui vel infitientur vel ignorent. Sed illud quoque additum velim, dictu esse difficile, quot loquendi usus peculiare Evangelista noster frequentaverit, qui à majoribus suis rarissimè inter scribendum adhibiti ab incolis Græciæ nunc quàm creberrimè usurpantur: cujus quidem rei nulla probabilior reddi ratio potest, quàm dictionem Evangelii, ad Græcorum usus destinati, in eorum quasi linguâ inveteravisse. Ut brevi rem præcidam, *ὁμιλέω colloquendi* sensu à Lucâ positum eandem hodie vim obtinet—Luc. xxiv. 14, 15. Act. xx. 11; xxiv. 26—nunquam ab alio quoquam Scriptore N. T. usitatum.

"*ἄρχω, pluo; φθάνω, venio*, poterant recenseri, sed in aliis quoque extant Evangeliiis. Sic *γενόμενος, prænus* (Act. x. 10; xx. 11); *δνόματα, personæ* (Act. i. 15); *χρόνοι¹, anni* (viii. 27; xx. 9; xxiii. 8); *βουνός, mons* (iii. 1; xxiii. 30); quæ apud hunc leguntur, familiari Græcorum sermone, eodem sensu, usurpantur, vocibus quæ antiquitùs has significatōnes obtinebant, pænè jam in oblivionem lapsa. Utrum ille quas diximus locutiones à vernaculâ Græcorum oratione sumpserit, an aliunde hauserit, in medio relinquitur; id verò conjici potest, à publicè lectitato in synaxibus Ecclesiasticis hoc Evangelio, hoc commodum manavisse, ut non modò bæ dictiones conservatæ sint, sed ut lingua ipsa Græca, post tot annorum lapsus, et tot rerum publicarum vicissitudines, adhuc vivat et vigeat.

"Non injucundum erit observatu, hanc quam ab ipso Evangelio de auctoris consilio sententiam eruimus, externis testimoniis confirmari. Ut pauca afferam, Gregorius Nazianzenus² Ecclesiæ Constantinopolitanæ antistes eum Græcis scripsisse disertè asseverat; et Patrum Latinorum eruditissimus, Gregorius auditor, Hieronymus³, 'Lucas,' inquit, 'discipulus Apostoli Pauli, in Achaiæ Bœotiaque partibus, volumen condidit;' et in alio loco, 'Lucas, sermonis Græci eruditissimus, Evangelium Græcis scripsit.'

"Jam verò, ad hanc opinionem amplectendam, de Evangelistæ consilio, philologicis rationibus adducti, moralia quædam huc pertinentia attingere velimus. Ab hoc quod diximus Auctoris nostri consilio nata fuisse videtur peculiaris illa indoles, quæ Sancti Lucæ Evangelium à Matthæi præsertim historiâ distinguit. Hinc lætæ illæ apud Nostrum imagines, *Ethnicorum* mentes recreaturæ, et divino quodam amore perfusuræ. Hinc apud Lucam Christus ab Adamo genealogicâ serie deductus (iii. 38); et homo omnis homini frater: hinc apud eum prodigus à Gentilismi siliquis et exilio magnâ cum lætitiâ in patriam postliminiò receptus (xv. 20—27); hinc sacerdoti prælatus Samaritanus (x. 33—37); et Pharisæo Publicanus (xviii. 14); hinc Christus apud Zacchæum devertens eique benedicens (xix. 2—10); hinc latro translatus à cruce in Paradisum (xxiii. 43).

"Hæc omnia apud *Lucam* et apud *Lucam solum* reperiuntur.

"Hinc, ut ad Græcos revertamur, præ timore, ne illi, ut ferridâ imaginandi vi præ cæteris præditi, sibi in fide Christianâ novam quandam polytheismi formam, et Theologiam sensibilem et quasi *τοιαύτην*, comminiscerentur, ne uno quidem in loco Christi religio à Lucâ dicitur *βασιλεία τῶν οὐρανῶν*, quod contrâ plusquàm tricies fit apud Matthæum, sed semper *βασιλεία τοῦ Θεοῦ*. Hinc, dum Matthæus *λεproσος* à Christo sanatos, propter Judæos, frequentissimè commemorat, Lucas in *dæmonibus* ab eo ejectis omnipotentiam Christi adstruere conatur⁴.

"Hinc multus est Noster in iis officiis commendandis, quæ Græci potissimùm erant docendi. Hinc Deo *precari*, et *gratias agere*, frequentissimâ hortatione, et exemplo Christi proposito, ab eo inculcatum.

"Et, ut non modò quæ ad *pietatem* erga Deum spectant, sed quæ ad vivendi cum *hominibus* rationes, videamus, quoniam, ut alia taceamus, duo erant præcipuè, quibus Græci erant emendandi, unum civile, alterum verò domesticum, his Lucas in Evangelio suo de industriâ providisse videtur.

"Primùm, quod ad *civilem* rerum conditionem spectat, fieri non poterat, quin Græciæ populi cum tristi quodam desiderio respicerent pristinum illum rerum suarum statum, in quo ipsi imperio florentissimo potirentur, et pænè totius Europæ principatum obtinerent; neque sanè erat mirandum, si fasces Romanos in ipsâ Athenarum arce laureatos, et aquilas Latinas in superbâ illâ acrocorintho dominantes cum tacitâ quâdam indignatione,—ne dicam frementes gementesque,—viderent.

"Quem quidem mentis affectum divinus ille medicus animorum, Lucas, mitibus verbis et divinæ philosophiæ lenimentis mulcere et sedare conatus est. Videte modò, quàm ad rem accommodatè Græciæ incolæ externo jugo tum subditos imagine illâ recreaverit, quâ Christum ipsum, tanquam alterum Imperatorem, induxit venientem à longâ regione ut principatum sibi adscieret (xix. 12), et deinde in patriam reverteretur, et sempiternis præmiis omnes afficientem, qui, modestè legibus parentes, officio suo satisfacissent; videte quomodò Noster, ut Græcorum vel impatientiam ferocientem frænaret, vel desultoriam levitatem corrigeret, Christum Ipsum, Regem Regum, et Dominum Dominorum, ab ipsâ nativitate Cæsari obsequentem et morigerum exhibuerit (ii. 1—5), et divinum Christi præceptum, ut 'Dei Deo, ita Cæsari Cæsaris' tribuenda, sine ullâ tergiversatione declaraverit (xx. 24, 25).

"Sed *domestica* videamus. Quàm durâ et indignâ fortunâ, Evangelistæ ætate, apud Græcos uterentur *mulieres*, et quantæ æque teterrimæ pestes ab hoc fonte manantes hominum vitam inquinaverint, profectò habetis compertius, quàm ut nostrâ egeat commemoratione. Contemplamini autem, quàm efficacem et salutarem medicinam huic gravissimo morbo Lucas adhibuerit in ipso Evangelii principio, ita ut jure dixerit Patrum doctissimus, 'Lucæ liber quoties legitur in Ecclesiis, toties ejus medicina non cessat.' Intuemini igitur, quæso, quàm decoras, quàm venustas, quàm pias fœminæ virtutis in omni vitæ ætate et conditione imagines proposuerit; in sanctâ *conjugem* Elizabethâ, in piâ *viduâ* Annâ, in beatâ *Virgine* Mariâ.—Videte quàm clarè Christum *Mulieris* semen esse docuerit. Longum est, divinæ Christi bonitatis erga *fæminas* documenta, quæ à Lucâ habemus, eoque solo, memoriæ prodita enarrare. Recordamini modò ejus benevolentiam in viduam illam Naaniticam (vii. 11), in Mariam Magdalenam (viii. 2), in mulierem peccatricem (vii. 37), in Joannam, in Susannam (viii. 3), in Mariam bonæ partis electricem (x. 42), et verba illa teterrimo affectu plenissima quibus filias Hierosolymæ (xxiii. 28) Christus jam procedens ad mortem allocutus est.

"His omnibus careremus, nisi *Lucæ* liber esset in manibus.

"Quæ cuncta si animo volvatis, Sanctum Dei Spiritum Evangelistæ nostri, ut maximè, ore loquentem verùm fœminæ gentis Vindicem, efficacissimum virilis sexûs Emendatorem, et castissimum domesticarum omnium virtutum Præceptorem, agnoscetis.

"Jam verò illud ab iis quæ à nobis disputata sunt satis apparere speraverim, Græcam nationem doctrinâ Christianâ instituendam sibi sumpsisse divinum Nostrum Evangelistam. Equidem Lucam crediderim, Spiritûs Sancti afflatu plenum et almo jubare illuminatum, in personâ Theophili sui, cui opus suum inscripsit, non Theophilum tantùm sed gentem illam universam quasi coram oculis vidisse, et in uno illo discipulo totam Græciam erudiisse. Quàm illustris, quàm gloriosa rerum species Evangelistæ Nostri oculos oblectaverit, cum hæc scriberet, dici nequit. Verùm enimverò libet, libet inquam quam maximè hanc cogitationem animo fovere, Lucam jam tum Spiritûs Sancti ope

¹ χρόνος nunquam in plurali apud alium quemquam Evangelistarum.

² Greg. Naz. l. 611; ii. 275.

³ Hieron. ad Damas. 145. Cf. in Isa. c. vi.; in Philemon.

⁴ On this and some other points here noticed, see Dr. TOWNSON on the Gospels.

inflammatum mentis suæ acie prævidisse sanctos illos et pios et magnos viros, qui, vel Græciâ oriundi vel Græco sermone locuturi, veritatem Christianam à se ipso in Græciâ propagatam, pietate essent ornaturi, doctrinâ confirmaturi, eloquentiâ asserturi, fortitudine propugnaturi, sanguine denique obsignaturi. Contemplamini mecum Quadratum et Aristidem, fortissimos viros, Athenis Apologias suas pro Christianâ Fide Hadriano Imperatori deferentes; aspiciete Athenagoram, Athenarum suarum lumen, ex Ethnico Christianum, ex Philosopho Catechistam; videte Dionysium, Corinthiæ Ecclesiæ Episcopum, tantæ eloquentiæ et sanctitatis Virum ut Clerum Lacedæmonium, Atheniensem, Cretensem, epistolis erudierit; aspiciete magnos illos et amicissimos duumviros Gregorium Nazianzenum et Basileium Magnum Athenis simul operam literis dantes; videte eadem in urbe concionantem, Lucæ (ut probabile est) popularem, Antiochiæ lumen, Joannem Chrysostomum, qui singularem vitæ sanctitatem admirabili quâdam doctrinæ abundantia auxit et dicendi facultate. Hos jure discipulos suos nominaverit Evangelista Noster; hi sunt ejus alumni; hi discipuli; hi Theophili."

A valuable addition has been recently made to the hitherto known stores of Ancient Exegesis on St. Luke's Gospel, by the publication of the Commentaries of *Eusebius* and *St. Cyril* of Alexandria in *Cardinal Mai's Patrum Nova Bibliotheca ex Vaticanis Codicibus*. Vols. ii. and iv. Rom. 1844.

I. ¹ ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, ² καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ³ ἔδοξε κάμοι, παρηκολουθηκότι ἄνωθεν πᾶσι ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, ⁴ ἵνα ἐπιγυφῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις

^a Heb. 2. 3.
¹ John 1. 1.

^b Acts 1. 1.
& 11. 4.

^c Matt. 2. 1.
¹ Chron. 24. 10,

19.
Neh. 12. 4, 17.

CH. I. 1. [ἐπειδήπερ πολλοὶ ἐπεχείρησαν] On the genuineness of this Preface, and of the earlier Chapters of St. Luke, which have been rejected by some recent critics (see *Routh*, R. S. i. 406), *Dr. Routh* says, quoting the very ancient *Canon Muratorianus*, "A nativitate Joannis incipit dicere, etc. Hinc firmantur priora illa Evangelii Lucæ Capita, quæ ei abjudicare hæretici cum veteres tum recentiores gestierunt. Est quoque notata dignum agnovisse hanc Evangelii partem non tantum omnes quos memorabo Scriptores, *Just. Mart.*, *Iren.*, *Clem. Alex.*, *Tertullian.*, *Jortium*, *African.*, *Origen.*, *Cyprian.*, &c. *Victorin.*, *Petrum Alexandr.*, sed etiam *Celsus*, apud *Origen.* ii. 32."

The general meaning of this Introduction will be given at verse 4. See also *Dr. Toulson* on the Gospels, p. 208.

Many have taken in hand. St. Luke does not approve them. The use he makes of ἐπεχείρησαν in Acts ix. 29, xix. 13, seems rather to suggest a silent consent upon them. It implies want of ability or authority. Cp. *Bp. Leander* here. They have taken in hand, of their own accord, without any special call or qualification, and without any successful result. "Comati sunt (says *St. Ambrose*) qui implere nequiverunt." And they are numerous (πολλοί), and therefore may distract you with their variety.

St. Luke does not allude here to St. Matthew and St. Mark (says *Origen*), "Matthæus et Marcus non sunt comati scribere, sed Spiritu Sancto pleni scripserunt Evangelia." οὐκ ἐπεχείρησαν (says *Theoph.*) ἀλλ' ἐτέλεισαν; and *St. Augustine* says (de Consensu Evang. i. 1), "Ceteri homines (i. e. besides the Four Evangelists), qui de Domini actibus aliqua scribere comati vel ausi sunt, non tales suis temporibus extiterunt, ut eis fidem haberet Ecclesia, atque in Auctoritatem Canonice sanctorum librorum eorum scripta reciperet." And similarly, *St. Jerome*, vol. iv. p. 2. *Matt. i.* Cp. *Patr.* de Evang. lib. iii. diss. i. Why then did not St. Luke refer Theophilus to their Gospels? This will be considered below (v. 3).

— πεπληροφορημένων] πληροφορία is said
Of a ship. "Quæ pontum secat et plenis subit ostia vela."

Thence of the mind convinced (1 Thess. i. 5. Heb. vi. 11; x. 22).

Of things so full and complete as to give assurance and satisfaction.

Here the thing itself seems to be compared to a ship impelled by the wind swelling its sails, and wafting it to the harbour: see 2 Tim. iv. 5, τὴν διακουίαν σου πληροφορήσου: ibid. 17, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῆ. And therefore τὰ πεπληροφορημένα πράγματα are the things that have been fulfilled ('res manifestissimè ostensæ,' says *Origen*; 'complete,' *Ambrose*), so as to assure us (βεβαιώσαι) of their truth (ἐν ἀληθείᾳ καὶ πίστει βεβαία, says *Theoph.*).

² καθὼς παρέδωσαν] This clause does not depend on διήγησιν, but on πεπληροφορημένων.

— τοῦ λόγου] Probably, Christ, the Incarnate Word. *Iren.* (Ep. ad Florin. Euseb. v. 20), αὐτοπαῖ τῆς ζωῆς τοῦ λόγου. *Origen* and *Ambrose*, *Cyril*, p. 115, *Mai*. Cp. on 1 John i. 1. Heb. ii. 3. Acts i. 21. And the words ὑπηρέται and αὐτόπται seem to confirm this interpretation. St. Paul has ὑπηρέτας Χριστοῦ, 1 Cor. iv. 1.

On the words λόγος τοῦ Θεοῦ, used by *St. Paul* (Heb. iv. 12), as well as by *St. John*, for the Eternal Word, the Second Person of the Blessed Trinity, see *Dr. Jackson* on the Creed, Book xi. ch. 12, vol. x. pp. 216—225. Also Book xi. ch. 47, vol. xi. pp. 393—406.

Valck points out the propriety of the expression ὑπηρέτας, "remiges in nave, sc. Ecclesiâ." See also on Acts xx. 32.

³ παρηκολουθηκότι] The participle here contains one reason for St. Luke's writing; i. e. because I have accompanied the events side by side (see the use of the word by *St. Paul*, 1 Tim. iv. 6. 2 Tim. iii.

10), even from the beginning; since I have walked, as it were, by the side of the stream, even from the fountain head.

Perhaps also St. Luke here refers to the perfect understanding he had from St. Paul (see *Iren.* iii. 1. *Tertullian*, adv. Marcion. iv. 2 and 5. *St. Jerome*, Script. Eccl. c. 7), who was instructed by divine revelation, 2 Cor. xii. 7. Gal. i. 12. 1 Cor. xv. 3. Eph. iii. 3. — καθεξῆς σοὶ γράψαι] to write to thee, who has been hitherto taught orally (κατηχήθειν), and to write καθεξῆς, to narrate the events consecutively in a connected series, and methodical order. The word καθεξῆς is peculiar to St. Luke (viii. 1. Acts iii. 24; xi. 4; xviii. 23).

— κράτιστε Θεόφιλε] The name *Theophilus* indicates his Greek origin (see Introductory Note), the title κράτιστος applied to magistrates, to Felix, Acts xxiii. 26; xxiv. 3; to Festus, Acts xxvi. 25, shows his official rank and station.

Here is the reason why St. Luke was inspired to write a Gospel, in addition to those of St. Matthew and St. Mark. They had provided specially for the wants of Jewish converts, and of the middle class among the Romans. Some provision of a particular kind was now to be made for the higher and more educated classes among the Greeks and Asiatics, and of the Gentile world generally, who were conversant with the Greek tongue, as the language of the higher classes of society throughout the world. St. Luke writes for them.

Hence no argument can be derived from these words (as some in recent times have supposed, e. g. *Olshausen*, *Schleiermacher*, and others) to invalidate the conclusion, that the Gospels of St. Matthew and St. Mark had been already written, and that St. Luke was familiar with them, and adopted much from them in his own Gospel. No such argument can be drawn from St. Luke's silence. He wrote the Acts of the Apostles, in which he narrates the history of St. Paul, and yet he never once mentions that the Apostle St. Paul, whose companion he was, and whose actions he there narrates, wrote any Epistles.

Dr. Toulson (on the Gospels, p. 214) has proved that St. Mark was conversant with St. Matthew's Gospel, St. Luke with St. Matthew's and St. Mark's, and St. John with those of the other three. It is there also shown (pp. cxxxiii.—cxlvii.) that the Holy Spirit, in writing the Old Testament, embodied in later books portions of earlier ones; i. e. He reiterates by later writers what He had already spoken by earlier. So it was in the Old Testament; so it is in the New.

⁴ ἵνα ἐπιγυφῶς] In order that you, and such as you, who have been catechized and baptized, may now have additional knowledge (ἐπι-γυφῶς), from a written history accommodated to your use, on the certainty of those things concerning which you have been catechized, or instructed by word of mouth. "Diversa sunt γυγνώσκεις et ἐπι-γυγνώσκεις," says *Valck*, who illustrates this use of ἐπι in composition, signifying 'accuratius quiddam.'

The whole Proæmium may be paraphrased as follows,—

Since many have attempted to draw up a narrative concerning the actions and sufferings of Christ, which we have received of perfect knowledge and assurance from those who beheld Him, and ministered to Him from the beginning, and since you may be perplexed by the multitude and variety of these attempts, it seems good to me, who have been called by the Holy Ghost to write, and who have followed the course of those events from the commencement; and who from my birth and education at Antioch, the second Gentile city in the world, and in which the disciples were first called Christians (Acts xi. 26); and from my friendship and association with Paul¹ the Apostle of you Gentiles (Rom. xi. 13) in his travels and sufferings as I will show in the second part of my history (δύττοςτος λόγος, Acts i. 1), have special qualifications and a special commission—for this

d Job 1. 1, 8.
1 Kings 9. 4.
2 Kings 20. 3.
Acts 23. 1. & 24.
16. Phil. 3. 6.

e Exod. 30. 7.
Lev. 16. 17.
Heb. 9. 6.

f Exod. 30. 1.

g ver. 60.

h ver. 58.

i Numb. 6. 3.
Judg. 13. 4.
Jer. 1. 5.
Gal. 1. 15.

j Mal. 4. 5.
Matt. 11. 14.
k Mal. 4. 6.
Matt. 3. 1.
Mark 9. 12.
Ecclesi. 48. 10.

ὄνοματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά, καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἰσραὴλ, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαι τοῦ Κυρίου ἀμεμπτοί. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῇ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕξω τῇ ᾠρᾷ τοῦ θυμιάματος. Ὁφθῆ δὲ αὐτῷ ἄγγελος Κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· καὶ ἑταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. Ἔειπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἑλισάβετ γεννήσει υἱὸν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· ἔσται γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ· καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρο-

holy work of providing a written Gospel for you, noble Greeks and Gentiles—for you, Theophili—who by your name proclaim your love of God, and God's love for you; as written Gospels have been already provided by my brother Evangelists, for the Hebrews and Romans; in order that you, who have been baptized, and instructed orally in the Creed of Christendom, may have further knowledge of the certainty of those things wherein you have been orally instructed.

It may be further observed on this *Proœmism*, That by its polished Greek diction (particularly as contrasted with the Hebraizing style of St. Matthew and St. Mark), St. Luke appears to have designed to proclaim the class for whom his Gospel is specially intended; and by the use of words peculiar to himself and St. Paul (e.g. *ἐπαγγέλιον*—*παραπροφητικὸν*—*κατηχήσις*—*ἀσφάλειαν*), to mark his connexion with the Apostle to the Gentiles, in his evangelical mission and ministry.

Almighty God, by His Providence over the Church, and by His Spirit in it, has given a practical explanation of this *Proœmism*. All the *διηγήσεις* of the *πολλοὶ* are lost; and only *Four* Gospels, those of St. Matthew, St. Mark, St. Luke, and St. John, have been received by the Church as Writings Inspired by the Holy Ghost. "In his omnibus," says Origen, "nihil aliud probamus, nisi quod Ecclesia; id est Quatuor Evangelia."

5. Ζαχαρίας] On the etymology of this word see on Matt. xxiii. 35.

— ἐξ ἑφημερίας Ἀβιά] The course of Abia was the eighth in order of the twenty-four courses in which the Priests were arranged by David, i. e. sixteen courses of the family of Eleazar, and eight of Ithamar (1 Chron. xxiv. 3—19. 2 Chron. viii. 14; xxxi. 2; xxv. 4; xxxvi. 24).

Though only four classes returned from the Babylonish exile, they were distributed into twenty-four with the angel names. (Ezra ii. 36. Neh. vii. 39; xii. 1. Josephus, de Vitâ suâ, § 1. Antiq. vii. 14. *Jahn*, Archæol. § 366. 369.)

"Pertinet hæc narratio," says Rosenm., "ad indicandam Joannis nobilitatem." Cp. Joseph. (de Vit. 1) on his own priestly extraction.

— Ἑλισάβετ] = *עֲלִישָׁבֶת*, *Deus juravit*; the name of Aaron's wife (Exod vi. 23), where the LXX have Ἑλισάβετ.

Observe also, *Mary* is the same as *Miriam*, the sister of Moses and Aaron. Thus the birth of the Gospel carries us back even by its names to the giving of the Law.

6. ἐνώπιον] Used by LXX for Hebr. *אל־פָּנֵי* (*al-peney*), and of frequent occurrence in the writings of St. Luke; but never used by St. Matthew and St. Mark, and only once by St. John in his Gospel: It is common in the Epistles of St. Paul, and in the Apocalypse. *ἐνώπιον τοῦ Θεοῦ*, 'in the sight of God,'—to contrast them with the great number of persons in their age, who sought to seem *δίκαιοι* in the sight of *man*. See below, v. 15.

— ἐντολαῖς καὶ δικαιομασίαι] *ἐντολαί* are moral precepts of natural law as reinforced in the Decalogue: *δικαιοματὰ* are those positive commands which were added by special revelation of God, particularly for His worship and service, and were necessary to constitute the character of legal righteousness or justification (*δικαιοσύνη*). Gen. xxvi. 5. Ἀβραάμ ὁ πατήρ σου ἐφύλαξε τὰς ἐντολάς μου, καὶ

τὰ δικαιοματά μου, where *ἐντολαί μου* stands for Hebr. *תּוֹרָה* (*mi-to-lay*), and *δικαιοματά μου* for *תּוֹרָה* (*chukkothay*). So 2 Chron. xvii. 4. ἐφύλαξε τὰς ἐντολάς μου καὶ τὰ δικαιοματά μου.

7. ἦν στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν] Cp. Gen. xi. 30; xviii. 11, in LXX Version. St. Luke adopts the words of the *Septuagint* Version of the Old Testament, as familiar to the Gentile converts, and thus connects the Gospel with its history.

It has been alleged by a recent Expositor, that "Zachariah could not have been very 'far advanced in years,' because no one was permitted to perform the duties of a Priest beyond his fiftieth year," and this is grounded on Numb. viii. 25; but *that* only applies to *Levites*. Cp. Numb. iii. 1—39; iv. 1. 30. 35. 38. 42. 46—49; and even they waited on the Tabernacle after fifty. Numb. viii. 26; i. 53.

8. ἰσχύει] See Gen. iii. 10, who hence shows the Harmony of the Law and the Gospel.

9. ἔλαχε τοῦ θυμιάσαι] To burn incense on the golden altar before the Veil in the *Holy Place* (*naos*), while the people were *ἔξω* in the *outer court*—the court of the Israelites—in the *ισραὴν*.

It was erroneously supposed by some in ancient times that Zachariah was *ἀρχιερεὺς*, and that this act of his was the annual entrance of the High Priest on the Day of Atonement (the tenth day of the seventh month Tisri) into the Holy of Holies. And on this supposition the chronology of the Conception and Birth of the Baptist and of our Lord has been arranged. But the word *ἔλαχε* alone confutes this supposition. The High Priest did not *draw lots*; he alone could enter the Holy of Holies.

On the courses of the Priests and the Temple-service see *Light-foot*, i. 915. 947. On the Temple itself see *Light-foot*, i. 897. 1080.

11. ὁφθῆ—θυμιάματος] The Angel Gabriel, the heavenly Messenger of the Gospel, appears to the Priest ministering in the Temple, thus showing the harmony of the Gospel with the Law.

13. Ἰωάννην] e. g. *יוֹחָנָן* (*yohanan*), the favour or grace of Jehovah; from *יהוה* (*Yehovah*), and *רחם* (*raham*), *gracious* *fuit*; a name significant of the gracious tidings of which he was to be the harbinger, as the forerunner and herald of the Kingdom of Grace (see John i. 17). For the general form and diction of the sentence see LXX Version of Gen. xvii. 19.

14. χαρὰ—χαρήσονται] There shall be *χαρὰ σοι* because he (as his name shows) is a pledge of the *χαρις Θεοῦ*.

15. σίκερα] from Hebr. *שִׁכְרָה* (*shechar*), root *שָׁכַח* (*shachar*), *inobedire*, for which the LXX used *σικερα*, Lev. x. 10, Num. vi. 3 (concerning the Nazarites), Deut. xiv. 26, and *passim*. "*σικερα* οἶνος συμμιγῆς πόσιν, ἢ πᾶν πόμα ἐμποιοῦν μίθην, μὴ ἐξ ἀμπέλου δὲ σκουαστόν. (*Hesychius*.) Solebant Orientales inprimis ἐ dactylis et succo palmarum potum inebriantem conficere. Plin. H. N. xiv. 19. *Fiunt vina et ἐ pomis: primumque ἐ palmis (quarum Palæstina feracissima fuit), quo Parthi et Indi utuntur, et Oriens totum.* Vid. et Hieronym. ad Ica. ix. 10." (*Klein*.) The sense is: He shall be a *Nazir* (Numb. vi. 3), *ἀγιοσθαῖς*, *separated* from the world, to God, like Samson and Samuel. See on Acts xxi. 24.

17. Ἡλίου] See on Matt. xvii. 10.

1 "Ut Petrum Marci in Evangelio conscribendo adiutorem fuisse, tradiderunt patres ecclesiastici, ita eadem quoque affirmarunt, Paulum esse Evangelii Lucæ auctorem habendum; Lucam nimirum ea, quæ à Paulo accepisset, iteris consignasse. *Irenæus* adv. hæres. iii. l. 1. *Λουκᾶς δὲ ἀκούσθεος Παύλου, τὸ ἐπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ καθέτερο* coll. Euseb. H. E. v. 8. iii. 4. *Tertullianus* adv. Marcion. iv.

15, *Lucæ digestum Paulo adscribere solent. Origenes* ap. Euseb. vi. 35. *τρίτον, τὸ κατὰ Λουκᾶν, τὸ ἐπὶ Παύλου ἑταιροῦσιν εὐαγγέλιον.* Protagarunt Origenes, Chrysostomus, alii, ad Pauli ep. ad Rom. ii. 16. 2 Cor. viii. 18, et contenderunt, Apostolum his in locis voce εὐαγγέλιον Lucæ hbrum innuisse." (*Klein*.)

νήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. ¹⁸ ¹ Καὶ εἶπε Ζαχαρίας ¹ Gen. 15. 8. & 17. 17. πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. ¹⁹ ^m Καὶ ἀποκριθεὶς ὁ ἄγγελος ^m Dan. 8. 16. & 9. 21. εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ καὶ ἀπεστάλην ^{Matt. 18. 10.} λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. ²⁰ καὶ ἰδοὺ, ἔσθ' ἡ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι τῆς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. ²¹ Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ²² Ἐξεληθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς; καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. ²³ Καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, ²⁵ ⁿ Ὅτι οὕτω μοι ⁿ Gen. 30. 23. Isa. 4. 1. πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις. ²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, ²⁷ ^o πρὸς παρθένον μεμνηστευμένην ^o Matt. 1. 18. ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. ²⁸ Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος

— ἐπιστρέψα] Mal. iv. 5. The Angel Gabriel applies to St. John the Baptist (the precursor of our Lord's first coming) the prophecy of Malachi, which has been made by many (see on Matt. xvii. 10) a main ground for expecting Elias in person before Christ's second coming. He will turn the hearts of the fathers (i. e. of the Jewish nation) to the children (i. e. to the Apostles of Christ. *Theophyl.*); he will unite the Old and New Generations, as being a bond of union between the two covenants; being the last of the Prophets, and the first of the Preachers of Christ. See Matt. xi. 10, 11.

— ἀπειθεῖς] ὄνητο (*moris*), rebellious, wicked. Wickedness is *disobedience to God*.

— ἐν φρονήσει] ἐν, to or for. So ἐκάλεσεν ἡμᾶς ἐν ἀγιασμῷ, 1 Thess. iv. 7. Rom. i. 23—26. Cp. *Glass*, Phil. p. 485.

19. Γαβριήλ] *Gabriel*; from γαβ (gabher), vir, root γαβ (gabhar), validus fuit, and ἤ (El), Deus. 'I am the strong man of God,' sent on embassies concerning the *Incarnation* of Christ. See Dan. viii. 16; ix. 21.

Earthly empires pass away, but the same Angel who had been sent to the prophet Daniel at Babylon, to announce the Messiah under the Law, more than five hundred years before His birth, comes again to earth to Zachariah in the Temple at Jerusalem on a similar message, and to the Virgin Mary at Nazareth (v. 26). And his name is *Gabriel*,—showing that the power of God is specially manifested in the Evangelical dispensation which he comes to announce.

Certain rationalizing Expositors (*Paulus, Gabler*, and others) have endeavoured to explain away this angelic appearance. More recent sceptics (*Strauss* and his school), dissatisfied with their attempts, have pronounced it to be purely mythical. This may serve as a specimen, which it would be needless to multiply, of the varying manœuvres of the Evil One in dealing with the inspired Text of the Written Word. Error is ever changing its form. Truth is always the same. The School of *Paulus* was succeeded by the School of *Strauss*; the School of *Strauss* is now supplanted by another school, which will soon be trodden under foot by some more audacious champions of impiety.

But the faithful Church of Christ, ever holding the Word of God in her hand, retains her place and her countenance, unchanged and unchangeable; for the Spirit of Christ is with her, and she stands on a Rock.

They who desire to see an excellent refutation of the exceptions of *Strauss* on the subject of *Angelo-phany*, may consult *Dr. Mill's* Second Dissertation, pp. 1—4. 52—73.

22. αὐτὸν ἦν διανέων] instead of pronouncing the Sacerdotal Benediction with which the people were to be dismissed to their homes (Numb. vi. 23. 26). The Priest, struck dumb when officiating in the Temple, on account of incredulity at the announcement of the Angel, was a symbol of the Jewish Nation, mute through unbelief; and of the Levitical Law, now to be reduced to silence by the preaching of the Gospel. (*Origen* and *Isidore*, Ep. 131.) "Credat Judæus," says *Ambrōse*, "ut loqui possit,"—Let the Jew become a Christian if he would recover his speech.

— δεικνύει κωφός] a divinely ordained proof to Zacharias and others of the reality of the *Visión*.

Cp. Saul's blindness, Acts ix. 8.

It has been inferred by many Expositors from v. 62, *ἰνένουν αὐτῷ*, that Zacharias was *deaf* as well as *dumb*. But this is not certain. As dumb, he made signs by beckoning (see v. 22, *ἦν διανέων αὐτοῖς*). His language was by signs; and it may be that his friends accommodated themselves to his condition, and used that language

for communication with him. It is observed by *Beugel*, that the dumb often prefer to be addressed by signs. Such a mode of intercourse does not remind them of their own loss of hearing, as compared with others: which is most painfully felt by inability to hear their own voices.

Besides, the words *ἔσθ' ἡ σιωπῶν*, κ.τ.λ., are probably introduced to define the sense in which *κωφός* is used. And we do not see it said in v. 64, that Zacharias *recovered* his *hearing*; but only that his tongue was *loosed*.

23. οἴκου] Probably in the hill country of Judea. See v. 39. 26. Γαβριήλ] This message announced the exaltation of man's nature above Angels; yet, an Archangel joyfully brings it, and Angels celebrate the event (ii. 13). There is no envy in heaven.

— Ναζαρέτ] See on Matt. ii. 23. It has been alleged by some that *St. Matthew* knew nothing of Joseph and Mary's earlier connection with Nazareth. But this is an error. See Matt. xiii. 55, 56, which shows that the family and kindred of Joseph were settled there, cp. Mark vi. 3; and silently confirms *St. Luke's* account (i. 26; ii. 4), that Joseph and Mary had come up from *Nazareth* to *Bethlehem*. The Apocryphal Books confirm the Gospel Narrative. See *Evang. Nat. B. V. M.*, p. 319, where Nazareth is *Mary's* birth-place. On the form *Ναζαρίτ* in *St. Luke*, see p. 131, note 1.

27. μεμνηστευμένη] A Virgin, but espoused to a husband. "Ut adventum Filii Dei Diabolus ignoraret," says *Origen*, quoting the saying of *S. Ignatius* (Epist. ad Ephes. s. 19), *ἔλαθον τὸν ἀρχὼντα τοῦ αἰῶνος τοῦτον παρθένην Μαρίαν*. The opinion of *St. Ignatius* was, that the Devil may have known from the prophecy of *Isaiah* (vii. 14), that the Messiah now expected was to be born of a Virgin; he saw that the Son of Mary was some great Personage; he heard Him called the Son of God (Matt. iii. 17) at His baptism. But Mary was espoused to Joseph, how then could her Son be born of a Virgin? "Disposuerat Salvator (says *Origen*) dispensationem suam et assumptionem corporis ignorare Diabolum, unde et in generatione sua celavit eum, et discipulis postea præcipiebat ne manifestum eum faceret; et cum ab ipso Diabolo tentaretur nunquam confessus est Dei se esse Filium" (cp. 1 Cor. ii. 6—8). Cp. *Leo, Bishop of Rome* in the 5th cent. (A. D. 440—462), *Serm. xxi. p. 72*, who incidentally condemns the doctrine of the *Immaculate Conception*, now made an article of Faith by Pope Pius IX. Dec. 8, 1854: "Assumpta est de Matre Domini natura, non culpa. Et cum in omnibus matribus non fiat sine peccati sordis conceptio, hæc inde purgationem traxit unde concepit." And *Serm. xxiii.*, "Terra carnis humanæ, quæ in primo fuerat prævaricatoris maledicta, hoc solo B. V. partu germem edidit benedictum, et a vitio suæ stirpis alienum."

Could he have said more plainly, that she who conceived Christ without sin, was not herself conceived without sin? See also his *Serm. xxxviii.* 3, p. 83, and *Serm. xxxix.* 4, p. 87, where, in enumerating all the examples of remarkable conceptions and births, e. g. Adam, Eve, Isaac, Jacob, Jeremiah, Samuel, John the Baptist, he does not even mention that of the Blessed Virgin. And last of all, he says, *Serm. ix. p. 135*, "Solus beatæ Virginis Filius natus est sine delicto." And *Gregory the First*, also Bishop of *Rome* (at the end of sixth century), says, "Solus [Redemptor] in carne suâ verè mundus extitit." (*Moral in Job. xi. vol. i. p. 392*.) See also on v. 31.

Such was the testimony of the See of *Rome* for the first six centuries after Christ. "How is the fine gold changed!" (*Lam. iv. 1*.) How can that which is so much at variance with itself be imagined to be infallible? and how dangerous is a system of religion which is based on an imaginary infallibility!

28. εἰσελθὼν] Contrast with this simple narrative the ornate re-

Πνεύματος ἁγίου ἢ Ἐλισάβετ, ⁴² καὶ ἀνεφώνησε φωνῇ μεγάλη καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου· ⁴³ καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; ⁴⁴ ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὠτά μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. ⁴⁵ * Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς w ch. 11. 28. λελαλημένοις αὐτῇ παρὰ Κυρίου.

⁴⁶ Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, ⁴⁷ καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρῳ μου· ⁴⁸ * ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινωσιν τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ⁴⁹ ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· ⁵⁰ * καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. ⁵¹ * Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. ⁵² * Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ἤψωσε ταπεινοῦς· ⁵³ * πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. ⁵⁴ * Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, ⁵⁵ * καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

⁵⁶ * Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

⁵⁷ Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν, καὶ ἐγέννησεν υἱόν.

⁵⁸ * Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ. ⁵⁹ * Καὶ ἐγένετο, ἐν τῇ ὄγδῳ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. ⁶⁰ * Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. ⁶¹ Καὶ εἶπον πρὸς αὐτὴν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. ⁶² * Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. ⁶³ * Καὶ αἰτήσας πτωκίδιον ἔγραψε λέγων, Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. ⁶⁴ * Ἀνεψύχθῃ δὲ τὸ f ver. 14.

στόμα αὐτοῦ παρακρήμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. g Gen. 17. 12. Lev. 12. 3.

⁶⁵ Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. h ver. 13.

⁶⁶ Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. i ver. 13. j ver. 20.

⁶⁷ Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη

46. μεγαλύνει] Cp. the Song of Hannah, 1 Sam. ii. 1. This speech, full of Hebraisms, has a native air of originality, and connects the eucharistic poetry of the Gospel with that of the Hebrew Dispensation.

Some of the Hebraisms have been noted as follows by *Klein*, "ἰποίησέν μοι μεγαλεῖα ὁ δυνατὸς· μεγαλεῖα respondet Hebraico γίγνη, ut Pa. lxx. 21, & ἰποίησέν μοι μεγαλεῖα· add. lxxi. 29; cxxvi. 2, 3, & quo loco verba nostra videntur esse desumpta. ὁ δυνατὸς, Hebr. ἴσθ, potentissimus, epitheton Dei in literis sacris satis frequens, vid. Pa. xxiv. 8." But see on v. 49.

"καὶ ἅγιον τὸ ὄνομα αὐτοῦ, *qui est venerationis dignissimus, καὶ ἅγιον τὸ ὄν.* a. u. positum est pro, οὗ τὸ ὄνομα ἅγιον· vid. *Raphelius* Obs. Herod. ad h. l. i. c. simpliciter ὁ ἅγιος, nam ὄνομα, ut Hebr. ἴשׁ sępius redundat.

"καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν, *cujus* (καὶ αὐτοῦ) pro οὗ, vid. ad v. 66) *æterna est beneficentia erga cūctos suos.* Exod. xx. 6. καὶ ποιῶν ἔλεος εἰς χιλιετας τοῖς ἀγαπῶσίν με, καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. Pa. lxxxix. 2, 3, τὰ ἰλήθῃ Κυρίου εἰς τὸν αἰῶνα *feruam*. Εἰς γενεὰν καὶ γενεὰν ἀπαγγελοῦ—Ὅτι εἶπας εἰς τὸν αἰῶνα ἔλεος οικοδομηθήσεται. Vocabulum ἔλεος, quod in versione Alexandrinā respondet Hebr. ἴשׁ Pa. lxxxix. 3; ciii. 17. Prov. xix. 22. Hos. vi. 4, indicat *Dei benignitatem, et beneficia ipsa* v. 58. 72. Tit. iii. 5. Heb. iv. 6. εἰς γενεὰς γενεῶν, *per omnes ætates, perpetuo*, Hebr. ἴשׁ ἴשׁ Pa. l. c. et Is. xxxiv. 17, ubi οἱ ὁ. habent εἰς γενεὰς γενεῶν al."

47. Θεῷ τῷ σωτήρῳ μου] i. e. in the Eternal Godhead of Jesus, who then took human nature in her womb (*Bede*), and was the Saviour of the Virgin; who is not therefore a *sources* of salvation.

48. ἐπὶ τὴν ταπεινωσιν τῆς δούλης αὐτοῦ] *ἐπιβλεψεν ἐπ' ἐμὴ τὴν ταπεινήν* (cp. *Gloss.* Philol. p. 256). οὐκ ἐγὼ πρὸς Vol. I.

ἰκαίνον ἀνίβλεψα. (*Theoph.*) "Sed humilem me respexit Deus." (*Origen*.)

— μακαριοῦσί] Not for my virtue, but because God hath done great things for me. (*Theophyl.*) See *Bp. Taylor's* Life of Christ, sect. i., and *Bp. Bull's* Sermon on the Blessed Virgin's low and exalted condition, Sermon iv. p. 83, and *Bp. Pearson* on the Creed, Art. iii. p. 278.

49. ὁ δυνατὸς] ἴשׁ (*Shaddai*), the Almighty.

50. εἰς γενεὰς γενεῶν] ἴשׁ ἴשׁ (*ledor dorim*), or ἴשׁ ἴשׁ (*dor vador*), Joel ii. 2. Gen. xvii. 9. Exod. iii. 15.

52. δυνάστας] specially Satan, the Prince of this world. (*Cyril*.)

54. ἀντελάβετο] "ἀντιλαβίσθαι τινός est manu prehensum aliquem periculo extrahere; cp. Is. xli. 8, 9, σὺ Ἰσραὴλ ὁ παῖς οὗ ἀντιλαβόμεν." (*Valck*.)

— Ἰσραὴλ] 'The Israel of God,'—these who follow the steps of Abraham's faith. (*Bede*.)

56. μῆνας τρεῖς] probably till her delivery.

59. ὄγδῳ ἡμέρᾳ] Cf. Gen. xvii. 12. The circumcision did not take place in the Temple, but at home, in the house of Zacharias, Elizabeth, the mother, was present.

62. τὸ τί] On this use of τὸ, see on Mark ix. 23.

64. ἀνεψύχθῃ δὲ τὸ στόμα] "Resoluta est lingua ejus, quia quam vinxerat incredulitas, fides solvit. Credamus et nos igitur, ut loquamur. Scribamus in Spiritu mysteria si volumus loqui, scribamus prenentium Christi non in tabulis lapideis, sed in tabulis cordis. Etenim qui Joannem loquitur, Christum prophetat; loquamur Joannem, loquamur et Christum, ut nostrum quoque os possit aperiri." (*Ambros.*) When the Voice, which was to prepare the way of the Eternal Word, comes forth into the world, the father's tongue is loosed. (*Greg. Naz. Orat. 6.*) See above, on v. 22.

65. ῥήματα] things; see above, v. 37.

k Ps. 41. 13.
& 106. 48.
ch. 7. 16.
l Ps. 132. 17, 18.
m Ps. 72. 12.
Jer. 23. 6.
& 30. 10.
Dan. 9. 24.

n Gen. 22. 16.
Ps. 105. 9.
Jer. 31. 33.
Heb. 6. 13.
o Heb. 9. 14.
p 1 Pet. 1. 13.
q Mal. 3. 1.
& 4. 5. ver. 17.

r ch. 3. 3.

s Mal. 4. 2.
Zeck. 3. 8.
& 6. 12.
t Pa. 43. 3.
& 119. 105.
Isa. 9. 1. & 42. 7.
& 43. 8. & 49. 9.
& 60. 1.
Mat. 4. 16.
Rom. 3. 17.
u ch. 2. 40.

Πνεύματος ἁγίου, καὶ προεφήτευσεν λέγων, ⁶⁸ Ἐὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ ⁶⁹ καὶ ἡγήρε- κέρας σωτηρίας ἡμῶν ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ ⁷⁰ καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ ⁷¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς ⁷² ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ⁷³ ὄρκον δὲ ὥμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, ⁷⁴ τοῦ δοῦναι ἡμῶν ἄφ' ὀφθάλμου ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ ⁷⁵ ἐν δσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. ⁷⁶ Καὶ σὺ, παιδίον, προ- φήτης Ἰψίστου κληθήσῃ προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ, ⁷⁷ τοῦ δοῦναι γνώσῃ σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρ- τῶν αὐτῶν, ⁷⁸ διὰ σπλάγγνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ἡψους, ⁷⁹ ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

⁸⁰ Τὸ δὲ παιδίον ἠῤῥξανε καὶ ἐκραταιούτο πνεύματι καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

II. ¹ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα παρὰ Καίσαρος Αἰγυπτίου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην ² Ἄντη ἡ ἀπογραφή πρώτη

68. εὐλογητός] This Hymn also, like the *Magnificat*, is replete with Hebraisms, harmonizing it with the Psalmody of the Old Testament. Thus the voices of the Law and the Gospel are heard in concert with each other; and utter a protest against those who would make the one to jar against the other. Some of the Hebrew expressions will be noticed in the following notes.

It may be well for the Student to read the Hymns of this and the following Chapter, in Hebrew, in which they have been published in Translations of the New Testament, and in the Book of Common Prayer rendered into that language.

69. κέρα] קַרְנֵי (*keren*), *cornu*, Pa. cxxxii. 17. Horns are emblems of power, Dan. vii. 7, 8. 11; viii. 3. Rev. v. 6; ix. 13; xii. 3; xiii. 1; xvii. 3. 7. 12. 16, and of eminent persons in a family. See *Vorst.* Hebr. p. 105. Pa. cxxxii. 17. Ezek. xxix. 21.

72. 73. ἔλεος—μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὄρκον] "ποιῆσαι ἐμνησθῆναι positus sunt pro eis τὸ ποιῆσαι et eis τὸ μνησθῆναι. Formula autem ποιῆν ἔλεος μετὰ τισος notat benignum se alicui præstare, benignitatem suam alicui demonstrare, fovere, bene velle alicui, atque adeo μετὰ τῶν πατέρων est id. qd. τοῖς πατέρας ἡμῶν. Hebræi enim eodem modo formulæ קָרַן ἠῤῥξ addere solent particulas קָרַן et קָרַן vid. Gen. xxiv. 14, add. xxvi. 29. Exod. xli. 6; xxxiv. 7. Deut. v. 10. *Vorstius* de Hebraism. N. T. p. 657, et *Leusdenius* de Hebraism. p. 123." *Klein*. The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the names of the Baptist and his parents. The Baptist, by his name, *Johannes* spake of the *ἔλεος* or *grace* of God; *Zacharias* (from זַכָּר (*Zachar*), *recordatus fuit*, and יָרַח (*Jah, Jehovah*), signifies *Θεὸς ἐμνήσθη*, and *Elizabeth* (from אֵל (*El*), *Deus*, and שָׁבַע (*sheba*), *juravit*), is connected with the *ὄρκος* *Θεοῦ*.

74. δσιότητι καὶ δικαιοσύνῃ] "δσιος præcipue in *Deum*. *δικαιοσ* etiam erga homines (Eph. iv. 24)." *δσιος* may perhaps be connected with the Hebr. *keded* (whence the *δαδαῖος* and *chardim* among the Jews), and is generally used for it by the LXX. *δικαιοσ* represents the Hebrew *tsadik*, one who acts in conformity with law. *δσιότητι* is internal holiness and love (cp. v. 6), and *δικαιοσύνη* is expressive of reverent observance of external ordinances of the written law.

76. παιδίον] *Infans*—"Infans tantillus Propheta dicitur et erit Altissimi." (*Valck.*)

78. ἀνατολή] Used by LXX for Hebr. מִזְרָח (*mizrah*), *oriens* (cp. Hebr. זָרַח (*or*), *lux*; from root זָרַח (*zarah*), *ortus fuit*. Jer. xxxi. 40. Cp. Mal. iv. 2, and Rev. xvi. 12, 'kings of the East.' The term *ἀνατολή* had also been applied to Christ by the LXX in translating the word צֶמַח (*tsmah*), *germen, surculus, the Branch*, in Jer. xxiii. 5. Zach. iii. 8; vi. 12. Cp. Is. ix. 2; lx. 1. Pa. cx. 3. Matt. iv. 16. (*Junius*, Parallel. i. 55. *Glass*. Phil. p. 756.) "Vates He-

braei," says *Valck.*, "MESSIAM venturum consideraverunt sub utraque imagine et *Solis orientis* et *Germinis* quod occultus duceret originem."

And this *ἀνατολή*, whether as *Oriens* or *Germen*, is distinguished from all other *ἀνατολαί*,—because, whereas they are from *below*, this is from *above*, ἐξ ἡψους.

79. σκιᾷ θανάτου] For Hebr. טְלַמְוֹת (*tsalmavoth*). Is. ix. 1. Matt. iv. 16.

Ch. II. 1.] This ἀπογραφή was an enrolment or registration. It does not appear that any impost or tax was levied with it. The Emperor Augustus is known to have made a *Breviarium totius Imperii* (*Sueton.* Octav. 28. 101), in which was registered "quantum sociorum in armis." (*Tacit.* Ann. i. 11.) See also other authorities in *Savigny* *Zeitschrift für geschichtliche Rechts-wissenschaft*, vol. vi. 350, who shows that Augustus contemplated a taxation of the whole Roman empire.

Though Judæa was now nominally a kingdom under Herod, yet Herod was a vassal of Augustus (see *Josephus*, Ant. xvi. 9); and Herod's subjects took an oath of allegiance to Augustus (*Ibid.* xvii. 2), perhaps when this ἀπογραφή was made. By referring to this ἀπογραφή, St. Luke thus points attention to the following facts.—

That the time was come for the Messiah's birth, because the whole world was now subject to the Roman, or Fourth Monarchy (*Dan.* ii. 44). See *Chrys.* v. 716. Orat. iii.

That the time was very seasonable for the coming of the Prince of Peace, now that Augustus ruled, under whom the Temple of Janus was shut. See *Dio*, lib. iv. *Patri.* ii. p. 165.

That the sceptre was only now departing from Judæa; for this registration of which he is now speaking was the first ἀπογραφή.

That the greatest power of the world was made subservient to God and Christ, in bringing Mary to Bethlehem, and so fulfilling the prophecies which prove her Divine Son to be the Messiah.

— πᾶσαν τὴν οἰκουμένην] The Roman empire. Acts xvii. 6; xxiv. 5. *Joseph.* Ant. xii. 31. B. J. v. 5. 14. *Herodian*, v. 2. 5. *Bloomf.* *Patri.* De Evang. iii. 18.

The "whole world" is related to Jesus, who was willing to be enrolled in the same catalogue with them (cp. *Beng.*), and not with the Jews alone. Compare the confirmation of St. Luke's narrative in *Libri Apocr.* N. T. p. 234 and 573, where the ἀπογραφή is well rendered "profession."

2. ἀπτη—Κυρηνίου] *Kyrenios*, or *Quirinus*, was Prince of Syria after Varus,—i. e. A. U. C. 758 (see *Joseph.* Ant. xvi. 13. *Tacit.* Ann. iii. 68), about ten years after our Lord's Nativity, and he then held an ἀπογραφή. (*Joseph.* Ant. xviii. 1, referred to by St. Luke in the Acts, v. 37.)

Therefore it is said by some that there is an error here in the Sacred History. Others assert the word πρώτη here signifies

¹ The following is from *Meyer*, p. 237: "Der Bericht des Lukas ist offenbar irrig. Denn 1) ist das Præsidium des Quirinus um etwa zehn Jahre zu früh gesetzt; und 2) kann ein Reichs-Census, wenn ein solcher überhaupt zur Zeit der Geburt Jesu gehalten worden wäre (was jedoch anderweitig nicht nachzuweisen steht; denn die Stellen christlicher Autoren *Cassiodor.* Var. 3. 52. *Suidas.* s. v. ἀπογραφή beruhen offenbar auf dem Berichte des Luk., wie auch die chronologisch irrige Notiz des *Isidor.* Orig. 5. 36, 4), Palästina nicht betroffen haben, da diess noch nicht Römische Provinz geworden war, was erst 759 geschah, wie denn auch die Verhängung einer so abnormen und beunruhigenden Maassregel über Palästina, welche gewiss nicht ohne tumultuarische Opposition verlaufen sein würde, so ungemein wichtig für die Jüdische Geschichte gewesen wäre, dass sie Joseph. gewiss nicht mit völligem Stillschweigen übergangen

hätte (Antt. 18, 1, 1, gehört nicht hierher),—zumal da nicht etwa der rex socius selbst, Herodes, sondern der Römische Gouverneur, Quirinus, nach Luk. (gegen *Wieseler*) die dirigierende Behörde war. Ueberhaupt aber 3) ist die Abhaltung eines allgemeinen Reichscensus unter Augustus durch- aus unhistorisch; historisch ist (s. d. *Monum. Ancyran.* b. *Wolf* ed. Sueton. ff. p. 369 ff. vrgl. *Sueton.* Aug. 27), dass Augustus dreimal, 726, 746, u. 767, einen Census populi d. i. einen Census der Römischen Bürger, nicht aber auch der skimmtilohen Provinzen des Reichs, gehalten habe (s. gegen *Huschke*: *Wieseler* p. 84 ff.)."

Such is the tone in which the divinely inspired record of the blessed Evangelist is now treated by some of the learning of this world. May the warning not be lost on those whose duty it is to guard the Truth!

ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. ³ καὶ ἐπορεύοντο πάντες ἀπογρά-
φῆσαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ Ἄνεβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλι-
λαιας ἐκ πόλεως Ναζαρετ εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ ἧτις καλεῖται
Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριάς Δαυὶδ, ⁵ ἀπογράψασθαι σὺν
Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὓση ἐγκύω. (²/₇) ⁶ Ἐγένετο δὲ ἐν τῷ

v Micah 5. 2.
John 7. 42.
1 Sam. 16. 4.
Matt. 1. 1. et
seqq.

before, as *πρώτος μου*, John i. 15. 30; cp. Acts v. 37. (See Wieseler, Chronol. Synops. der 4 Evangelien, p. 111—121. Grenfell, Dissertations, xii. vol. i. p. 533.)

A similar explanation has been given by Tholuck (Glaubwürdigkeit, &c. p. 182) and others. In this case the purport of the Evangelist in this sentence would be to guard his readers against confounding this taxing at our Lord's Nativity, with the later one which was held by Quirinus (to which St. Luke himself has referred in the Acts of the Apostles, v. 37), and so falling into a chronological error with regard to the life of Christ.

But this exposition is hardly consistent with the Greek text of the Evangelist.

Others have supposed (e. g. Casaubon, Exc. Antibar. p. 126, Grotius, and Wernsdorf, de Censu Vitel. 1693. Birch, de Censu Quirini, 1790. Moxador, Stern d. Weisen, p. 88. Neander, Leb. Jes. p. 25; see Wieser, Lex. v. Quirinus) that ἡγεμονεύοντος is to be understood in a larger sense, and is intended to express that Quirinus was an Envoy, or Commissioner Extraordinary, from Augustus, to hold this earlier Census. And it appears that he was in favour with Augustus, and had authority in the East under Augustus. (Tacit. Ann. iii. 48; i. 42. Muratori, Thesaur. Inscr. i. p. 670.) But it does not seem that the words ἡγεμονεύοντος τῆς Συρίας Κυρηνίου can bear this sense.

Bp. Middleton has proposed another interpretation (on the Greek Article, *ad loc.*); according to which *πρώτη* should be equivalent to *πρώτον*, and the sense be, 'this taxing first took effect'; see also Dr. Kitto, Daily Illustr. p. 49.

On the whole, it seems that there are two interpretations, and two only, of this passage, which are conformable to grammatical laws.

The first is, this first taxing took place (*ἐγένετο*, not *ἦν*, cp. *ἐγένετο*, Acts xi. 28) when Cyrenius was Governor of Syria. (See the similar use of ἡγεμονεύοντος in ch. iii. 1.)

According to this translation, Cyrenius was Governor of Syria at the time of the Nativity, as well as ten years after it. This is not impossible; indeed, Justin Martyr, who lived in Palestine in the second century, says in three places that this was the case. He says (Apol. i. 34), "Jesus was born at Bethlehem, thirty stadia distant from Jerusalem; as you may learn from the enrolments that were holden (*ἀπογραφῶν τῶν γενομένων*) under Quirinus your first Governor, in Judæa." This testimony is more important because it is addressed to the Emperor, Senate, and People of Rome. Justin says also (Apol. i. 46), "Christ was born one hundred and fifty years ago, under Quirinus."

And in his dialogue with Trypho the Jew (cap. 78) he says that "Joseph went up from Nazareth, where he dwelt, to Bethlehem, whence he derived his origin, when the first taxing in Judæa was held under Quirinus." These statements are of more value as made by one who had lived in Judæa, and was addressing himself to persons who might be supposed to be familiar with the facts. Cp. Euseb. H. E. i. 5. Nor is this statement inconsistent with Tertullian's account, that the census of the Nativity was holden by Saturninus. Tertullian's words are (Marcion, iv. 19), "census actus in Judæa per Sentium Saturninum." And Sentius Saturninus might have had local jurisdiction in this matter in Judæa, while Quirinus was Præses of Syria; as Coponius was afterwards Procurator of Judæa, while Quirinus was Præses of Syria (Joseph. Antiq. xviii. 1); and St. Luke himself uses the term ἡγεμονεύοντος τῆς Ἰουδαίας (iii. 1) as a distinct one from ἡγεμονεύοντος τῆς Συρίας. Perhaps in the fact of his having held the first Census, we may see a reason why Quirinus was afterwards chosen as a man of experience in Syrian affairs by Augustus to hold the second Census, and to fill the office of Præses in A. D. 758.

In Josephus (Ant. xvi. 9) both Saturninus and Volumnius are called *Καίσαρος ἡγεμόνες* and τῆς Συρίας *ἐπιστατούντες*. So Saturninus and Quirinus might hold office at once.

An opinion very similar has been recently maintained with much learning by Patrius, de Evang. ii. p. 165—168.

The researches of Zumpt (Comment. Epigraph. pt. ii. Berlin, 1844) have enhanced the probability that Quirinus, who was Governor of Cilicia, was also Governor of Syria at the time of the Nativity, and have satisfied an able writer of Roman History that this was the case. (See Merivale's Roman Empire, vol. iv. p. 457.)

It is very probable that Quirinus was employed by Augustus to superintend the enrolment at the time of the Nativity, and that Saturninus was associated with him, but with inferior powers, in this commission. The main point in Zumpt's argument is, that Cilicia, when separated from Cyprus by Augustus, did not remain a distinct government, but was united to Syria (cp. Dio C. liii. 12. Tac. Ann. ii. 43; ii. 70 and 78; vi. 41. Zumpt, pp. 90—148); and it is inferred that Quirinus was governor of Cilicia, from his having gained a victory over the Cilician tribe the Homonadenses. (Tacit. Ann. iii. 48. Strabo, xii. 6. 5; xiv. 4. 1.)

Secondly; if this interpretation be not admissible (and it may be said that according to it the original words would rather have been *αὕτη ἡ πρώτη ἀπογραφὴ*, than *αὕτη ἡ ἀπογραφὴ πρώτη*), then perhaps (as the collocation and rhythm of the words seem to suggest) the passage may be rendered as follows—"this Taxing or Enrolment became *πρώτη*, or *first*, when Cyrenius was Governor of Syria."

It is to be remembered, that St. Luke's design in referring to the Register or ἀπογραφὴ was to convince his readers that Joseph and Mary were of David's line, and that Christ was born at Bethlehem. In order to do this, he must specify clearly what the title of the Registration was to which he referred. If the reader looked in the Register of Quirinus (whose Census in U. C. 758 was a celebrated one, and was held about ten years after the Nativity), he would find no such entry; and he would suspect the Evangelist of error, and would not have the evidence which St. Luke desired to impart.

The sense therefore may be, This taxing at the Nativity became the first (*taxing*) when Cyrenius or Quirinus was President of Syria.

This may be thus explained. Josephus relates (xviii. 1; cp. Acts v. 37) that another Census was held by Cyrenius when President of Syria. Consequently a necessity then first arose that the earlier Census which had been held in the year of our Lord's birth, should be distinguished from that later one which was held by Quirinus. Therefore it then became known as *πρώτη ἀπογραφὴ*. And St. Luke's meaning appears to be, that when Quirinus was afterwards President of Syria, and, as such, held a Census, then the other Census of which he is now speaking came to be characterized as *πρώτη*. And the Evangelist thus instructs his readers, that, in order to find the names of Joseph and Mary, and to obtain official evidence from the Roman archives of Christ's birth at Bethlehem, they are not to look in the Register which was made by Quirinus, but to refer to that other and earlier Registration which then began to be entitled *πρώτη ἀπογραφὴ*, because it was then first succeeded by a *δευτέρα*, or Second ἀπογραφὴ.

Let it not be objected that St. Luke would then have written *ἡ πρώτη*. In Matt. x. 2 we have *πρώτος Σίμων—πῶς δὲ πρώτος*. St. Luke illustrates this manner of speaking in his Preface to the Acts i. 1, where he speaks of his Gospel as his *πρώτος λόγος*.

The other and later Registration (that of Quirinus) seems to have been known as "the *taxing*" (*ἡ ἀπογραφὴ*). It was the more celebrated of the two, because in the earlier taxing (that of the Nativity) Judæa had not been reduced to a Roman province, as it was after the deposition of Archelaus, under Quirinus, with a Procurator (or *ἐπίτροπος*) of its own, Coponius, subject to Quirinus, the Præses of Syria. (Josephus, Ant. xviii. 1, and B. J. ii. 11. Cp. Bp. Pearson On the Creed, Art. iv.)

The later or second taxing under Quirinus, is called *ἡ ἀπογραφὴ* (the taxing) by St. Luke himself (Acts v. 37). And so St. Luke shows that he knew of the existence of two ἀπογραφῆς, and how and when they were distinguished from one another—the one as "the first Registration," the second as "the Registration."

In confirmation of the above opinion it may be observed that, in the Roman provinces, Land, which could be shown to have been under cultivation for ten years, was liable to taxation. (See Ulpian, de Censibus, Jus Civile, i. p. 705.) And the ἀπογραφὴ of Cyrenius was about ten years after our Lord's birth.

Hence the land which had been registered as under cultivation at the time of the Nativity would have become taxable at the registration of Cyrenius. The registration at the time of the Nativity would then come into full operation. Those who had been then registered would be first called out to pay taxes. In this sense it might well be called *πρώτη*, *prima*, *principalis* (see on Luke vi. 1; xv. 22. Acts xvi. 12) *descriptio*. Just as a levy of soldiers, dating back from a given year, may be called a *prima conscriptio*.

Hence also we may explain that at the ἀπογραφὴ of the Nativity there was no popular outbreak, although Judæa was then nominally a Monarchy; but ten years afterwards, when it came into operation, an insurrection took place, although Judæa was then more directly subject to Rome. See on Acts v. 37.

Thus also St. Luke shows his Gentile readers, and particularly such persons as the "most excellent Theophilus"—men of patrician rank and official dignity—that the great Heathen Emperor of the World, Cæsar Augustus, was an instrument in the hands of God for accomplishing the prophecies concerning the birth-place and parentage of the Messiah, which prove that Jesus is the Christ; and he refers those Gentile readers to the public records in the Roman Capitol for evidence of the truth of his narrative in these important respects.

3. *Ἰασσοῦς* Every Roman subject was liable to capitation tax; males after fourteen, females after twelve. (See Huchko, über den Census, p. 120. Davidow's Introduction, i. pp. 206—214.)

4. Βηθλεὲμ] the House of Bread. Cp. John vi. 51. 58. (Greg. Hom. viii. in Evan. and Bede. See Matt. ii. 1.)

—οἴκου καὶ πατριάς] πατριά = φυλὴ (Hesyc.); οἶκος, a family in the tribe. He was of the tribe of Judah and house of David in it.

5. σὺν Μαριὰμ—οὓση ἐγκύω] A suggestion that she also was of the house of David. (See on Matt. i.) Even though women were

w Matt. 1. 25. εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν ⁷ καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλιεν αὐτὸν ἐν τῇ φάτῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

($\frac{8}{x}$) ⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. ⁹ Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ ^x δόξα Κυρίου περιέλαμψεν αὐτούς καὶ ἐφοβήθησαν φόβον μέγαν. ¹⁰ Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, ⁷ Μὴ φοβεῖσθε ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ ¹¹ ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἔστι Χριστὸς Κύριος, ἐν πόλει Δαυὶδ ¹² καὶ τούτο ὑμῖν τὸ σημεῖον εὐρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν φάτῃ. ¹³ Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ, αἰνούντων τὸν Θεὸν καὶ λεγόντων, ¹⁴ ^b Δόξα ἐν ὑψίστοις Θεῷ, καὶ ^c ἐπὶ γῆς εἰρήνη, ἐν ^d ἀνθρώποις εὐδοκία. ¹⁵ Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως

not obliged by the edict to go with their husbands to their cities, yet Mary in her present state might well desire the protection of Joseph; and the Evangelist seems to suggest that her pregnancy (so far from being an obstacle to it) was rather a reason for her journey, which (it must be remembered) did not exceed seventy miles. It appears also that women in Syria were subject to a capitation tax after the age of fourteen. (See *Ulpian* in Jus Civile de Censibus, i. p. 705.) And she would have had divine guidance to direct her in this important matter. It is also probable from the fact mentioned in v. 7 that Mary swathed the Infant Jesus herself, that the pains of parturition and of childbirth were mercifully alleviated to her in bringing forth into the World Him Who alone was conceived without sin. And this was the opinion of some of the Fathers. (See *Maldonat*, and *Buryon*.) "Ipsa et mater et obstetrix fuit." (*Cyprian*, *Jerome*.)

The doubts raised by *De Wette* (ad loc.) and *Strauss* (*Leben Jesu*, i. § 28) on this part of the History, proceed from a supposition that it was the duty of the Holy Spirit to record every minute particular in the Gospels, and from a want of recognition of divine suggestion and counsel regulating the actions of those who were principally concerned in the events.

⁷ πρωτότοκον] See on Matt. i. 25, and *St. Cyril* here, p. 123, who well observes that Christ is called πρωτότοκος in two senses in Holy Scripture, as Everlasting Son of God (Heb. i. 6); and, as here, as Son of Mary; and that as certainly in the former case πρωτότοκος is equivalent to μονογενῆς, or only-begotten, so it is in the latter. In both cases He is πρῶτος καὶ μόνος.

— ἐσπαργάνωσεν] Used by LXX in Ezek. xvi. 4 for ἡγῆ (*kathal*), 'fasciis involvit.' Cp. Job xxxviii. 9.

— ἐν τῇ φάτῃ] The stable of the Inn. (*Valck*) φάτῃ is used by the LXX for 'stabulum,' 'bovile;' as Latin *præsep* (*Virgil*, vii. 275), not for manger properly so called. (See *Prov.* xiv. 4. *Job* xxxix. 9. *Hab.* iii. 17. *2 Chron.* lxxii. 28, and elsewhere.) It was not necessary that He should be laid in the manger, because there was no room in the κατάλυμα.

And this is confirmed by the Angel's words in v. 12, "Ye shall find the babe lying ἐν τῇ φάτῃ."

— ἐν τῷ καταλύματι] The inn, or caravanserai, "ubi peregrinantes sarcinas de camelis vel equis solutas deponerant." Bethlehem being a small village, perhaps there was only one inn, and this would be now crowded by persons coming for the ἀπογραφή.

Concerning the grotto called the 'Cave of the Nativity,' see *St. Justin M. c.* Tryphon, cap. 78. *Origen*, i. p. 567. *Euseb.* Vit. Const. iii. 41. *St. Jerome*, Ep. 24 ad Marcell. *Suicer L. v.* φάτῃ, and the *Libri Apocryphi N. T.* pp. 17. 67. 240. 377, ed. *Thilo*, particularly the note in p. 382; and *Robinson's* Palestine, ii. 285. *Dr. Killo's* Illustrations of N. T. pp. 60 and 70—76. Cp. on Matt. ii. 1.

It is remarkable that this word, κατάλυμα, is used in two other places of the N. T. (*Mark* xiv. 14. *Luke* xxii. 11), and there designates the Guest-chamber, Upper Room, ἀνώγειον, or ὑπερώϊον (cf. *Mark* xiv. 15. *Luke* xxii. 12), where Our Lord ate the Paschal Supper with His Disciples.

It is probable that the κατάλυμα at Bethlehem was the Upper Story of the Caravanserai; and that in that upper story the Guests were lodged; while the horses and camels were stabled in the φάτῃ below.

This is a very usual arrangement of Khans in Palestine and the East. Cp. *Dr. Dorr's* Notes of Travel in the East, pp. 202 and 238.

If this was so,—there was something very significant in this humiliation of Our Blessed Lord at His Nativity.

The application of the Prophecies *Isa.* i. 3, *Habak.* iii. 2, to our Lord as lying in the φάτῃ "inter bovem et asinum," however strained and inadmissible, is yet an ancient witness to the fact of our Lord's birth in the stable; as is also the record in the Apocryphal Book *Historia de Infantia*, &c., ed. *Thilo*, pp. 381—384, where see an interesting note by the learned Editor.

⁸ ποιμένες ἦσαν—τῆς νυκτὸς] By night; hence it has been inferred that our Lord was not born in the month of December. See the *Gemara Nedar* 63 concerning the seventeenth day of the month

of November: "Pluvia prima descendit; tunc armenta redibant domum; nec pastores in tuguriis amplius habitabant in agris." *Clement Alexand.* (*Strom.* i. p. 340) relates that in his age (the third Century) some regarded the twentieth of May, others the twentieth of April, as the birthday of Christ. The twenty-fifth of December was observed as such first in the west in the fourth century. *Leo Mag.* *Serm.* xxi. c. 6. *Chrys.* v. p. 511, *Orat.* 62. *Sulp. Sever.* *Hist. Sacr.* ii. 27. *Bp. Pearson's* Minor Works, ed. Churton, ii. 153, "Christ's birth not mistimed." Cp. *Lardner's* Works, i. pp. 370. 372, who places the day of the birth in the autumn about Oct. 1. *Greenwell* fixes on April 5, A. U. 750. On the year of the Nativity, see on Matt. ii. 20.

It may be here observed that after the most elaborate researches of learned men, great uncertainty still prevails (cp. *Clinton*, F. H. iii. pp. 256—260), and probably will always prevail, with regard to the following points:

The year of our Lord's Birth.

The time of year of His Birth.

The duration of His Ministry.

Perhaps the Holy Spirit may have concealed these things from the wise and prudent, in order to teach them humility; to remind them at the very outset of the Gospel that their knowledge is very limited; that their powers of discovering even historical truths are feeble; and to make them more meek and docile with regard to supernatural truth and doctrinal revelations; and to inspire us with more gratitude for that degree of light and knowledge which it has pleased Him to impart to the world, concerning what most concerns us to know in order to our everlasting salvation,—viz. the actions, and teaching, and sufferings of Christ; and to remind us that He has been pleased to omit many other particulars which we might desire to know, and which perhaps might have removed some seeming difficulties in the Gospel History which are designed to try our faith.

On the uncertainty with regard to places in the Gospel History, see on i. 39. *Matt.* v. 1.

— ἐν τῇ γῶρᾳ] Near the tower Ader, where Jacob fed his flock. (*Jerome*, in *Epitaph.* Paul.)

⁹ Κυρίου] i. e. *Jehovah*; for (as *Mintert* observes in v.) the "LXX ussissimè usi sunt hæc voce Κύριος (α κύρω, sum) pro nomine Dei essentiali ac propriissimo ἡγῆ (*Jehovah*), quod ab ἡγῆ (*suu*)." And it is remarkable that *St. Luke* uses this word Κύριος in this sense three times here, cp. *vs.* 9. 15, in order to prepare us for its true sense as connected with Christ in v. 11 (cp. ii. 26); in a word, to show that Jesus, the *Messiah*, is no less than *Jehovah*.

¹¹ Χριστὸς Κύριος] See note on v. 9.

The angels of heaven bring the glad tidings—not to the scribes and Pharisees at Jerusalem—but they announce to shepherds keeping their flock by night the birth of the Chief Shepherd—the Good Shepherd—who would lay down His life for His sheep (*Chrys.*, *Bede*); and while they behold our salvation (by which our nature is exalted above theirs), they rejoice that their number is completed. *Greg.* 28. *Moral.* sup. *Job*, 58.

¹³ αἰνούντων τὸν Θεόν] If we would do God's will on earth as the Angels do in heaven, we must praise Him when He exalts others above ourselves, as the Heavenly Host praised Him when Human Nature was exalted above that of Angels, by its union with the Divine Nature in Christ. (*Heb.* ii. 16.) On this text see *Meda*, *Disc.* xxiv. pp. 89—96. And on the Historic Reality of Angelic appearances in the Gospel Dispensation, see *Dr. Mill's* Dissertation, ii. 54—72, in reply to *Strauss*.

¹⁴ εἰρήνη, ἐν ἀνθρώποις εὐδοκία] Some few MSS. read εὐδοκία. Peace is here proclaimed to men of εὐδοκία (*Origen*, who however reads εὐδοκία, c. *Celsum*, i. p. 46. *Meda*, p. 93); for there is no peace to the wicked. (*Bede*.) *Valck* interprets it 'homines beneplaciti,'—i. e. in whom God is well pleased.

¹⁵ οἱ ἄνθρωποι οἱ ποιμένες] Emphatically, the Angels returned into heaven, having made this glorious revelation, displaying the exaltation of man's nature above their own to men, and, among

Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.

¹⁶ Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρουσιν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτῃ.

¹⁷ Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

¹⁸ Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

¹⁹ Ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

²⁰ Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνούντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

²¹ Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΣ, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

²² Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ,

²³ καθὼς γέγραπται ἐν νόμῳ Κυρίου, Ὅτι πᾶν ἄρσεν διανοοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται.

²⁴ καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζεύγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.

²⁵ Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ. Καὶ Πνεῦμα ἦν ἅγιον ἐπ' αὐτὸν,

²⁶ καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῆν τὸν Χριστὸν Κυρίου.

²⁷ Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν, καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,

²⁸ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε, ²⁹ Νῦν ἀπολύεις τὸν δούλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ,

³⁰ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ³¹ ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, ³² ὡς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.

³³ Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

³⁴ Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα

men, to *ἐλεηθεῖν*. What condescension on God's part! what love on the part of Angels to men!

— *δῆ*] = *σοφία*; 'δὴ *εὐρὸ* est impellens.' (Valck.)
²¹ *ἡμέραι ὀκτώ*] Why was circumcision appointed to be on the eighth day? For a type of Jesus our Saviour, who rose from the dead on the eighth day, and has called us by a new name, and has given to us the Circumcision of the Spirit, by which we mortify the old Adam, and put on the new man. (Cyril¹, *Bede*, Col. ii. 11.)
 For a Homily on the Circumcision, see *S. Amphiloct.* p. 10.

— *τοῦ περιτεμεῖν*] for the circumcising. See ii. 24. 27.
 — *καὶ ἐκλήθη*] Cp. vii. 12, *ὡς ἠγγισαί—καὶ*. Acts x. 17, *ὡς διηπόρει Πέτρος—καὶ ἰδοὺ*.
 — *Ἰησοῦ*] See on Matt. i. 21.

²² *αἱ ἡμέραι*] Levit. v. 11; xii. 2—8.
 The rich presented a lamb. Her offering proves her to have been poor, and that the Presentation was in all probability *before* the visit of the Magi, who offered *gold*. And this is the order of events in the Apocryphal Books of the N. T. See pp. 70, 80, 388, ed. *Thilo*, and note above on Matt. ii. 11. See also the excellent remarks of *Eusebius* (Quæst. ad Marin.), lately published by *Mai* from the Syriac; Patr. Bibl. iv. p. 279, 280; and cp. *ibid.* p. 253, where Eusebius shows good reason for supposing that Joseph and Mary returned to *Nazareth* soon after the Presentation, and thence came back to *Bethlehem*, where the Wise Men visited them then, *not* in the *stable*, but in a *house*.

There is something in the birds themselves—the doves—characteristic of the love, purity, and meekness of Christ. (Cp. Cyril, Hom. xi. in Rom., and *Bede*.)

²³ *καθὼς γέγραπται ἐν νόμῳ*] A proof that they are in error (i. e. the Marcionites) who say that the God of the New Testament is at variance with the God of the Old, and that the Gospel is contrary to the Law. (*Origen*.) This is one of the passages which induced Marcion, in epitomizing St. Luke, to reject the first two chapters of this Gospel.

²⁵ *ἐν Ἱερουσαλὴμ*] The form *Ἱερουσαλὴμ* in an oblique case with a preposition seems to be peculiar to the style of St. Luke and St. Paul; perhaps it was used by them to guard their Greek readers against the erroneous supposition that it was connected with the Greek words *ἱερόν* and *Σόλυμα*, and to remind them of its Hebrew

origin, signifying the Vision of Peace (properly "they shall see peace"). For Homilies on the *ὑπαπαντή*, or *Fest of the Presentation* in the Temple, see *Amphiloct.*, p. 23, *Methodius*, p. 396, and *St. Cyril*, p. 133, *Mai*.

— *Συμεὼν*] or *Σιμαῖον*. Hebr. *שמעון* (*Shimeon*), *audians*. Gen. xxix. 33.

Some suppose that Symeon was father of Gamaliel (Acts v. 34), and son of Hillel. The Rabbis say, "the birth of Jesus of Nazareth was in the days of *R. Simeon*, son of Hillel;" see *Rosenm.*

— *δίκαιος καὶ εὐλαβής*] i. e. legally reverent and spiritually devout; see i. 6. 75.

²⁸ *εἰδέξατο αὐτὸ εἰς τὰς ἀγκάλας*] The aged and righteous Symeon—the good old man of the Law—receives in his arms the child Jesus presented in the Temple, and signifies his desire to depart, and thus represents to us the Law (*Bede*), now worn out with age, ready to embrace the Gospel, and so to depart in peace. (Heb. viii. 13.)

With this simple recital (see 27—39) compare the ornate account of the Presentation in the Apocryphal Evangelium Infantium, ed. *Thilo*, p. 71. It may be observed once for all, that these Apocryphal Books are of great value and interest, as confirming the substance of the Gospels, especially of St. Luke, and also as showing, by contrast, what the Evangelical narrative would, in all probability, *have been*, if it had been left to human annalists, unassisted by the Spirit of God.

³⁰ *τὸ σωτήριον*] Something more than *τὴν σωτηρίαν*: it is used frequently by the LXX for *ἡσυχία* (*quiet*), and *ἡσυχία* (*quietness*), and even for the Divine Name of Jehovah Himself. Isa. xxxviii. 11, *οὐκ ἔτι μὴ ἴδω τὸ σωτήριον τοῦ Θεοῦ, οὐκ ἔτι μὴ ἴδω τὸ σωτήριον τοῦ Ἰσραὴλ ἐπὶ γῆς*, where the original has twice *שׁוּ*, i. e. *Jehovah*. Cp. Luke iii. 4.

³² *ὡς εἰς ἀποκάλυψιν ἐθνῶν*] Observe, that the illumination of the Gentiles is mentioned *before* the glory of Israel; for when the fulness of the Gentiles shall have come in, then all Israel shall be saved. Rom. xi. 26. (*Bede*.)

³⁴ *εἶπε πρὸς Μαριάμ*] Not to *Joseph*. It seems he was directed by the Spirit to address *her* as *the* parent of Jesus, and as hereafter to be present at His death, which Joseph was not.

e Gen. 37. 11.
 1 Sam. 21. 12.
 ch. 1. 66.
 & ver. 51.

f Gen. 17. 12.
 Lev. 12. 3.
 ch. 1. 31.
 Matt. 1. 21.
 John 7. 22.

g Lev. 12. 2.
 et seqq.
 h Exod. 13. 2.
 & 22. 29. & 34. 19.
 Numb. 3. 13.
 & 8. 16, 17.
 i Lev. 12. 6, 8.

k Isa. 40. 1—4.
 & 49. 13. & 51. 3.
 & 52. 7—10.
 & 61. 1—3.

l Matt. 4. 1.
 m Gen. 46. 30.
 Phil. 1. 23.
 n Ps. 98. 2.
 isa. 52. 10.
 ch. 3. 6.
 o Isa. 42. 6.
 & 49. 6.
 Acts 13. 47.
 & 28. 28.
 ch. 1. 68.
 p Isa. 8. 14.
 & 28. 16.
 Matt. 21. 44.
 Rom. 9. 32, 33.
 1 Pet. 2. 8.
 1 Cor. 1. 23, 24.
 2 Cor. 2. 16.
 Acts 28. 22.
 Heb. 12. 3.

q Ps. 42. 10.
John 19. 25.

r 1 Sam. 1. 22.
Acts 26. 7.
1 Tim. 5. 5.
s Mark 15. 43.
ver. 25.

t ch. 1. 80.
ver. 52.
Isa. 11. 2, 3.

u Deut. 16. 1.
Exod. 23. 15, 17.
s 34. 23.
Lev. 23. 5.

v Matt. 7. 23.
Mark 1. 22.
ch. 4. 23, 32.
John 7. 15, 46.

αὐτοῦ, Ἰδοῦ, οὗτος κεῖται εἰς πτώσῳ καὶ ἀνάστασῳ πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον³⁵ καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

³⁶ Καὶ ἦν Ἄννα προφῆτις θυγάτηρ Φανουὴλ ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς·³⁷ καὶ αὕτη χήρα ὡς ἑτῶν ὄγδοηκονταεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν³⁸ καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.

³⁹ Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν Ναζαρέτ.⁴⁰ Τὸ δὲ παιδίον ἠῤῥαξε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα.⁴² Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς,⁴³ καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ.⁴⁴ Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ τοῖς γνωστοῖς·⁴⁵ καὶ μὴ εὐρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ ζητοῦντες αὐτόν.⁴⁶ Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. ($\frac{4}{\pi}$)⁴⁷ Ἐξίσταντο δὲ πάντες

— οὗτος κεῖται] To those who reject Him He will be a *stumbling-stone* and *rock of offence* (Isa. liii. 4. Rom. ix. 32, 33. 1 Pet. ii. 7, 8); to others who believe in Him and obey Him He will be the *foundation-stone of Zion elect, precious*. (Isa. xxviii. 16. 1 Pet. ii. 6.) He will grind the former to powder (Dan. ii. 34, 35. Matt. xxi. 44. Luke xx. 18); the latter will build safely upon Him as the chief Stone of the corner. (Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.) He is appointed to try men's hearts and tempers, whether they will humbly and carefully examine the truth, and receive it with joy, and bring forth its fruits in their lives; and according to the result of this moral probation, He will be for their weal or woe. (2 Cor. ii. 16. John iii. 19.) As *Greg. Nyssen* says (Hom. de occ. Dom.), the *fall* will be to those who are scandalized by the lowliness of His humanity; the *rising* will be to those who acknowledge the truth of God's promises in Him, and adore the glory of His Divinity.

³⁵ ῥομφαία] The word used by the LXX for Hebr. צרר (chered), which has the sense of *exhausting* (particularly by loss of blood), so as to make desolate, as in Ps. xxii. 20. Zech. xiii. 7. It is therefore applied here prophetically to the Crucifixion of Christ (*Origen, Theophyl., Bede, St. Aug.* Ep. ad Paulin. 59), by which His blood was shed, and which also pierced *her* heart, and drained it of its life-blood, and made her childless. As *St. Cyril* observes (p. 136), the word ῥομφαία here is aptly illustrated by its use in the LXX Version of Zechariah, speaking of Christ's death (xiii. 7),—*ῥομφαία ἐξεγέρθητι ἐπὶ τὸν ποιμένα μου*.

— ὅπως ἂν ἀποκαλυφθῶσιν] For then, i. e. specially in Christ's sufferings, it was shown what the temper and thoughts of men were. (Cp. *August.* Ep. 59.) Judas despairs, Peter repents, Joseph of Arimathea becomes courageous, Nicodemus comes by *day*, the centurion confesses, one thief blasphemes, the other prays; men faint, and women become strong. So it is also with the sufferings of Christ's mystical Body, the Church; they show what men are. These words of Simeon,—see also vv. 31, 32, compared with those of Zechariah (i. 77—79),—prove that there were then persons among the Jews who had been enabled by the light of the Holy Ghost in the ancient prophecies, to understand the *spiritual* nature of Christ's kingdom, and that He was to *suffer* as well as to conquer, and to triumph by suffering.

³⁶ Ἄννα προφῆτις θυγάτηρ Φανουὴλ] Ἄννα, from root פנה (chan-pal), *gratious* *fruit*; Φανουὴλ, from root פנה (panal), *vision*, and נה (EH), *Deus*; two names very significant of the *grace* then given to men in the *Vision of God*; and it is added, that she was ἐκ φυλῆς Ἀσὴρ. Ἀσὴρ is from root פנה (ashar), *beautify*; and *blessed* is the tribe of them who so receive *grace*, that they may enjoy the *Vision of God*.

St. Ambrose says well: "Christ received a witness at His birth, not only from prophets and shepherds, but also from aged and holy men and women. Every age, and both sexes, and the marvels of events, confirm our faith. A Virgin brings forth, the barren becomes a mother, the dumb speaks, Elizabeth prophesies, the wise men adore, the babe leaps in the womb, the widow praises God; Symeon prophesied; she who was wedded prophesied; she who was a Virgin prophesied; and now a widow prophesies, that all states of life might be there."

The mention of *Aser* shows how carefully genealogies were kept by the Jews; for *Aser* was one of the ten tribes which never returned. (2 Kings xvii. 6.) How secret and silent is this fulfilment of the prophecies of Christ's coming to His Temple! The world knew nothing of it. An aged man and woman see and declare it. So it may be with other prophecies yet to be fulfilled. (Cp. *Burton*.)

³⁷ οὐκ ἀφίστατο] i. e. was never absent at the appointed hours of sacrifice and prayer. See this use of πάντοτε and διαπαντός Luke xxiv. 28. John xviii. 20; and see Dan. viii. 11. Heb. xiii. 15. Cp. *Dr. Barrow's* Sermon on "Praying without ceasing," ix. 1, pp. 164—169.

³⁸ αὐτῇ ἰψα. She too, *herself*, with her own unassisted strength, aged woman as she was; so that old age was blessed in a woman as well as in a man,—in Anna as well as in Symeon; both were made strong by the Holy Ghost.

³⁹ Ναζαρέτ] *St. Luke* has omitted what he knew to have been *already explained* by *St. Matthew*, that our Lord was carried into Egypt for fear of Herod, and at Herod's death (Matt. ii. 22, 23) came to settle at Nazareth; *Bede*, who thus answers by anticipation the objection that *St. Luke's* account is at variance with *St. Matthew's*; it is *supplementary* to it. *St. Matthew* states the reason why they did not settle in *Judaea*, but went to *Galilee*; and *St. Luke* explains why they chose *Nazareth*. Cp. on Matt. ii. 22.

⁴⁰ πληρούμενον σοφίας] In proportion as He grew in bodily strength and stature, His Divinity showed its own wisdom (*Cyril*); but see on v. 52.

⁴¹ κατ' ἔτος] See Exod. xxiii. 17. Levit. xxiii. 38. Num. xxix. 39. Deut. xii. 18; xiv. 26; xvi. 1—16. This was obligatory only on man. "Feminae non lege tenebantur ad iter illud Hierosolymitanum suscipiendum, sed propria religione semel anno sacros coetus Hierosolymis invisebant; apparebat ergo exinde singularis Mariae pietas, quae semel quotannis Hierosolymam proficisceretur, ad sacra ibi cum marito facienda; sicuti Hanna Elcanæ uxor. 1 Sam. i. 7." (*Kislin*.)

⁴² καὶ ὅτε ἰγένετο ἑτῶν δώδεκα] "Fuisse Judaeorum illis temporibus consuetudinem pueros, qui duodecimum ætatis annum attigissent, ad dies festos concelebrandos Hierosolymam deducendi, haud sine probabilitatis specie demonstrarunt ad h. l. *Lightfootus* et *Wetstenius*, qui idem docuerunt, puerum duodecim annorum, ideo vocatum esse ΠΥΡΡΩΝ ἢ *filium legis*, et ΠΥΡΩΝ ἢ *filium pascepsis*, h. e. ad quem lex divina, præcepta divina pertinerent, qui iis esset instituentus." (*Kislin*.)

St. Augustine (de Consens. Evang. ii. 10) considers the question How could they go every year to Jerusalem under Archelaus? (cp. Matt. ii. 22), and observes that they might easily escape notice in such a multitude as flocked to the Passover. Besides, doubtless they acted under the Divine direction, and would be divinely protected in obedience to the Law.

Perhaps also this refers to the time after the relegation of Archelaus.

⁴³ ἐν τῷ ἱερῷ] In one of the rooms of the Temple. Catechising is connected with the House of God.

— ἀκούοντα καὶ ἐπερωτῶντα] Not *teaching*, but *hearing*. (*Origen*.) "Non docens, sed interrogans" (*Greg.* 3. Pastor. 39),—i. e. submitting to be *catechised*, according to the order and usage of the Jewish Church; and so teaching children by hearing men, and showing the

οὐ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. ($\frac{5}{2}$)⁴⁸ Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. ⁴⁹ * Καὶ * ch. 9. 4, 8, 17. εἶπε πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρὸς μου δεῖ εἶναί με; ⁵⁰ * Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. ⁵¹ Καὶ * ch. 9. 45. & 18. 34. κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ καὶ ἦν ὑποτασσόμενος αὐτοῖς.

¹ Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ * Dan. 7. 28. αὐτῆς. ⁵² * Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ * 1 Sam. 2. 26. ch. 1. 80. & 2. 40. ἀνθρώποις.

III. ($\frac{6}{III}$) ¹ Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, ² * ἐπ' ἀρχ- * John 11. 49, 51. & 18. 13, 34. Acts 4. 6.

great importance and duty of catechising in the Christian Church. Our Lord now being *ἰδὼν δόξα*, was, according to Jewish language, "a child of the Law," or "of the precept" (see on v. 42).—I. e. was a Hebrew catechumen. Cp. Rom. ii. 18; ii. 20, and the authorities in the notes to *Hooker*, V. xviii. Dean *Comber's* Companion to the Temple, iii. pp. 438—443. St. Luke had already referred to a similar usage in the Christian Church, by applying the word *κατηχήθη* to Theophilus, i. 8.

⁴⁸ ὁ πατήρ σου] This expression, recorded here by the Holy Ghost as used by the Blessed Virgin concerning Joseph, shows that St. Matthew (i. 16) in tracing our Lord's Genealogy through Joseph, did what was authorized, not only by human jurisprudence, but by the Holy Spirit Himself, who sanctions this human law by using the term *ὁ γονεὺς αὐτοῦ*, v. 41. Cp. on Matt. i. 1, 2.

St. Gregory points here to Christ as an example of docility to children: "Ille, Puer doceri interrogando voluit, Qui per Divinitatis potentiam verbum scientiæ ipsi suis doctoribus ministravit."

⁴⁹ ἐν τοῖς τοῦ Πατρὸς μου] i. e. *πράγμασι*, 'business.' (*Valck.*) Cp. Matt. xxii. 21. John iv. 34; xviii. 37. 1 Cor. xv. 5. 1 Tim. iv. 15.

But the other interpretation, 'in My Father's house,' is very ancient, and has much to recommend. See *Grotius* and *Thilo*, Libr. Apoc. N. T. p. 129. 158, and *Lobeck* ad Phrynich. p. 100, for the phrase. Besides, it seems better to follow our Lord's question, 'How is it that ye sought Me? How came ye to be at a loss where to find Me? Did ye not know that I should be here?' He might have been about His Father's business, elsewhere than in the Temple. Cp. *Meyer*.

Christ says ὁ Πατήρ μου, but teaches us to say Πατήρ ἡμῶν;—showing that God is His Father in a way in which He is not ours. And He often avails Himself of His relation to His earthly Mother, for the purpose of bringing out more clearly His Divine Filiation (see John ii. 4, and note; cp. Matt. x. 37)—His Eternal Generation—from His heavenly Father. He blames her not (*says Bede*) for seeing her Son, but raises their eyes to Him Whose Eternal Son He is.

⁵¹ αὐτοῖς] The only acts recorded of Christ's childhood are acts of obedience,—

To God His heavenly Father; and also

To ὁ γονεὺς,—showing what the special duty of childhood and youth is; and teaching what the true order of obedience is,—viz. that the *foundation of obedience to man* is to be laid in obedience to God (cp. *St. Aug.* Sermon. li. 19); and a lesson made more cogent by the particular circumstances of our Lord's relationship to Joseph, which was not one of natural, but of *positive* filiation; and therefore teaching the duty of obedience to Parents, Natural, Civil, and Ecclesiastical. Jesus the Son of God is subject to Joseph as well as Mary. "Therefore," says *Origen*, "let us be subject to all in authority over us." "Si Jesus Filius Mariæ subjicitur Josepho, ego non subjicior Episcopo, qui mihi à Deo ordinatus est pater? Non subjicior Presbytero, qui mihi Domini dignatione prepositus est?" And (*adds Origen*) "Videtur unusquisque quòd sæpe melioribus prepositus sit inferior, quod cum intellexerit dignitate sublimior, non elevabitur superbiâ ex eo quòd major est, sed sciet ita sibi meliorem esse subiectum quomodo et Jesus subiectus fuit Josepho."

The first Adam was formed a *τέλειος ἀνήρ*, in the full ripeness of manhood. But the second Adam went through infancy, childhood, youth, to manhood, that He might *satisfy every age* (see *St. Iren.* ii. 39. *St. Hippolyt.* Philos. p. 333), and be an Example to every age.

This is the last time we hear of Joseph. He was doubtless dead before the Crucifixion (John xix. 26. Acts i. 14), and probably before the commencement of our Lord's ministry. (Cp. Matt. xii. 46. 49. Luke viii. 20. John ii. 1—12.)

⁵² προέκοπτε σοφία] He cleared away the obstructions in His way, as a pioneer clearing away timber, &c., to make roads.

On this text see *Athanas.* (c. Arian. iii. 51, sqq. pp. 475—480), who says that in proportion as the Divinity revealed itself in Him more clearly, so much the more did He increase in favour with men. St. Luke does not say that wisdom (which is perfect in the Logos) increased in Him, but that *Jesus* (the name He received as man) increased in wisdom. The Logos did not increase, nor was Wisdom

Flesh, but Flesh became the Body of Wisdom. It is not said that the *Logos* increased, but that *Jesus* increased in wisdom,—the Word made Flesh increased. (*Cyril.*)

Many of the Fathers (e. g. *Athanas.* adv. Arian., *St. Ambrose.* *Cyril.* *Epiphanius* in Ancor.) interpret *προέκοπτε* as signifying only progressive manifestation.

But this explanation of the passage did not satisfy later Theologians. See *Maldonat.* here, who observes, "De humana sapientiâ omnis est questio;" and *Br. Pearson* (Art. iii. p. 256), who says, "He whose knowledge did improve together with His years, must have a subject proper for it, which was no other than a human soul. This was the seat of His finite understanding and directed will, distinct from the will of His Father, and consequently of His Divine Nature; as appeareth by that known submission,—'Not My will, but Thine be done.' (Luke xxii. 42.) This was the subject of those affections and passions which so manifestly appeared in Him. 'My soul is exceeding sorrowful, even unto death.' (Matt. xxvi. 38.) This was it which on the cross, before the departure from the body, He commended to the Father. (Luke xxiii. 46.) And as His death was the separation of this soul from His body, so the life of Christ, as man, did consist in the conjunction and vital union of that soul with the body."

Observe also, St. Paul says of Christ (Heb. v. 8),—*ἐμαθεν ἀφ' ὧν ἐπαθεν*, attributing increase in learning to *experience* in *suffering*. Hence the Apollinarian heresy is confuted, which denies that our Lord had a human soul; and also the Eutychian or Monophysite heresy, which confounds the two natures of Christ into one. See Matt. xxvi. 38 and 41. *Hooker*, v. lii. and liii. *Br. Pearson* on the Creed, Art. iii. p. 256; Art. iv. p. 293; Art. v. p. 358; and Art. iii. p. 258, ed. Oxford (1820).

CH. III. 1. ἐν ἔτει] On the birth-year of Christ, see on Matt. ii. 20, and above, ii. 8; and *Patr. de Evang.* ii. pp. 416—419.

On these verses (1—11) see *Greg. M.* Homil. in Ev. i. 20, p. 1516.

—Ποντίου Πιλάτου] See Matt. xxvii. 2 and *Patr. de Evang.* ii. pp. 420—424.

—Ἡρώδου] i. e. Antipas. See Matt. xiv. 1.

For a learned dissertation on these τετραρχίαι, see *Patr. de Evang.* ii. pp. 424—439.

—Λυσανίου] Nothing is known of this Lysanias from any other source. Abilene was governed by a Prince of that name, who was slain about 34 B.C. Augustus afterwards (B.C. 23) took possession of the country and distributed it among different parties. (*Joseph.* Ant. xv. 10.) Agrippa I. received it afterwards as a gift from Claudius. (*Joseph.* Ant. xix. 5.) Probably the Lysanias of whom St. Luke here speaks was a descendant of the elder Lysanias, and was placed in this tetrarchy by Augustus, and made feudatory to Rome. (Cp. *Patr. de Evang.* ii. pp. 433—439.) That St. Luke's accuracy should be questioned here (as it is by *De Wette*, ad loc., and *Strauss*, *Leben J.* p. 375), when there is no evidence to be brought against it, is a remarkable proof of the inordinate love of doubting with which some of the enemies of the Gospel are possessed; and shows how little value is to be attached to their doubts.

² ἐπ' ἀρχιερίως Ἄννας καὶ Καϊάφα] In the time of Annas the High Priest (i. e. in his high priesthood), and in the time of Caiaphas. *Elz.* has ἀρχιερίων, plural. But the singular ἀρχιερίως is found in the most ancient MSS. and appears to be the true reading.

It is alleged by some (e. g. *Meyer*, p. 259) that there is an historical error here, because *Caiaphas* was the High Priest at this time.

But doubtless St. Luke's assertion is a deliberate one; and it is repeated by him Acts iv. 6, where we find Ἄνναν τὸν ἀρχιερίως, καὶ Καϊάφην.

The solution seems to be this. *Annas* had been forcibly removed from the High Priesthood by the heathen power of Rome; and *Caiaphas* had now been placed in that office by that power. (*Joseph.* Ant. xviii. 2.)

Annas was still alive; and was the High Priest *de jure*; while *Caiaphas* was, in the eye of the Civil Power, High Priest *de facto*.

ιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ (7) ³ καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν ⁴ ^b ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιείτε τὰς τρίβους αὐτοῦ. ⁵ Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται ⁶ καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. καὶ ^c ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. (8) ⁷ Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπὸ αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ⁸ ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ⁹ Ἦδη δὲ καὶ ἡ ἀξίη πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ¹⁰ Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσομεν; (9) ¹¹ Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. ¹² Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν, Διδάσκαλε, τί ποιήσομεν; ¹³ Ὁ δὲ εἶπε πρὸς αὐτούς, Μηδὲν πλεον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. ¹⁴ Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς, Μηδένα διασεισητε, μηδὲ συκοφαντήσητε, καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν. ¹⁵ ^d Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογοζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, (10) ¹⁶ ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ (11) ¹⁷ οὗ τὸ πτύον ἐν τῇ χειρὶ

b Matt. 3. 1, &c.
Mark 1. 2.
Isa. 40. 3.

c Exod. 14. 13.
2 Chron. 20. 17.
Isa. 52. 10.

d Matt. 3. 11. &c.
Mark 1. 7, &c.

This seems to have been the reason why Jesus, when arrested by the Ecclesiastical power of Jerusalem, was taken to *Annas first* (John xviii. 13)—and it is also recorded that *Annas* sent Him bound to Caiaphas (John xviii. 24).

There may be also an allusion to the peculiar tenure, so precarious and irregular, by which Caiaphas held the office, in the words of the Gospel, saying, that "he was high priest that *same year*" (John xi. 51; xviii. 13).

St. Luke, therefore, in a spirit of reverence for the Sacred Office, —instituted by God Himself,—of the High Priesthood, which was hereditary and *for life*, does not acknowledge that the High Priest could be *lawfully* made and unmade by the Civil Power. He still calls *Annas* the *High Priest*. And yet, since Caiaphas was *de facto* High Priest, and was commonly reputed so to be, he adds his name in the second place to that of *Annas*.

Both *Annas* and *Caiaphas* are called High Priests in the Apocryphal Books of the N. T., pp. 500. 530. 532. 605, ed. *Thilo*.

It appears (says *Patrick* here, de *Evang.* ii. p. 360) that "since *Caiaphas* was High Priest (*de facto*), *Annas* had some special dignity, which could be no other than the chiefdom or headship of the family of *Aaron*,—and for a similar cause *Zadok* is named before *Abiathar*." (2 Sam. xv. 29. 35.)

Observe also that this remarkable expression is used by St. Luke at a particular Crisis, viz. in connexion with our Lord's *Baptism*.

He, the *true High Priest*, was now to be visibly and audibly inaugurated as such by the *unction* of the *Holy Ghost* descending upon Him.

At this juncture there was, as St. Luke notes, an unhappy collision between the Civil and Ecclesiastical Power. God and *Cæsar* were at war; and it must have been a perplexing and distressing question for the faithful Israelite,—To whom is my obedience due? Who is the High Priest?

Christ came from heaven to solve this question. He put an end to all doubts on this matter by rending the Veil at His Crucifixion, when He offered Himself once for all on the Cross; and by ascending into heaven and by entering in with His Own blood into the true Holy of Holies.

Some notion of the confusion in this respect may be derived from the following historical summary: "Tam *perpetua* fuerunt ea tempora, ut ex *vicinti* sæc, qui per annos continuos sexaginta ab eversione Hierosolymorum retrò numeratos Pontificatum gesserunt, non nisi *paucis* eam dignitatem cum vitâ deposuerit, cæteris omnibus ante obitum remotis." (*Rosen.*)

Hence also the faithful Christian may derive comfort in the

worst times. When the Civil and Ecclesiastical Powers, which ought mutually to assist each other, are at variance and conflict with each other, and the devout soul is in trouble, perplexity, and hesitation how to pay allegiance to *Cæsar* without breach of loyalty to God, Christ, the true High Priest, will in His own due time intervene to terminate the struggle, by asserting and vindicating His own.

3. εἰς ἄφεσιν ἁμαρτιῶν] See on Mark i. 4.

4. φωνή] the Voice, which foreruns the appearance of the Word. (*Ambrose.*)

— ἐτοιμάσατε] The Baptist is represented as doing the work of a spiritual *κατασκευαστής* or Evangelical pioneer, levelling the hills and raising the valleys for the march of the army of the Great King and Conqueror—the Prince of Peace and the Lord of Hosts—whose way he came to prepare in the heart and life of the world.

7. γεννήματα ἐχιδνῶν] See Matt. iii. 7.

8. μὴ ἄρξησθε] for a similar use of *ἀρχομαι*, see below, xiii. 26. "Omniem excusationis etiam *conatum* præcidit." (*Beza.*)

14. στρατευόμενοι] Persons then engaged in military occupations—something more than soldiers by profession.

On the lawfulness of the profession of arms, see *Bp. Somers' Case of a Military Life*, vol. v. pp. 104—120. And for the opinions of the Ancient Fathers and practice of primitive Christians, see *Grotius* here.

— συκοφαντήσητε] "μὴ ψευδοκατηγορήσητε, ne quem falso accusetis;" a word derived from Attic law and practice (*Δικαστὴρ* Av. 1451, and *ραϊσισ*), and peculiar to St. Luke. See xix. 8.

— ὀψωνίοις] *merces*. He did not say cast away your arms, quit the camp; for He knew that soldiers are not homicides, but ministers of law—not avengers of personal injuries, but defenders of the public safety. *St. Aug.* c. *Faust.* xxii. 24, where he discusses the question concerning the lawfulness of war. "The desire of injury," he says, "the savageness of revenge, the lust of power, &c., these are sins which are justly condemned in wars, which are however sometimes undertaken by good men for the sake of punishing the violence of others, either by God's command or of some lawful authority."

16. ἔρχεται δὲ ὁ ἰσχυρότερός μου] the stronger than me—and than all. See on Matt. iii. 11. Mark i. 7, 8.

— λῦσαι τὸν ἱμάντα] To do the office of a servant. There may be also a reference to the practice described in *Ruth* iv. 8; and so, figuratively, he may mean what he says in *John* iii. 29, that he is not the Bridegroom, and would not rob Him of His own. Cf. *Gregor.* *Hom.* 7 in *Evang.* and *Ambros.*

— αὐτόν] He—and no other.

17. οὗ τὸ πτύον] Cp. Matt. iii. 12. The πτύον is the fan of

αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. ¹⁸ Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. (¹²/_{II}) ¹⁹ Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, ²⁰ προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

(¹³/_I) ²¹ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψχθῆναι τὸν οὐρανόν, ²² καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον, σωματικῶς εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ Υἱὸς μου ὁ ἀγαπητὸς, ἐν σοὶ ἠδόκησα. (¹⁴/_{III}) ²³ Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλὶ, ²⁴ τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννά, τοῦ Ἰωσήφ, ²⁵ τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοῦμ, τοῦ Ἐσλὶ, τοῦ Ναγγαί, ²⁶ τοῦ Μαᾶθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα, ²⁷ τοῦ Ἰωανᾶ, τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρι, ²⁸ τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσᾶμ, τοῦ Ἐλμωδᾶμ, τοῦ Ἡρ, ²⁹ τοῦ Ἰωσή, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ Λευὶ, ³⁰ τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωανᾶ, τοῦ Ἐλιακείμ, ³¹ τοῦ Μελεᾶ, τοῦ Μαϊνᾶν, τοῦ Ματταθᾶ, τοῦ Ναθᾶν, τοῦ Δαυὶδ, ³² τοῦ Ἰεσσαὶ, τοῦ Ὀβηδ, τοῦ Βοὺζ, τοῦ Σαλμών, τοῦ Ναασσών, ³³ τοῦ Ἀμναδᾶβ, τοῦ Ἀρᾶμ, τοῦ Ἐσρῶμ, τοῦ Φαρῆς, τοῦ Ἰούδα, ³⁴ τοῦ Ἰακώβ, τοῦ Ἰσαὰκ,

^e Matt. 3. 16, &c.
^f Mark 1. 10, &c.

^f 2 Sam. 5. 14.
^g 1 Chron. 3. 5.
^h Zech. 12. 12.
ⁱ Ruth 4. 18.
^j 1 Chron. 2. 10.
^k Gen. 11. 24—26.

future judgment by which He will winnow the Evil from the Good, who now lie mingled together on the Floor of the Church on Earth. (*Ambrose, Bede.*)

^{19.} Ὁ δὲ Ἡρώδης] Here is a remarkable instance of *antiposition*, not uncommon in St. Luke and in the other Gospels. The Evangelist having spoken of the Baptist's preaching, proceeds immediately to speak of his imprisonment, though probably some months intervened between the two. This serves the purpose of showing that John was ready to suffer for what he taught, and make his preaching more practical and cogent.

The observation of this principle of *antiposition* clears up many supposed difficulties in the Gospel. See on Matt. xx. 29.

^{21.} προσευχομένου] St. Luke alone notes this incident which calls attention to the reality of our Lord's Human Nature, as well as teaches the use of prayer for the reception of the Holy Spirit. See on v. 16.

Our Lord was baptized (says *St. Ambrose*), not to be cleansed by water, but to cleanse it for the cleansing away of sin in Baptism, and to fulfil all righteousness, i. e. to be an example of *obedience* to all the dispensations of God.

He came (as it were) to baptize Water for holy uses, and to invite men to a more joyful acceptance of that Baptism which would be instituted by Himself. He condescended in His own Body to prefigure the Church, His Mystical Body (says *Chrys.* in *Caten.*), in which they who are baptized receive the Holy Ghost. "Venit Dominus ad lavacrum," says *St. Ambrose* here, "Omnia pro te factus est. Nemo refugiat lavacrum gratiæ, quando Christus lavacrum penitentiæ non refugit. Nunc consideremus mysterium Trinitatis. Cum baptizatur Filius, Pater se adesse testatur. Adest et Spiritus Sanctus; nunquam potest à se Trinitas separari." Cp. on Matt. iii. 16, 17.

^{23.} αὐτὸς ἦν] In the pronoun αὐτὸς (which is emphatic) St. Luke seems to say: Even Jesus, the Son of God—the Divine Priest and Prophet and King—did not put Himself forward to preach before the legal age. How much less should men presume to undertake so arduous an office before they are ripe for it!

— ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος] i. e. Jesus Himself was about thirty years when He began His Ministry (*τριακοντῆτις βαπτίζεται, Greg. Nazian.* p. 714). There is a remarkable passage in *Melito* (*Roulé, R. S. i.* 121), of the second century, on the Chronology of our Lord's Life and Ministry: τὴν θείτητα αὐτοῦ ἐπιστάσασα διὰ τῶν σημείων ἐν τῇ τριετίᾳ τῇ μετὰ τὸ βάπτισμα, τὴν δὲ ἀνθρωπότητα αὐτοῦ ἐν τοῖς τριάκοντα χρόνοις (thirty years) τοῖς πρὸ τοῦ βαπτισματος.

At first ἀρχόμενος may seem abrupt when so used. But it appears to be explained by St. Luke himself Acts i. 1, referring probably to this passage, τὸν μὲν πρῶτον λόγον ἐποιήσαμεν περὶ πάντων, ὃ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιῆν τε καὶ διδάσκειν. And again Acts i. 22, Ἰησοῦ ἀρχάμενος ἀπὸ βαπτισματος Ἰωάννου.

Szaliger (ap. *Glass. Philol.* p. 351) thinks that the Greek ὡσεὶ is used here as the Hebrew *z*, not as *aporrheticón*, but *ἀληθινόν*: cp. John i. 14, δόξαν ὡς μονογενοῦς; and Daniel vii. 13.

The reason for this notice seems to be, that it might be known that our Lord did not begin His public ministry till the age prescribed for the Priests (*Numbers* iv. 3; viii. 24), and that He did begin as soon as He was of that age.

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— ὡς ἐνομίζετο] As was supposed. See Luke iv. 22. John vi. 42. And there is something more in ἐνομίζετο than this. It appears to intimate two things; first, that Jesus was not son of Joseph φύσει, or by Nature; and secondly, that He was son of Joseph νόμῳ, by Law. And therefore, although He was the promised seed of the woman, His genealogy is traced through Joseph, who was united to Mary by the Law of Marriage, which God had instituted in Paradise; and He had an hereditary claim to the rights of Joseph, as Son of David, and owed him filial obedience.

— υἱὸς Ἰωσήφ, τοῦ Ἡλ] On the genealogies of our Lord, see on Matt. i. 1—16.

St. Luke's design in inserting this Genealogy was probably as follows:—

It is remarkable that the Genealogy of our Lord is not inserted in the *beginning* of this Gospel, as is the case in St. Matthew; but at a later period, when our Lord is described as thirty years of age; and that it is inserted in connexion with His *Baptism*.

Also St. Matthew descends in his Genealogy from Abraham; St. Luke ascends to God.

There must be a design in this; how is it to be explained?

It was necessary to show that Jesus is the promised Seed of the Woman (*Gen.* iii. 15. *Gal.* iv. 4), that He is the *Second Adam*—the Father of the new race of regenerate humanity—in whom all Nations of the Earth are blessed.

Therefore St. Luke dates our Lord's Genealogy from His Baptism, because in Baptism the old Adam is buried, and the new man is raised up; and the life of Christ in us begins (see *Origen* here, and *Eusebius* in *Mai Patrum Nova Bibliotheca*, iv. pp. 271—277).

In Him, anointed by the Holy Ghost, the whole Human Race is summed up, and sanctified.

Christ, our Divine Head, is here presented to us as the Author of the new race, which He carries up, as it were, by a reverted stream of sanctification, turning back the channels of hereditary corruption of original sin, through every successive generation in an ascending series, and leading it up through Adam to God cleanses it by the divine influence and effusion of the Holy Ghost.

As has been already observed (on Matt. i. 1—16), all ancient authorities concur in the opinion that both Genealogies are traced through Joseph. This opinion derives importance from the fact (see there verse 1), that when Julian objected that there is a discrepancy between the Evangelists, the Fathers did not meet the objection by saying that Joseph was son of *El* by marriage, with Mary his daughter, as is supposed by some in modern times, and that the Genealogy in St. Luke is the Genealogy of Mary.

In addition to the authorities cited on St. Matthew, i. 1—16, the reader may consult the work of *Eusebius*, lately published by *Mai*, *Question. ad Marin.* pp. 219—226.

^{27.} τοῦ Σαλαθιήλ] See on Matt. i. 12—15. It is most probable that this is the same person as he who is mentioned by St. Matthew, i. 12, and that Zorobabel is the same person as he who is mentioned under that name by St. Matthew. It is true, that between Zorobabel in St. Luke, and Mary, are seventeen generations, and between Zorobabel in St. Matthew, and Joseph, are nine generations. But so between David and Salathiel in St. Luke are twenty generations; and only fourteen in St. Matthew. Cp. next note.

U

τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχὼρ, ³⁵ τοῦ Ξερούχ, τοῦ Ραγαῦ, τοῦ Φάλεκ, τοῦ Ἐβέρ, τοῦ Σαλά, ³⁶ τοῦ Καϊνάν, τοῦ Ἀρφαξὰδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Δάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, ¹ τοῦ Καϊνάν, ³⁸ τοῦ Ἐνώσ, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

1 Gen. 5. 6.
& 11. 10.
k Gen. 5. 3.
ch. 5. 1.
a Matt. 4. 1, &c.
Mark 1. 12, &c.

b Deut. 8. 3.

c Deut. 6. 13.

d Pa. 91. 10—12.

e Deut. 6. 16.

f John 14. 30.
Heb. 4. 15.

IV. ($\frac{15}{II}$) ¹ Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον, ($\frac{16}{V}$) ² ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθειῶν αὐτῶν ὑστερον ἐπέινασε. ³ Καὶ εἶπεν αὐτῷ ὁ Διάβολος, Εἰ Τίος εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. ⁴ Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, ὅτι οὐκ ἐπ' ἄρτου μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. ⁵ Καὶ ἀναγαγὼν αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου, ⁶ καὶ εἶπεν αὐτῷ ὁ Διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω, δίδωμι αὐτήν· ⁷ σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πᾶσα. ⁸ Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Σαταναῶ, γέγραπται· Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. ⁹ Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλήμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ Τίος εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω, ¹⁰ γέγραπται γάρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ διαφυλάξαι σε· ¹¹ καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, ¹² Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται, Ὅτι οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. ¹³ Καὶ συντελέσας πάντα πειρασμὸν ὁ Διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. ($\frac{17}{I}$) ¹⁴ Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν

36. τοῦ Καϊνάν] A difficulty, on which it would be presumptuous to do more than offer a conjecture.

This name *Cainan* does not occur in the original of Gen. xi. 12, 1 Chron. i. 2, nor in Codex Bezae here, but it is found in the LXX.

The name of *Cainan* appears to be associated with the introduction of idolatry. See *Ephraem Syrus* in Gen. xviii. *Mill* on the Genealogies, p. 149.

We have seen (Matt. i. 8) that it was the practice of the *Hebrews* to omit names from their Genealogies, for moral and judicial reasons. Accordingly we find that in *St. Matthew's* Genealogy several names are passed over in silence.

But this does not appear to be the case in *St. Luke's* Genealogy. He wrote for the *Gentiles*, and to show that in Christ *all nations* are blessed; that in Him there is pardon and grace freely offered to all; that in Him the dead in trespasses and sins are made alive; that they who had been aliens—by idolatry and vice—were made nigh to God in Christ (Gal. iii. 28. Eph. ii. 12, 13); that there is an universal Amnesty in Christ.

Perhaps there may be something significant of this gracious purpose of Universal Reconciliation and Restoration by the Gospel, in the fact, that a name *expunged* from the Hebrew Genealogies, is restored, in Christ, in that of the *Gentile* World.

On this difficult question, see *Walther*, Harmon. Biblic. ad Luc. iii. 36. *Michaelis*, de Chronol. Moysi post diluv. in Comm. Soc. Gotting. 1763. *Rus.* Harmon. Evang. i. 359. *Sprinkheim*, Dubia Evang. xxiii., who, with Beza, would expunge the word. *Routh*, R. S. ii. 372, observes, that neither Julius Africanus, early in the third century, nor Eusebius in the fourth, seem to have known this second *Cainan*. But cp. *Mill*, pp. 144. 147, note. *Lord Arthur Hervey*, on the Genealogies (pp. 168—203), has endeavoured to show that the name was first interpolated in *St. Luke*, and thence passed into copies of the LXX.

38. Ἀδάμ, τοῦ Θεοῦ] Thus the Holy Spirit, writing by *St. Luke* to the *Gentiles*, taught them what they, especially the *Greeks*, much needed to learn, that God had made of *one blood* all nations of the earth. See *Bentley's* Sermon on Acts xvii. 26. Joseph is not called the Son of Eli literally, any more than Adam was literally the Son of God. (*Aug.* de cons. Ev. ii. 3.) Perhaps, also, it may be said that the words *ὡς ἐνομιζέτο*, in v. 23, may be intended to imply that the Evangelist is giving the genealogy as commonly received (cp. *Bengel*). — τοῦ Θεοῦ] “Ex Deo per Christum sunt omnia. Omnia reducuntur per Christum ad Deum.” (*Beng.*)

And this work of retrogressive and retroactive purification is here connected with His Baptism. And thus the Holy Spirit has designed to remind us that our participation in this work of purifica-

tion is commenced at our Baptism into Christ; that our adoption into the *new Generation*, by which we are engrafted into Christ, and through Him carried up to God, is effected by Him through the “*laver of Regeneration*.” Tit. iii. 5. Cp. *St. Aug.* de Cons. Ev. ii. 4, 5.

As *St. Paul* says (Rom. v. 15), “Not as the offence (in Adam), so the free gift in Christ. For if through the offence of *the one* Adam, *the many* (that is, *all*, cp. v. 18) died, much more the Grace of God, and the Gift by the one man Jesus Christ hath abounded, or overflowed, to the many, i. e. upon *all*. As by the offence of one Judgment came upon all to condemnation, so by the righteousness of One the free gift came upon all men unto Justification.”

CH. IV. 1—13. Ἰησοῦς δέ] See Matt. iv. 1—11.

2. ἡμέρας τεσσαράκοντα] It is said by some (e. g. *Bengel*) that this is a “*locutio prægna*,” indicating that He was led into the Wilderness for forty days (cp. Rev. xx. 2), where, *after they were over* (cp. Matt. iv. 3), He was tempted.

But the words of the two Evangelists taken together, seem rather to imply that He was tempted at intervals during the forty Days (cp. Mark i. 13), and that at the *close* of them the Tempter assailed our Lord with the greatest violence.

And this appears to be typical of what is to be looked for in the History of the Church. She is tempted during the whole period of her sojourn (represented by Forty Days, see on Matt. iv. 2, and foot note) in the wilderness of this world; but Satan reserves the fiercest trial for the last. (Rev. xii. 12.)

4. γέγραπται] It is written: repeated v. 8, cp. v. 12. Christ is “full of the Holy Ghost,” v. 1, and yet His Rule of Faith and Practice is Holy Scripture;—a fact which may be commended to the consideration of some (Quakers, Methodists, and others) who appear to suppose that inward illumination (or what is fancied to be such) may be a substitute for the written Word.

5. εἰδείξεν αὐτῷ] The *last* Temptation in *St. Matthew* (iv. 8), but mentioned here in the *second* place by *St. Luke*.

But observe, *St. Luke* does not say *τότε* or *πάλιν*, as *St. Matthew* does (iv. 5, 8), and therefore there is no discrepancy, but *St. Luke* places the temptations in an order of his own; perhaps with a reference to the temptation of the first Adam, and to the special allotments of the *Gentile* World.

— τῆς οἰκουμένης] *St. Matthew* here (iv. 8) has τοῦ κόσμου.

— ἐν στιγμῇ χρόνου] “In momento enim pretereunt.” (*Ambrose*.)

9. Ἱερουσαλήμ] *St. Matthew* here (iv. 5) has τὴν ἁγίαν πόλιν.

13. ἄχρι καιροῦ] “usque ad opportunum tempus” (*Beng.*), such as the Agony.

Γαλιλαίαν καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. ¹⁵ Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων. ⁽¹⁵⁾ ¹⁶ Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, ^h κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. ¹⁷ Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον εὗρε τὸν τόπον οὗ ἦν γεγραμμένος, ¹⁸ ⁱ Πνεῦμα Κυρίου ἐπ' ἐμέ· οὐ εἶνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῦσαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει· ¹⁹ ^j κη- ρύξαι ἐνιαυτὸν Κυρίου δεκτόν. ²⁰ Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. ²¹ Ἦρξατο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. ⁽¹⁹⁾ ²² ^k Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; ⁽²⁰⁾ ²³ ^l Καὶ εἶπε πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. ⁽²¹⁾ ²⁴ ^m Εἶπε δέ, Ἀμὴν λέγω ὑμῖν, οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ⁽²²⁾ ²⁵ ⁿ Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεφθα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. ²⁷ ^o Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος. ²⁸ Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. ²⁹ Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις

15. αὐτός] "Ipse; non modò per famam." (Beng.)

16. ἐν τῇ ἡμέρᾳ τῶν σαββάτων] On the Synagogue Worship on the Sabbath, see Joseph. de B. Jud. vii. 3. *Vitruviae* de Synagoga, Franecq. 1696. *Prülaux*, Connexion, i. 416—430, ad A.D. 444. *Jahn*, Arch. S. 344. 397.

The following is from *Kuis*: "ἀνέστη ἀναγνῶναι, ad prælegendum è libris sacris scripturæ. Erat enim more receptum, ut prælectio codicis sacri stantibus lectore et populo fieret. Non autem Moisi tantum, sed etiam prophetarum libri diebus sabbati in synagoga prælegi solebant, vid. Act. xiii. 14, 15; xv. 21. Quinque Moisi libri sic distributi erant, ut diebus sabbati spatium unius anni integri legentur; ex libris verò prophetarum lectioni librorum Moisi adjunderetur sectio aliqua, quæ cum Moisi loco prælectio affinitatem habere videretur. Definiri nequit, utrum Jesus præscriptam ex Iesaiæ oraculis pericopam, an aliam quampiam prælegerit, sed posterius probabilius est; ὑπηρέτης enim, ut h. l. legitur, non revolutum volumen offerrebat Jesu, sed Jesus ipso revolvebat Iesaiæ volumen sibi porrectum, et lectio à Jesu pro arbitrio instituta efficere videtur, ut auditoribus, oculis et animis in Jesum intentis, eò diligentius dicenda auscultarent; neque omnino, ut ad h. l. *Michaëlis* monuit, certò constitui potest, jam illo tempore præscriptas pericopas è libris prophetarum fuisse prælectas. Qui aliquà doctrinà pollere viderentur, cujuscunque essent conditionis, ab Archisynagogo excitabantur et rogabantur, ut locum scripturæ prælegerent."

17. ἐπεδόθη] perhaps was given in addition, after the Lesson from the *Lov*. Our Lord appears to have done two things: first, ἀνέστη ἀναγνῶναι, i. e. to read the lesson of the day, see preceding note; secondly, to have chosen a particular passage (ἀντίον τόπου) in the prophecies of Isaiah, and to have expounded it, with additions from other places of the same Prophet; e. g. Isa. lxi. 1, 2, with illustrations from xlii. 7, and to have shown the application of these prophecies to Himself. See *Surenhus*, pp. 339—345.

— ἀναπτύξας] having unrolled the ἡρῆρ (*megillat*), or volume.

It appears that Isaiah formed a separate roll.

18. ἔχρισέ με] anointed Me—made Me the Messiah, the Anointed One—the Christ. Christ was anointed at the Incarnation by the operation of the Holy Ghost, and was publicly anointed and inaugurated as the Messiah by the descent of the Holy Ghost at His Baptism. See on Matt. iii. 16. Therefore this lesson and exposition were specially appropriate now.

"Per πτωχοῖς, Hebr. עניים, intelliguntur ap. Iesaiam miser, quo sensu vocabulum sæpius legitur, ut Ies. iii. 14; lviii. 7." (*Kuis*.)

19. ἐνιαυτὸν] typified by the Jubilee, Lev. xxv. 9; and the word

ἐνιαυτὸς, like the Hebrew תָּשָׁן (*shannan*), of Isa. lxiii. 4, indicates, in a larger sense, a longer period—here the Gospel dispensation. On the erroneous notion hence derived by some (see *Clem. Alex. Strom.* i. p. 147, and *Origen* de princ. iv. 5), that our Lord taught only for one year or little more; see the authorities in *Gieseler*, Ch. Hist. chap. i. note 10. *Winer*, Lex. i. p. 568. *Routh*, R. S. i. 121. 146; iv. 364, and above, on iii. 23, where it will be seen that *Melito* affirmed that our Lord's ministry lasted three years; so also *St. Hippolytus*, in Dan. § 4. So *Euseb.* H. E. i. 10. *Theodoret*, in Dan. ix. *St. Hieron.* in Dan. ix.

24. δεκτός] 'acceptable,' not 'accepted.' On δεκτόν see on Acts x. 35.

25. ἔτη τρία καὶ μῆνας ἕξ] It is said by some (e. g. *Meyer*, p. 275) that this is at variance with the date in 1 Kings xviii. 1, "the third year." But it does not appear that the third year there is dated from the beginning of the famine. The original says, "There were many days; and in the third year—probably after those many days—the word of the Lord came to Elijah." Why otherwise should the "many days" be mentioned? The period of three years and a half (half of seven, the sacred number) = 42 months, or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine (cp. James v. 17), and of the duration of the desolation of the Temple under Antiochus. *Lightfoot*, i. p. 620. *Harm.* N. T. Rev. xi. *Joseph.* B. J. i. 1. *Lovel* on Dan. xii. 7. *Prideaux* ad A.D. 168, 165. See Rev. xi. 2, 3; xii. 6. 14; xiii. 5.

26, 27. Ἡλίας—Ἐλισσαίου] The Prophets Elijah and Elisha were types of Christ; and in their special dealings with the widow of Sarepta and Naaman the Syrian, they foreshadowed His relation, not only to Capernaum in contrast with Nazareth, but also to the Gentile world in comparison with the Jews. (*Theoph. Euzym.*)

29. ὄφρυος] *Modern Nazareth* is not on a hill, as the ancient city was. Cp. *Roscoe* in *Rosenm.* here, and *Robinson*, Palest. iii. 183—200, who says, "the houses stand in the lower part of the slope of the western hill, which rises steep and high above them." Its inhabitants were guilty of rejecting the Son of God, Who vouchsafed to dwell among them, and of endeavouring to cast Him down from "the brow of a hill on which their city was built." In the present site of Nazareth may we not see an emblem of the degradation and doom of those who reject and would cast down Christ? Cp. the curse pronounced by Him on Capernaum (Matt. xi. 23), of which the name is lost, and the site is now a subject of controversy. See *Tregelles*, in *Journal of Classical and Sacred Philology*, No. viii. pp. 152—154, who places it on the east of Jordan. Cp. on Matt. iv. 13. Luke iv. 29, U 2

p John 8. 59.
& 10. 39.

q Mark 1. 21, &c.

αὐτῶν ὠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν. ³⁰ ῥ αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο. (²⁸/_{viii}) ³¹ ῥ Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. (²⁴/_{ii}) ³² Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. (²⁵/_{viii}) ³³ Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, ³⁴ λέγων, ῥ Ἐὰ τί ἡμῶν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἰδᾶ σε τίς εἶ ὁ Ἅγιος τοῦ Θεοῦ. ³⁵ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ. Καὶ ῥῦψαν αὐτόν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάβαν αὐτόν. ³⁶ Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, Τίς ὁ λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται. ³⁷ Καὶ ἐξεπορεύετο ἤχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

r Matt. 8. 14, &c.
Mark 1. 29, &c.

(²⁶/_{ii}) ³⁸ ῥ Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησεν αὐτόν περὶ αὐτῆς. ³⁹ Καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. ⁴⁰ Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς ἐθεράπευσεν αὐτούς. (²⁷/_{viii}) ⁴¹ ῥ Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κράζοντα καὶ λέγοντα, ῥ Ὅτι σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾗδεισαν τὸν Χριστὸν αὐτὸν εἶναι. (²⁸/_{viii}) ⁴² Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ⁴³ Ὁ δὲ εἶπε πρὸς αὐτούς, ῥ Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. ⁴⁴ Καὶ ἦν κηρῦσσω ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

a Mark 4. 1.

b Matt. 4. 18—22.
Mark 1. 16—20.

V. (²⁹/_x) ¹ ῥ Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ. ² ῥ καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα. ³ ῥ Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτόν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους, (³⁰/_{ix}) ⁴ ῥ Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, ῥ Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. ⁵ Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, ῥ Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες

³⁰. διελθὼν διὰ μέσου] He allowed them to take Him to the top of the hill—and then escaped. Thus He proved that His death was voluntary,—“Quandò vult capitur, quandò vult occiditur,”—and we may add, “Quandò nolunt inimici, elabitur, et quandò nolunt, occiditur.” (See Matt. xxvi. 5.)

³¹. Καφαρναοὺμ πόλιν τ. Γ.] A mode of speech showing that St. Luke wrote for persons unacquainted with Palestine.

Marcion began his edition of St. Luke's Gospel at this verse (see Libr. Apocr. N. T. p. 403), and inserted the words ὁ Θεὸς κατήλθεν εἰς Καφαρναοὺμ,—a testimony from him to Christ's Divinity, and also that the earlier chapters of *St. Luke* (omitted by *Marcion*) prove the *Humanity*.

³³. δαιμονίου] Both St. Mark and St. Luke, writing for Gentiles, add the epithet ἀκαθάρτου τοῦ δαιμονίου, which *St. Matthew*, writing to Jews (for whom it was not necessary), never does. See *Τουσιασ* on the Gospels, p. 185.

— καὶ ἀνέκραξε] See Mark i. 24—28.

³⁴. ὁ Ἅγιος] “He uses the Article,” says *Athanas.* in *Caten.*, “distinguishing Christ from all others; for He is the Holy One, by communion with Whom all who are holy are called holy.”

³⁵. φιμώθησι] “φιμῶς, i. q. κημῶς, capus (cp. *Rouik*, R. S. iv. 44, 71), capistri genus (a muzzle) quo caballi superbi coerceri solent (Valk ex *Isid.*), hinc φιμῶν ὀστραρε.” See on Matt. xxii. 12. Mark i. 25; iv. 39.

CH. V. 1—11. ἰγένετο δι' αὐτῷ] Cp. Matt. iv. 18—22. Mark i. 16—20. Some Expositors suppose that these two latter describe a different action from that in St. Luke; but see *Hammond*, *Lightfoot*, and *Sprague*, *Dubia Evang.* p. 357, and *Treac* on the Miracles, p. 125.

Spanheim's observation here, p. 334, is very judicious, and of general application: “Nihil frequentius quam quaedam *praetermitti* ab his (i. e. by some of the four Evangelists), *suppleri* ab aliis, ob fines saepe dictos, ne vel Scriptores sacri ex compacto scripturae viderentur, vel Lectores uni ex illis, reliquis spreto, haerent.”

². εἶδε δύο πλοῖα] Our Lord evangelizes men by means of their worldly occupations. The Shepherds at Bethlehem, when tending their flocks; the Magi looking at the stars; Matthew at the seat of custom; Simon and Andrew, James and John at their nets, are called to Christ. (Cp. *Theoph.* here.) He thus teaches us not to be indolent, and to sanctify our labours by His presence.

— ἀπέπλυναν] Observe *ἀπὸ* and the aorist, marking by one act of washing that the fishing was over. They washed them off,—cleansed them from weeds, &c.—and hung them up to dry, till they should be wanted again on the following night. Where human work ends, divine begins.

⁴. ἐπανάγαγε] Remark the two prepositions: “Launch forth from shore *back again* to the deep now in the *day*, where during the whole night (the best time for fishing) thou hast caught nothing.”

⁵. ἐπιστάτα] Used by St. Luke six times (v. 5; viii. 24. 45; ix. 33. 49; xvii. 13) for the Hebrew *Paḥḥi*, which is used by all the other Evangelists, but never used by St. Luke. See preliminary note.

— δι' ὅλης τῆς νυκτός] i. e. during the most favourable time, and during the whole of it. How then can we expect a draught now?

In a figurative sense the words may be applied to the labours of the Church of God during the night of heathen darkness, before the coming of Christ. See *Theoph.*, and cp. *St. Augustine* here: “Ego, Domine, scio quia nos est quandò non imperas—in Verbo Tuo laxabo retia.”

οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. ⁶ Καὶ τοῦτο ποιήσαντες συνέκλεισαν πλήθος ἰχθύων πολὺ διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν, ⁷ καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ⁽⁸¹⁾ ⁸ Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, *Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε. ⁹ Θάμβος γὰρ περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἢ συνέλαβον ¹⁰ ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κωωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς, Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζυγῶν. ⁽⁸²⁾ ¹¹ *Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.

⁽⁸³⁾ ¹² ^b Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. ¹³ Καὶ ἐκείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. ¹⁴ Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶ εἰπεῖν ἄλλα ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. ⁽⁸⁴⁾ ¹⁵ Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν ⁽⁸⁵⁾ ¹⁶ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

⁽⁸⁶⁾ ¹⁷ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐλληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. ⁽⁸⁷⁾ ¹⁸ ⁱ Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι ἐνώπιον αὐτοῦ· ¹⁹ καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. ²⁰ Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ²¹ Καὶ ἤρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός; ²² Ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

6. διερρήγνυτο] Was on the point of breaking; "in eo erat ut rumpetur." (Cf. *Valck.*)

This draught of fishes was not only a Miracle, but (like other of our Lord's Miracles) it was a prophetic parable in action. It foreshadowed the success that would now attend the labours of the Apostolic Fishers of Men, in drawing the Net of the Gospel through the Sea of the World, and enclosing the wandering shoals of Heathen Nations within it, so that they might be caught—not for death—but for life eternal (ἰζωηρημίνοι),—and though the Net was full, yet it should not be broken.

7. κατένευσαν τ. μετόχοις] An incident noticed by the Holy Spirit, probably as a suggestion to Pastors and Churches,—that when they themselves do not suffice for the Evangelical and Missionary work to which they are appointed, they should invite *other* Pastors and Churches (as *μίτοχοι, coadjutors*) to help them in the labour of Apostolic Fishing. All are *μίτοχοι* under One Κύριος, Christ.

They *beckoned* because of the distance,—or, it may be, in awe,—not venturing to shout aloud in the presence of Christ. Cp. *ev.* 8 and 9, *θάμβος περιέσχεν πάντας*. Compare this miraculous draught with that in John xxi. 6—11, *after* the Resurrection, and see notes there, and *Βυρρον* here; and consider them not only as *miracles*, but *προφητείας*, with regard to the Fishers of Men, the Ships of the Churches, the Net of the Gospel, the Sea of the World, and the Shore of Eternity.

18. πλήρης λέπρας] A Hellenistic paraphrase of St. Matthew's (viii. 2), and St. Mark's (i. 40) *λεπρός*. On this use of *πλήρης* as applied to diseases, see *Πλάκεν* ad *Timæum v. ἀνάπλωσε*, p. 30. On the circumstances of the miracle generally, see *Matt.* viii. 2—4.

18. θέλω, καθαρίσθητι. Καὶ εὐθέως] "Nihil medium est inter opus Dei et præceptum, quia præceptum est opus." *St. Ambros.*, who adds, "*Volō dicit, propter Phōtissimū; imperat propter Arrium; tangit*

d 2 Sam. 6. 9.
1 Kings 17. 18.

e Exod. 20. 19.
Judg. 13. 22.

f 1 Sam. 6. 20.

Isa. 6. 5.

John 21. 6, 7.

f Jer. 16. 16.

Ezek. 47. 9.

Matt. 4. 19.

Mark 1. 17.

& 13. 49.

g Matt. 4. 20.

& 19. 27.

Mark 10. 28.

ch. 18. 23.

h Matt. 8. 2, &c.

Mark 1. 40 &c.

i Matt. 9. 3—8.

Mark 2. 3—12.

propter *Masichæum*;" and thus by a single act He confutes heresies which were yet unborn. And further: "*Lex tangi leprosus prohibet. sed, qui Dominus Legis est, Legem facit; tetigit ergo, ut probaret quia subjectus non erat Legi—et ut lepra tactu fugaretur quæ solebat contaminare tangentem.*" (*Ambros.*) And yet our Lord sent the Leper to the Priest; because, though as *God* He had just showed Himself *above* the Law; yet as *Man* He came to *fulfil* the Law.

16. προσευχόμενος] This notice of our Lord's *praying* is peculiar to St. Luke. A similar instance is seen in his narrative of our Lord's Baptism, iii. 21, and of the Transfiguration, ix. 28, 29. The *Jesus* had frequent exhortations to *Prayer* in their Scriptures and Religious Services. The *Gentiles*, for whom St. Luke's Gospel was specially designed, needed instruction in the duty and benefits of *Prayer*. Accordingly, this subject occupies a prominent place in his Gospel. It is eminently the Gospel of *Prayer*; see vi. 12; ix. 18, 28; xi. 1; xviii. 1; xxii. 41, 46. On our Lord's prayer in His agony, and in His earnest charge to His disciples, and our Lord's prayer for His murderers, xxiii. 34, and His dying prayer, xxiii. 46, cp. *Τουτοσος* on the Gospels, p. 191.

19. ποίας] rightly edited, instead of *διὰ ποίας*; *ποίας* marks place. *Kühner*, Gr. Gr. ii. 177. *Escayl.* Ag. 1054. *ἰστίας μεσομ-φάλου ἰστηκε*. *Soph.* Elect. 900. Hence the adverbs of place, *οὐ, ποῦ, ἀλλαχοῦ, οὐδαμοῦ*. They did not find an *εἰσόδος* (*εἰσόδος*), much less a *τραπὴ*, a *διόδος*. Cp. *ἰκάνη*, xix. 4.

— *δῶμα*] *roof*, or *flat house-top*; used in this sense for the *Hebr.* *ῥ (Gog)* by the LXX. *Jos.* ii. 6, 8, and *passim*, cp. *Luke* xii. 3; xvii. 31. *Acts* x. 9.

— *διὰ τῶν κεράμων*] See *Mark* ii. 4.

21—22. καὶ ἤρξαντο] See on *Matt.* v. 3—8.

21. τίς—βλασφημίας] An iambic verse; see c. 39. Cp. *Winer*, p. 564.

²³ τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφένονται σοὶ αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγειραι καὶ περιπάτει; ²⁴ ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε, καὶ ἄρας τὸ κλινιδίον σου πορεύου εἰς τὸν οἶκόν σου. ²⁵ Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν. ²⁶ Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες, Ὅτι εἶδομεν παράδοξα σήμερον.

† Matt. 9. 9, &c.
Mark 2. 13, &c.

(³⁰/_{II}) ²⁷ Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὴν καθήμενον ἐπὶ τῷ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι. ²⁸ Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. (³⁰/_{II}) ²⁹ Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευὴς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολλὸς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. ³⁰ Καὶ ἐγόγγυζον οἱ Γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; (⁴⁰/_{II}) ³¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς, Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ³² Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς, εἰς μετάνοιαν. ³³ Οἱ δὲ εἶπον πρὸς αὐτόν, Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; ³⁴ Ὁ δὲ εἶπε πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νηστεύειν; ³⁵ Ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. ³⁶ Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. ³⁷ Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται. ³⁸ ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφοτέροι συντηροῦνται. ³⁹ Καὶ οὐδεὶς πῖον παλαιὸν εὐθέως θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

† Matt. 12. 1, &c.
Mark 2. 23, &c.

VI. (⁴¹/_{II}) ¹ Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχνας, καὶ ἦσθιον ψώχοντες ταῖς χερσί. ² Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; ³ Καὶ ἀποκριθεὶς πρὸς αὐτούς εἶπεν

²⁷. Λευὴν] See Matt. ix. 9.

^{28—29}. καὶ ἐποίησε] See Mark ii. 15—22.

³⁰. αὐτῶν] of the Capernaïtes.

— τῶν τ.] The article τῶν has been restored from A, B, D, L, and other MSS.

³⁵. Ἐλεύσονται δὲ ἡμέραι καί] καὶ is emphatic; imō. The days will come, even, when the Bridegroom shall have been taken away from them.

³⁹. πῖον παλαιόν] a pure iambic. Cp. v. 21. We have seen (Matt. vi. 9. 34; vii. 2. 3; xiii. 52) that our Lord condescended to adopt parables, proverbs, and prayers current among the *Hebrews*. Perhaps He here adopted in substance, a proverb current among the *Heathens*, of which St. Luke has given the Greek form. Even in Heaven Christ deigns to use a Gentile Proverb, see on Acts xxvi. 14. Compare St. Paul's quotations from heathen writers (Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12). See also 2 Pet. ii. 22, and what is said of Moses, Acts vii. 22.

Our blessed Lord and His Apostles may have designed to remind us by this adoption of Truth, wherever found, that of all Truth, in every age and country, He is the Author. Cp. John i. 9, and see *Hooker*. E. P. II. i. and II. iv. and III. viii. 9.

"There is no kind of knowledge whereby any part of Truth is seen, but we justly account it precious . . . to detract from the dignity thereof were to injure even God Himself, Who, being that Light which none can approach unto, hath sent out these lights whereof we are capable, even so many sparkles resembling the bright fountain from which they rise."

CH. VI. 1. ἐν σαββάτῳ δευτεροπρώτῳ] "In Sabbato secundoprimum." This particular Sabbath is specified by St. Luke alone. The ancient Expositors differ much in their opinions as to what this Sabbath was. See a Summary of them in *à Lapide*, who thinks that it was the Pentecostal Sabbath; and so *Maldonat.* in Matt.

xii. 1. And this is a probable opinion. It supposes that there were certain principal Sabbaths, *πρῶτα σάββατα*; that the Paschal Sabbath (i. e. the Sabbath next after the 14th of Nisan) was the *πρωτὸ-πρωτον* (see John xix. 31), and that the Pentecostal was the *δευτερό-πρωτον*. And this opinion is confirmed by *Valckenauer*, and it seems most consistent with the rules of grammatical Analogy, to interpret *δευτερόπρωτον* *second-first*, intimating that there were *other* first or *chief* sabbaths. The word *πρωτος* often signifies *principal*; see on iii. 2; xv. 22; xix. 47. Acts xiii. 50. And so *δευτεροδικάτη*, the *second-tenth*, in *Jerome*, on Ezek. xlv.

This was not only a sabbath, but a *chief* sabbath; and so the inferences from our Lord's teaching here are stronger than if it had been only an ordinary sabbath. There may be also something significant in the fact, that the Law concerning the Sabbath which our Lord now explains, was given at this Pentecostal season by Himself the Lord of the Sabbath. Exod. xix. 1—3.

Another opinion, generally adopted, is that this *σάββατον δευτεροπρωτον* was the first Sabbath after the second day of unleavened bread. See *Scoliger*, de emend. temp. p. 557. *Cassiodorus*, Exc. Bar. p. 272. *Lightfoot* on Matt. xii. 1. *Jahn*, Arch. S. 347.

The second day of the Paschal week was distinguished by the waving of the first ripe sheaf of barley by the Priest before the Lord, to consecrate the harvest. See Levit. xxiii. 10—12 (where Sabbath is the first day of unleavened bread, or 15th of Nisan. See *Àisworth* on Levit. l. c.). 1 Cor. xv. 20. Rom. xi. 16. And the Sabbath here mentioned by St. Luke was, according to this opinion, the first Sabbath after that second day, i. e. the first Sabbath after the 16th of Nisan.

If this be so, then the corn which the disciples ate was *barley* (the wheat not being then ripe), an incidental proof of their hunger; and therefore the particular Sabbath may have been mentioned here.

On the circumstances of the incident generally, see on Matt. xii. 1—7, and Mark ii. 23—28.

ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ⁴ ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; ⁵ Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

(⁴³/_{II}) ^{6 b} Ἐγένετο δὲ, καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. ⁷ Παρητηροῦντο δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὗρωσι κατηγορίαν αὐτοῦ. ⁸ Αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἐγειρε καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. ⁹ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτήσω ὑμᾶς τι ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι; ¹⁰ Καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ, Ἐκτεινον τὴν χεῖρά σου ὃ δὲ ἐποίησεν καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη. ¹¹ Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

(⁴³/_{II}) ^{12 c} Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύ- ^c Mark 3. 13, &c.
ξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. (⁴⁴/_{II}) ^{13 d} Καὶ ὅτε ^d Matt. 10. 1—4.
ἔγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν ^{Mark 3. 13—19.}
δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε. ¹⁴ Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, ¹⁵ Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, ¹⁶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης. (⁴⁵/_I) ^{17 e} Καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινῷ. ^e Matt. 4. 25.
^{Mark 3. 7.}

3. ὅποτε] The only place where this word occurs in New Test. (*Meyer*.)

6. ἰγίνετο] On the incidents here (vv. 6—12), see on Matt. xii. 9—14, and cp. Mark iii. 1—6.

9. ἀπολέσαι.] Some MSS. have ἀποκτεῖναι, but ἀπολείσαι (which is also found in many of the best MSS) is the proper opposite to σώσαι.

12. προσεύξασθαι.] See on v. 16.

— ἐν τῇ προσευχῇ τοῦ Θεοῦ.] Some have supposed that our Lord spent the night in a *prædicatio*, or oratory. See *Hammond* and *Mede*, Works, p. 67, Bk. I. Disc. xviii. But the article prefixed to προσευχῆ, and the adjunct τοῦ Θεοῦ, seem to forbid this supposition. The Genitive is *genitivus objecti*, as ἀγάπη Θεοῦ, 1 John ii. 5. πιστις Ἰησοῦ, Gal. iii. 22. ἐνέργεια ἀνθρώπου, Acts iv. 9. ἰξουσία πνευμάτων, Matt. x. 1. Cp. *Winer*, Gr. Gr. p. 212. Christ spends the night in prayer before He chooses His Apostles and preaches His Sermon on the Mount. He thus instructs us by His example not to commence any important undertaking, especially in spiritual matters (Ordination, Preaching, &c.), without Prayer. “Orat Dominus, non ut pro se obsecret, sed ut pro me impetret. Obedientiæ Magister ad præcepta virtutis Sui nos informat exemplo” (*Ambrose*, and see *Cyril* here, p. 188, *Mis*). “Aperuit os suum (see St. Matthew v. 2). Aperit os tuum, sed prius, ut aperiat, *implora*.”

13. ἀποστόλους ὠνόμασε.] See on Matt. x. 2. Ἀπόστολος is more than a messenger, it is also a representative of the sender, see *Καῖν*. “Ἀποστόλους, *legatos et voluntatis suæ interpretes*, Hebr. דַּנְיָאֵל, vid. *Schoedigenius* ad h. l. Ita γηθή de nuntio, *vices militantis generalis* legitur 1 Regg. xiv. 6, ubi οἱ ὁ. habent ἀπόστολος, quo eodem vocabulo Aquila expressit Hebr. nomen נָזַר Isa. xviii. 2, quod Alexandrini vertere solent *πρίσβυς*.”

15. Ματθαῖον.] *Eusebius* (*Theophan*. p. 323, ed. *Lee*) remarks on St. Luke's reverence here shown for his brother Evangelist the Apostle St. Matthew, in not calling him a publican, and in placing him before St. Thomas; and on St. Matthew's humility in recording his former profession, and putting himself after St. Thomas. (Matt. x. 3). An evidence of the genuineness of St. Matthew's Gospel.

— Ζηλωτὴν] the same as Hebr. *Καναίτην*, see on Matt. x. 4.

17. ἐπὶ τόπου πεδινῷ] i. e. on a level place on the ὄρος. See further on, Matt. v. 1. The use of a genitive rather than a dative after ἐπὶ, may be intended to mark that the place itself was elevated. Cp. Luke iv. 29; xxii. 30. Acts xx. 9. Such a place is called by the LXX ὄρος πεδινόν, Isa. xiii. 2, an exact description of our Lord's position here. It is remarkable that Isaiah's words are, in the LXX, ἐπ' ὄρους πεδινῷ ἔρατε σημεῖον. Assuredly our Lord did lift up the standard, when He preached His Sermon on the Mount.

The occasion on which the Discourse here given by St. Luke was delivered, appears to be the same as that described in St. Matthew when the *Sermon on the Mount* was preached;

For, St. Mark (iii. 13—19) relates that our Lord went up to a *Mountain*, and there called the Twelve;

And, after the delivery of the ‘*Sermon on the Mount*,’ our Lord is described by St. Matthew (viii. 5—13) as going into Capernaum, and healing the Centurion's servant. So St. Luke, vii. 1—10.

St. Matthew says (vii. 28, 29), that when Jesus had ended these sayings, the people (οἱ ὄχλοι) were astonished at His doctrine (cp. viii. 1); and St. Luke says (vi. 17), the company of His disciples were there, and a great multitude of people which came to hear Him (ὄχλοι μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ . . . καὶ πᾶς ὁ ὄχλος, κ.τ.λ.); and (vii. 1) when He had ended all these sayings, in the audience of the people (eis τὰς ἀκοὰς τοῦ λαοῦ).

The Discourses in Matthew (v. vi. and vii.) and Luke (vi. 20—49) closely resemble each other; and the points of difference, consisting mainly of omissions on one side or the other, may be easily accounted for, as follows:

St. Matthew was writing specially for *Hebrew* readers, and therefore he records all the portions of our Lord's Discourse in which the Teaching of the *Levitical Law*, or the practice of its *Jewish Expositors*, is explained, enlarged, or corrected by the Gospel (see Matt. v. 17—38). These passages—less applicable to the Gentile world—are not repeated by St. Luke. So again in St. Matthew's report, our Lord corrects the Jewish notions on Prayer and Almsgiving (vi. 1—34), which, probably for a like reason, is not reiterated by St. Luke.

The residue of the Sermon on the Mount (Matt. vii.) being of a general character, applicable alike to Jews and Gentiles, is repeated with some additions (Luke vi. 38—40) by St. Luke here (vi. 31. 37—49), or elsewhere (Luke xi. 9—13, comp. with Matt. vii. 7—11, and Luke xiii. 24, comp. with Matt. vii. 13), with the exception of the caution against false teachers in sheep's clothing (Matt. vii. 15).

There is a remarkable difference in the form of the introduction of the two narratives of the Sermon on the Mount;

In St. Matthew it has the form of a judicial promulgation of Law; in St. Luke it is a Hortatory Address to the World. In St. Matthew it is a Code; in St. Luke, a Homily.

In St. Matthew the language is, “Blessed are the poor, for theirs is the kingdom of heaven” (v. 3); in St. Luke, “Blessed be ye poor, for yours is the kingdom of God” (vi. 20: cp. Matt. v. 1—10, with Luke vi. 21—26).

So also in the conclusion of the Sermon;

In St. Matthew it is, “Not every one that saith unto Me, Lord, Lord” (vii. 21). In St. Luke, “Why call ye Me Lord, Lord” (vi. 46). In St. Matthew, “Whosoever heareth these sayings of Mine, and doeth them, I will liken him” (vii. 24). In St. Luke, “I will show you to whom he is like” (vi. 47).

It is probable that the Holy Spirit in thus presenting the same

καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος· οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·¹⁸ καὶ οἱ ὀχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων καὶ ἐθεραπεύοντο.¹⁹ Καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι αὐτοῦ ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.

f Matt. 14. 36.
Mark 5. 30.

g Matt. 5. 2, &c.

h Isa. 65. 13.
& 66. 10. & 61. 3.
Matt. 5. 4.
i Matt. 5. 11.
1 Pet. 2. 19.
& 3. 14. & 4. 14.
John 16. 2.
j Matt. 5. 12.
Acts 5. 41.
& 7. 51.

k Amos 6. 1, 8.
Eccles. 31. 8.
James 5. 1.
Matt. 6. 2, 5.
ch. 16. 25.
l Isa. 65. 13.
James 4. 9. & 5. 1.
m John 15. 19.
1 John 4. 5.
n Exod. 23. 4.
Prov. 25. 21.
Matt. 5. 44.
Rom. 12. 14, 20.
1 Cor. 4. 12.
o ch. 23. 34.
Acts 7. 60.
p Matt. 5. 39.
1 Cor. 6. 7.
q Deut. 15. 7.
Matt. 5. 42.
r Matt. 7. 12.
Tob. 4. 16.
s Matt. 5. 46.

t Matt. 5. 48.
Deut. 15. 8.

u Matt. 5. 44, 45.
Ps. 37. 26.
ch. v. 30.

v Matt. 5. 48.
w Matt. 7. 1.
Rom. 2. 1.
1 Cor. 4. 5.
x Prov. 10. 22.
& 19. 17.
Matt. 7. 2.
Mark 4. 24.
James 2. 13.

substantial truth in two various forms, designed to remind the world by St. Matthew, that the same God Who had spoken as a Lawgiver and Judge to his forefathers in Mount Sinai now speaks in the Gospel in the same character, and with the same authority and majesty, to all; and that He intends to show by St. Luke, that He condescends to address the Gentile World in the persuasive terms of an Ethical Teacher, and to show the way to attain "the Chief Good," both in time and eternity.

It is observable that the History of the Discourse, as given in both Evangelists, is prefaced and followed by a narrative of *Miracles*, which were then worked by Him, and are here recorded by the Holy Spirit (we may reasonably suppose), in order to give greater force and solemnity to His *Preaching*, and to gain reader assent and obedience to it. See further on Matt. vii. 29.

18. ἀπό] restored, for ὑπό, from the best MSS. It is observable here that these persons *resorted* to Christ for relief; and this agrees better with ἀπό than with ὑπό; for those who were *under* the dominion of the Evil One, would rather have fled from Him; whereas these persons were driven *from* Satan to take refuge in Christ.

On the use of ἀπό after a part. pass., see *Winer*, G. G. p. 332.

19. δύναμις παρ' αὐτοῦ ἐξήρχετο] For He was πηγὴ δυνάμεων, the Fountain of Miracles (*Theophyl.*): the Apostles were only ὄχτοι, or channels.

20, 21. μακάριοι] See on Matt. v. 1—10. After He had chosen His disciples, He *ῥημιζοῖ αὐτοὺς διὰ τῶν μακαρισμῶν καὶ διὰ τῆς διδασκαλίας.* (*Theoph.*) St. Ambrose says, "Quatuor tantum beatitudines sanctus Lucas Dominicus posuit, octo vero sanctus *Matthews*; in his octo illæ quatuor sunt, et in istis quatuor illæ octo." St. Ambrose

($\frac{66}{v}$)²⁰ Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε, Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

($\frac{67}{v}$)²¹ Μακάριοι οἱ πεινῶντες νῦν ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν ὅτι γελάσετε. ($\frac{68}{v}$)²² Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, ($\frac{69}{v}$) καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρῶν, ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου. ²³ Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

($\frac{50}{x}$)²⁴ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. ($\frac{51}{x}$)²⁵ Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε. ²⁶ Οὐαὶ, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

($\frac{52}{v}$)²⁷ Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιείτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. ($\frac{53}{v}$)²⁹ Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα

πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. ³⁰ Παντὶ δὲ τῷ αἰτοῦντί σε δίδον καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. ($\frac{54}{v}$)³¹ Καὶ, καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. ($\frac{55}{v}$)³² Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

³³ Καὶ ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. ³⁴ Καὶ ἐὰν δανείζετε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα. ³⁵ Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολλὸς, καὶ ἔσσεσθε υἱοὶ Ἰησοῦ. ὅτι αὐτὸς χρηστός ἐστὼ ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. ³⁶ Γίνεσθε ὡς οἰκτίρμονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστὶ. ($\frac{56}{II}$)³⁷ Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε. ³⁸ Δίδοτε, καὶ δοθήσεται

therefore thought that this Sermon in St. Luke was the Sermon on the Mount. See note on v. 17 here, and so *St. Cyril*, pp. 192, 193.

22. ἀφορίσωσιν] 'Excommunicate you for My sake.' See *John xvi. 2*. Hence ἀφορισμὸς became the ecclesiastical word for 'excommunicate.' See *Swicer*, *Thea. i. p. 600*. *Bingham*, *xvi. ii. 6*; *xvii. 1*. Here is a prophecy that some would be excommunicated unjustly; and here is comfort for those who suffer under that ban; e. g. for those who are cut off from communion with a Church which imposes, as terms of communion, Articles of belief not found in Scripture, and unknown to the Primitive Church.

23. χάρις] Restored from the best MSS. for χαίρειτε.

27, 28. ἀγαπάτε] See on Matt. v. 44. The connexion is,—"Ye will be persecuted; but your persecutions are trials of your love. Overcome evil with good. Love your enemies, and your persecutions will be occasions to you of glory."

29, 30. τῷ τύπτοντί σε] See on Matt. v. 39, 40, and *John xviii. 23*.

— χιτῶνα] See on Matt. v. 40.

30. παντὶ δὲ τῷ αἰτοῦντί] See on Matt. v. 42.

35. πλὴν ἀγαπᾶτε] This corrective word πλὴν seems to remind the reader that *this* report of the Sermon on the Mount is not a *full* report, and to refer him for its complement to the words of our Lord in *St. Matthew*, v. 43. St. Luke writes with a knowledge of St. Matthew's Gospel, and supposes that his reader will look to it; or rather, we may say the One Spirit Who inspired all the Evangelists intends us to regard all the Gospels as interwoven with each other, and forming one harmonious whole.

— δανείζετε] See on Matt. v. 42, and *Prov. xix. 17*, "He that hath pity on the poor, *lendeth* (*δανείζει*, LXX.) to the Lord;" and see *Ecclus. xxix. 2*.

ὑμῶν μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

(⁵⁷/_v)³⁹ Ἐἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν ; ^γ Isa 42. 19. ^δ Matt. 15. 14. οὐχὶ ἀμφοτέρω εἰς βόθυνον πεσοῦνται ; (⁵⁸/_{iii})⁴⁰ Ὁὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. ^ε Matt. 10. 24. ^ζ Job 13. 16. ^η & 15. 20. (⁵⁹/_v)⁴¹ Ἔτι δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς ; ^α Matt. 7. 3. ^β Prov. 18. 17. ^γ Rom. 2. 1, 21. ^δ 42^b Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων ; Ἐποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. (⁶⁰/_v)⁴³ Οὐ γὰρ ἔστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. (⁶¹/_v)⁴⁴ Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βᾶτου τρυγῶσι σταφυλήν. (⁶²/_v)⁴⁵ Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρὸν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

(⁶³/_{iii})⁴⁶ Ἔτι δὲ με καλεῖτε Κύριε Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω ; (⁶⁴/_v)⁴⁷ Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἔστιν ὁμοῖος ^α Matt. 12. 34, 35. ^β 48^h ὁμοῖός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσέβηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευθῆσαι αὐτήν, τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν. ^γ 49 Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοῖός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἧ προσέβηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.

VII. (⁶⁵/_{iii})¹ Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. ^α Matt. 8. 5, &c. ^β 2 Ἐκατοντάρχον· δέ τινος δούλος κακῶς ἔχων ἡμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ^γ 3 Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθῶν διασώσῃ τὸν δούλον αὐτοῦ. ^δ 4 Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες, Ὅτι ἀξίός ἐστιν ᾧ παρέξει τοῦτο· ^ε 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. ^σ 6 Ὁ δὲ

38. δώσουσιν] impersonaliter: "Hebraei verba activa numero plurali posita pro passivis accipiunt. Vid. Luc. xii. 48, αὐτήσουσι." Cp. Job vii. 3; xviii. 18. Luke xii. 20. John xv. 6. Rev. xvi. 15. Vorss. de Hebr. p. 577.

— κόλπον] To be understood by reference to the loose raiment worn in the East. It corresponds exactly to the Hebr. קֶמֶר (kemer), which is used for the bosom or lap, and the fold of the garment upon it. Ps. xxxv. 13; lxxiv. 11; lxxix. 12.

39, 40. μήτι δύναται τυφλὸς—ὁ διδάσκαλος αὐτοῦ] A warning against the sin of claiming absolute dominion over the faith of others on the one hand, and of submitting our consciences and judgments implicitly to the dictates of any human teacher on the other.

41. τί δὲ βλέπεις] See on Matt. vii. 3. The connexion appears to be,—the Blind cannot lead the blind; therefore thou canst not teach others if thou dost not begin with teaching thyself; thou must cast out first the beam out of thine own eye, in order to see clearly to cast out the mote from thy brother's eye. It is vain for thee to pretend to be a good tree by a show of leaves, if thou dost not bring forth good fruit in thine own life. Thou art then a mere leafy fig-tree, and wilt be withered by Christ. (Matt. xxi. 19.) The blind follower will fall into the ditch (i. e. be lost in the gulph of error and of woe), as well as the blind leader. Every one who is κατηρτισμένος, thoroughly schooled and disciplined by his Master, will be as his Master. He will be κατηρτισμένος εἰς ἀπόλειαν (Rom. ix. 22) if he blindly follows a blind guide. But he will be ἀρτιος, and 'thoroughly furnished to every good work' (2 Tim. iii. 17), if he follows Christ,—the unerring Guide, the true Master (Matt. xxiii. 8—10), the Light of the World.

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44. ἕκαστον δένδρον] See Matt. vii. 16—20.

47—49. πᾶς ὁ ἐρχόμενος] See on Matt. vii. 24—29.

CH. VII. 1. ἐπλήρωσεν εἰς] See on Mark i. 39, κηρύσσων εἰς τὴν συναγωγὰς. Our ears are like vessels into which Christ's doctrine is poured. It is poured into our hearts through them, and fills them, and their duty is to hold it.

2. ἕκατοντάρχου] See on Matt. viii. 5—10. St. Luke dwells and enlarges on this history as specially instructive and edifying to Gentile soldiers, who might be led thereby not to despise the conquered race of Israel, nor yet to confound Christ and His religion with the tenets and practices of many of the Jewish Teachers, but to seek for divine truth, and cherish it when found (see vs. 3, 7); and to treat their slaves with brotherly love (v. 2), and to apply the lessons learnt in the discipline of the camp (vs. 8, 9) to their own spiritual improvement as soldiers of Christ.

3. ἀπίστῃς] St. Matthew says προσῆλθε, i. e. resorted to Jesus by his messengers; and by his faith, as the faithful woman is said to touch Christ (Matt. ix. 20. Mark v. 30. Luke viii. 45) because she believed, though she only touched the hem of His garment; whereas the crowd who pressed on Him, but did not believe in Him, did not touch Him.

4. παρέξει] Some read παρέξω, from A, B, D, L, X; but this form of the conjunctive is doubtful.

5. τὴν συναγωγὴν] i. e. he, though a Roman, at his own expense (αὐτὸς) built for us our (τὴν) synagogue,—the synagogue in which we worship; not that there were not many synagogues in so large a city as Capernaum. At Jerusalem there were upwards of 400.

Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ, Κύριε, μὴ σκύλλον· οὐ γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· ⁷ διὸ οὐδὲ ἐμαντὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. ⁸ Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαντὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τούτο, καὶ ποιεῖ. ⁹ Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ, στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. ⁽⁸⁷⁻⁾ ¹⁰ Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δούλον ὑγιαίνοντα.

⁽⁸⁷⁻⁾ ¹¹ Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ¹² Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. ¹³ Καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίει. ¹⁴ ^b Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. ¹⁵ Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ¹⁶ ^c Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. ⁽⁸⁸⁻⁾ ¹⁷ Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ· περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

b Acts 9. 40.

c Mark 7. 37. ch. 24. 19. John 4. 19. & 6. 14. & 9. 17. ch. 1. 68.

d Matt. 11. 2, &c.

¹⁸ ^d Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. ⁽⁸⁹⁻⁾ ¹⁹ Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψε πρὸς τὸν Ἰησοῦν λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; ²⁰ Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; ²¹ Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων, καὶ μαστίγων, καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. ²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε ὅτι ὁ τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· ²³ καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. ²⁴ Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον

e Isa. 29. 18. & 35. 5. & 42. 7. & 61. 1. Matt. 10. 8. & 11. 4. John 3. 2. & 5. 36. & 10. 25. 36. & 14. 11. Ps. 146. 8. Luke 4. 18.

7. λόγῳ] i. e. without coming in person. Cp. the use of λέγων in v. 6.

11. Ναὶν] Hebr. נַנְי, so called to this day; from נַנְי (נַנְי), or נַנְי (נַנְי), fair. See *Lightfoot. Reland*, Palest. lib. iii. p. 804. Near Endor and Kison, two miles from Capernaum (*S. Jerome*), and on the south of Mount Thabor. Cf. *Robinson*, Palest. iii. p. 469.

11, 12. ὄχλος—πύλη] So that the miracle was done in the sight of numerous spectators. Observe the circumstantial manner in which it is told. The city, the gate, the multitude, the man's age and circumstances, his mother's condition, our Lord's words, the effects on the multitude.—all are specified.

St. Augustine observes (*Serm. xcvi.*), that of the numerous persons raised to life by Christ, three only are mentioned, as specimens, in the Gospels (cp. John xxi. 25). The widow's son (Luke vii. 11), the daughter of Jairus (Matt. ix. 18. Mark v. 42), and Lazarus (John xi. 44). And after remarking that all our Lord's works of mercy to the body have also a spiritual reference to the soul, he proceeds to consider them as illustrations of Christ's divine power and love in raising the soul, dead in trespasses and sins, from every kind of spiritual death; whether the soul be dead, but not yet carried out, like the daughter of Jairus; or dead and carried out, but not buried, like the widow's son; or dead, carried out, and buried, like Lazarus. He who raised Himself from the dead can raise all from the death of sin. Let none despair.

13. ὁ Κύριος] 'the Lord.' This mode of describing Christ is almost peculiar to St. Luke among the three Synoptical Evangelists. See vii. 31; xi. 39; xii. 42; xvii. 5, 6; xviii. 6; xxii. 31. 61; cp. John iv. 1. It seems to be designed to remind his readers that Jesus was indeed Κύριος, i. e. the Lord ΚΕΘΟΝΑΝ; and that He proved by His

mighty works, such as that here described, that He claimed with truth so to be. See above, ii. 11.

It is also a silent evidence that St. Luke's Gospel is later than that of St. Matthew and St. Mark. When St. Luke wrote, it had probably become common in the Church. He generally employs it when, as here, he is about to relate some mighty work done, or some authoritative saying uttered, by Jesus the Lord.

14. ἤψατο τῆς σοροῦ] He touched the dead body, that we may know that His own Body is σῶμα ζωῆς. (*Theophyl.*)

—Νεανίσκει, σοὶ λέγω] Christ is not, like Elijah, mourning over the son of the widow of Sarepta (1 Kings xvii. 20),—nor, as Elisha, stretching His own body over the dead (2 Kings iv. 34),—nor, as Peter, praying over Tabitha (Acts ix. 40),—but He calls those things that are not as though they were (Rom. iv. 17). He speaks to the dead as living, and raises them by His own Divine word.—*I say unto thee, Arise.* (*Titus Bostr.*)

19. σὺ εἶ ὁ ἐρχόμενος] On the design of this inquiry, and on its circumstances (19—23), see on Matt. xi. 2—6.

21. ἐν αὐτῇ δὲ τῇ ὥρᾳ] He knew, as God, what John's design was in sending to Him, and He put it into his heart to send at that time when He Himself was working many miracles, which were the true answer to the question. (*Cyril.*) *St. Basil. Seleuc.* p. 180, says ἰσχυρῶς χαρίζεται τὴν ἀπόκρισιν. He replies by deeds. Believe your own eyes. They will tell you that I am doing the very works which it was prophesied that "He who should come," i. e. the Messiah, should do (see Isa. xxix. 18, 19), and which are an answer to your question.

24. ἀπελθόντων δὲ] On the sense of these verses (24—35) see on Matt. xi. 7—19, and cp. *St. Cyril* here, ed. *Mai*, p. 210.

θεάσασθαι ; κάλαμον ὑπὸ ἀνέμου σαλευόμενον ; ²⁵ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν ; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον ; ἰδοῦ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. ²⁶ Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν ; προφήτην ; ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου ($\frac{70}{11}$) ²⁷ οὗτός ἐστι περὶ οὗ γέγραπται, ¹ Ἴδοῦ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσ- Γ Ματ. 3. 1.
 ὄπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου ($\frac{71}{4}$) ²⁸ λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι ($\frac{72}{2}$) ²⁹ καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου ³⁰ οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. ($\frac{73}{4}$) ³¹ Ἔτινι g Matt. 11. 16, 8c.
 οὖν ὁμοίωσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης ; καὶ τίνι εἰσὶν ὁμοιοί ; ³² Ὅμοιοι εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν, Ἡυλλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε, ἐβρηγήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. ³³ Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστῆς μῆτε ἄρτον ἐσθίειν μῆτε οἶνον πίνων καὶ λέγετε, Δαιμόνιον ἔχει ³⁴ ἐλήλυθεν ὁ Τίδς τοῦ ἀνθρώπου ἐσθίειν καὶ πίνων καὶ λέγετε, Ἴδοῦ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. ³⁵ Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

($\frac{74}{1}$) ³⁶ Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσελθὼν h Matt. 26. 6.
Mark 14. 3.
John 11. 3.
& 12. 3.
 εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλήθη. ³⁷ Καὶ ἰδοῦ, γυνὴ ἐν τῇ πόλει ἦτις ἦν

— κάλαμον ὑπὸ ἀνέμου σαλευόμενον] No; so far from being a rock shaken by the wind of popular opinion, he is a rock which stands unmoved though beaten by storms of suffering. (See *Cyril*.)

²⁸ προφήτης] Some MSS. and Editors omit προφήτης; but it appears to be emphatic. There is a contrast between the προφῆταις and those ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.—i. e. those who partake of the full privileges of the Gospel in the Christian Church. And there is also a contrast between γεννητοὶ γυναικῶν (v. 28) and those who are born of water and the Spirit (cp. John i. 13; iii. 5). John, by coming after the other Prophets, and by his nearness to Christ, was greater than all the Prophets. "Major Propheta, quia finis Prophetarum," says *St. Ambrose*. Yet, by being a prophet and forerunner of Christ, he was less than those who saw the whole Gospel scheme, of which he had been the Herald and Precursor; as the temple of Zorobabel was more glorious than that of Solomon,—not in itself, for it was less magnificent (Ex. iii. 12), but because Christ would appear in it (Hag. ii. 7. 9). Not therefore that John in himself was less; but that Christ and the Gospel are greater than all. And by comparing them with John, He shows us the greatness of the privileges we enjoy. "For," says *St. Cyril*, pp. 212—214, "although we may be inferior in holiness to some under the Law, whom John represents, yet now, after the Passion, and Resurrection, and Ascension, and Day of Pentecost, we have greater blessings in Christ, being made, through Him, partakers of the Divine Nature; and therefore John confessed that he needed to be baptized of Christ (Matt. iii. 14), and from the days of John the kingdom of heaven suffers violence (Matt. xi. 12)." Cp. below, x. 23, 24. Matt. xiii. 16, 17. Eph. iii. 5. Heb. xi. 13.

²⁹ 30. καὶ πᾶς—αὐτοῦ] A continuation of the discourse of Christ. The words εἶπε δὲ ὁ Κύριος, inserted in some editions before τίνι οὖν, are not in the best MSS.

²⁹ ἐδικαίωσαν τὸν Θεόν] They *owed* God to be just, i. e. *holy and good*. The use of the word δικαίως, as employed in the New Testament for to *consider* as just and *holy*, to *pronounce* such, to *acquit*,—is derived from the Septuagint (see Gen. xxxviii. 26. Deut. xxv. 1. Ps. l. 5. Isa. v. 23, and *passim*), and is very different from the sense in which it commonly stands in classical authors, where it signifies, when applied to a *person*, to pronounce sentence upon; and when it refers to a *thing*, to consider it right. Cp. below, n. 35, with *Bengel's* note, and the Epistle to the Romans, *passim*. "Aperuit sanctus Lucas," says *St. Ambrose* here, "specialibus additis quod quasi generalibus sanctus Matthæus subobscuro reliquerat" (Matt. xi. 19). The Wisdom of which St. Matthew speaks is, as St. Luke here explains, the Wisdom of God—in the Baptism of John as well as the Mission of Christ. "Non contemnamus igitur, sicut Pharisei, consilium Dei."

³⁰ εἰς ἑαυτοὺς] i. e. "erga se ipsos."

³¹ τίνι οὖν ὁμοίωσω] See on Matt. xi. 16—19. After that section St. Matthew recounts our Lord's condemnation of the Galilean cities Chorazin, Bethsaida, Capernaum, in which His mighty works (above described, v. 22) had been wrought.

That censure, conveying a salutary warning to those at Jerusalem and in Palestine, is not repeated by St. Luke, writing for Gentile use.

³⁵ καί] The summing up of the whole case by Christ.

^{36—50} γυνή] On these verses see *Greg. M. Hom. in Evang. xxxiii*. St. Luke now proceeds to insert a narrative (vii. 36—50) not found in any other Evangelist, and full of tenderness and encouragement to the Gentile world, which might see a beautiful picture of itself in the Woman that was a sinner and despised by Simon the Pharisee, but blessed on her repentance by Christ, and might thus be taught to love much, and to present those members of the body (Rom. xii. 1) and faculties of the soul and estate, represented by her hair, her tears, and her ointment, which had been before abused to the service of Sin and Satan, as living sacrifices to Christ. Her eyes, which once longed after earthly joys, she now consumes in penitential tears; her hair, which she once displayed for idle ornament, she now uses to wipe the feet of Christ; with her lips, which once uttered vain things, she kisses those holy feet; the costly ointment, with which she once perfumed her body, she now offers to God. See Rom. vi. 19, "As ye have yielded your members servants to uncleanness, so now yield your members servants to righteousness unto holiness." Cp. *St. Amphiloche*, pp. 67—85. *Gregor. Hom. 33 in Evangelia*. *St. Ambrose* applies this history thus: "Expande capillos, sterne ante Christum corporis tui dignitates. . . Accurre ad pedes. Ubiunque audieris Christi nomen, accurre. Lacrymis confitere delicta. . . si desideras gratiam, caritatem auge, mitte in corpus Jesu fidem resurrectionis, odorem Ecclesie, Caritatis unguentum. Non unguentum mulieris Dominus, sed caritatem probavit. Pecuniam conferas pauperi, ut deferas Christo. Corpus ejus Ecclesie est."

Some ancient Expositors (particularly of the Western Church) suppose this woman to have been Mary Magdalene, and that she was the same as Mary the sister of Lazarus, who anointed our Lord in the house of Simon of Bethany (Matt. xxvi. 7. Mark xiv. 3. John xii. 3). But the reasons adduced for this supposition (which may be seen in *à Lapide* here) are not satisfactory. "Potest non eadem esse," says *St. Ambrose* here. *St. Augustine* has a sermon on the subject (Serm. xcix.), and does not connect her with any other person. *St. Chrysostom* supposes that there were *two* different women who anointed Christ. *Origen, Theophyl.*, and *Euthymius* that there were *three*.

It seems certain that there were at least two, viz. this woman in St. Luke, and Mary of Bethany; and that the name of the woman here has been purposely concealed by St. Luke from considerations of delicacy, modesty, and tenderness to her. Mary Magdalene is mentioned by name in the next chapter (viii. 2); and if the woman in this chapter had been Mary Magdalene, and if it had been intended that she should be known to be so, some reference, it is probable, would have there been made to this act.

It is to be remembered that the use of unguent (ἀρόση), especially at feasts, was of common occurrence in the East (Eccles. ix. 8. Cant. i. 3; iv. 10. Amos vi. 6), and that therefore it is probable that Our Lord was often anointed. He was anointed at banquets, and for His burial (Matt. xxvi. 12). Women prepared spices and ointments for Him in the tomb (Luke xxiii. 56). Their faith and love was devoutly exercised in anointing the body of Him Who is the Anointed of God.

³⁷ ἐν τῇ πόλει] Her repentance was as public as her sin.

ἀμαρτωλὸς καὶ ἐπιγνούσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, ³⁸ καὶ στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. ³⁹ Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἴ ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστί.

1 ch. 15. 2.
Gen. 18. 4.
& 19. 2.
Judg. 19. 21.
1 Sam. 25. 41.
1 Tim. 5. 10.

⁴⁰ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι, Διδάσκαλε, εἰπέ. ⁴¹ Δύο χρεωφειλέται ἦσαν δανειστῆ τινι ὁ εἰς ᾧφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. ⁴² μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέρους ἐχαρίσατο· τίς οὖν αὐτῶν, εἶπέ, πλείον αὐτὸν ἀγαπήσει; ⁴³ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὁρθῶς ἔκρινας. ⁴⁴ Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσήλθον σοῦ εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας, αὐτὴ δὲ τοῖς δάκρυσι ἐβρέξε μού τοὺς πόδας, καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξε. ⁴⁵ φίλημα μοὶ οὐκ ἔδωκας, αὐτὴ δὲ ἀφ' ἧς εἰσήλθον οὐ διέλιπε καταφιλοῦσα μού τοὺς πόδας. ⁴⁶ ἔλαιόν τινος κεφαλῆν μου οὐκ ἤλειψας, αὐτὴ δὲ μύρῳ ἤλειψε μού τοὺς πόδας. ⁴⁷ Οὐ χάριν λέγω σοι, ἀφέωνται αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ ᾧ δὲ ὀλίγον ἀφίεται,

k Ps. 23. 5.

³⁷ ἢ ἀμαρτωλός] Not who was then, but who was once a sinner. *St. Aug.* says, "Accessit ad Dominum immunda ut rediret munda" (Serm. xcix.). But he means that she had not been *pronus*—clean—not openly forgiven by Christ; for he adds, "accessit confessa, ut rediret professa."

— ἀλάβαστρον μύρου] "ἀλάβαστρον, vas quod ansâ caret" (*Valok.*); or, "prehensu difficile ob levitatem" (*Schleum.*) Alabaster,—generally used for vessels holding and preserving ointment. (*Plin.* N. H. iii. 3. *Bede.* See on Matt. xxvi. 7.)

Why did this woman come? In order to show her love for Christ; to testify her sorrow for sin; and to obtain Absolution from Him. Many came to Christ for *bodily* health. But we do not read of any other who came to Him for remission of sin. She was a singular example of faith and love and repentance, and received a special reward.

³⁸ πόδας] His feet—mentioned *thrice*, to show her humility and reverence. She did not venture to anoint his head.

— δάκρυσι] "Lacrymæ, aquarum pretiosissimæ." (*Beng.*)

— ταῖς θριξί] "Passis, ut in luctu." (*Beng.*)

Our Lord was reclining on a couch at the table, His feet being bare, and the woman came behind Him, and began to bathe His feet with her tears and wipe them with her hair.

The penitent woman stood *behind* Him; perhaps from a feeling of sorrow and shame she could not bear to confront His Divine Eye, before she had received a declaration of forgiveness, for which she came. Cp. *Cyril* here, p. 217.

³⁹ οὗτος εἴ ἦν προφήτης] If He were a prophet He would have known that she is unclean; and knowing that she is unclean, He would not have suffered Himself to be polluted by her touch. (*St. Aug.* Serm. xcix. Cp. *Isa.* lxx. 5.)

Christ refutes the supposition of Simon, and proves Himself more than a Prophet; and that He *did* know who and what manner of person the woman was, by reading Simon's heart, and by replying to his thoughts, and by forgiving the woman's sins.

⁴⁰ ἀποκριθεὶς ὁ Ἰησοῦς] "Audivî," says *St. Aug.*, Serm. xcix., "Pharisæum cogitantem; ipsum pascentem esuriebat, ipsum sanare cupiebat."

— σοί] Emphatic—to thee, who hast harboured injurious thoughts of Me, I have something to say.

⁴¹ χρεωφειλέται] A, D, E, F, G, L, and others have *χρεωφειλίται*, but see *Lobek.* Phryn. p. 691. *Winer.* p. 43.

⁴² τὸ πλείον] the greater sum, of the two. There is a contrast between the two *sums* as well as the two *debtors*.

⁴³ εἰσήλθον σοῦ] σοῦ is emphatic. I came into *thy* house, and therefore might justly expect marks of hospitable courtesy from thee; and what thou, my host, didst not do for Me, she, a stranger, whom thou condemnest as a sinner, has more than supplied.

— ἔδωκε, κ.τ.λ.] Thou hast not shown Me the ordinary tokens of hospitality (see Gen. xviii. 4; xxiv. 32. *Judges* xix. 21. 1 *Sam.* xxv. 41), but she has gone far beyond them.

— μού] of Me—thy guest, and yet treated by thee with indifference. Observe the contrast in the position of the pronoun, τὴν κεφαλῆν μου and μού τοὺς πόδας, repeated thrice. So in v. 45, μοὶ—my face,—contrasted with feet.

⁴⁶ μύρῳ] More costly than ἔλαιον. There is a contrast between the head and the feet; between oil and ointment; between Simon and the woman; between what was not done by the one, and what was done by the other.

⁴⁷ οὐ χάριν λέγω σοι] "Wherefore I say to thee (this appears to be the true construction), her sins have been forgiven—"

A debt is something which is not only *claimed* by the lender, but *owned* to be due by the borrower. And applied spiritually, as here, it not only represents sin *committed*, but sin *confessed*. It betokens deep consciousness, hearty conviction, and humble acknowledgment of sin. And this inward feeling and internal act arises from a lively *faith* in God's holiness, justice, and mercy. And therefore Christ, who had read her heart before she entered the house, states the formal cause of the woman's justification by saying, "Thy *faith* hath saved thee" (v. 50). This faith worketh by *love* (*Gal.* v. 6); it worketh by fervent love to God, Who has been offended. Without such love there can be no true Repentance, and consequently no Forgiveness. And such Love sends the sinner to Christ; and prompts him to acts of deep contrition and self-abasement and reverential affection to Christ, in the hope of receiving a gracious *declaration* of pardon from His lips.

To apply this to the present case. Simon the Pharisee dwelt in his mind on the woman's *sins*. But our Lord draws his attention to her *sense* of her sins, and to her godly *sorrow* for them. She owes *much*; but she owns that she owes much, and she comes to Christ in faith, hope, and love. On the other hand, Simon himself is little conscious of his sins, and therefore is forgiven little. She feels the greatness of her sins, and the largeness of God's mercy in Christ, and therefore loves much. The other knows little of his own sinfulness, and has little forgiven, and loves little. Her love is love for mercy promised; it is love for pardon already anticipated by faith; it shows itself in acts of love to Christ. Her sins are indeed many (v. 47), but she is forgiven because she is *very loving*,—that is, because she loved and continues to love (v. 47); because she has the habit of love, or, in the words of the original, *ὅτι ἠγάπησα πολὺ*. This is a frequent sense of the Aorist in the N. T. See Matt. iii. 17, *ἐν ᾧ εὐδόκησα*,—i. e. 'in Whom I was and am well pleased.' So Matt. xxiii. 2, *ἐκάθισαν*, 'sat and do sit.' Luke i. 47, *ἠγαλλίασε*. 1 John iv. 8, *ἔγνω*, and here, v. 44, *ὁρθῶς ἔκρινας*. See *Gloss.* Phil. 8. p. 412. "Therefore her faith hath saved her, and she may depart in peace."

But he who has little forgiven him—that is, he who is little *sensible* of his sins, and of the love of God in pardoning sin (and he cannot have forgiveness without such sense of sin and of God's love),—he loves little; and *because* he loves little, therefore little is forgiven him.

— αἱ ἀμαρτίαι αὐ. αἱ π.] Observe *αἱ* repeated,—her sins, which thou sayest are many, and which are many, are forgiven.

⁴⁷ ὁ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ] He who has little *sense* of his debt, and of God's goodness in the work of redemption and grace, loves little. If he "who has little forgiven loves little," says *St. Augustine* (Serm. xcix.), "some one may object, 'oportet ut multum peccemus,—ut multum debeamus, quod nobis dimitti cupimus, ut Dimisorem magnorum peccatorum multum diligamus Dictum est hoc à Christo propter Pharisæum, qui vel nulla vel pauca se putabat habere peccata O Pharisæe, parum diligis, quia parum tibi dimitti suscipiatis; non quia parum dimittitur, sed quia parum putas quod dimittitur.'"

All the preventing grace by which the Pharisee was restrained from the sins which he condemned in the woman was from God. All his forgiveness for sins of omission and commission, his desire and hope of forgiveness, was from God; but he had little *sense* of this, and therefore he loved little.

ὀλίγον ἀγαπᾷ. ⁴⁸ Ἐἶπε δὲ αὐτῇ, Ἀφένονται σου αἱ ἁμαρτίαι. ⁴⁹ Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν; l Matt. 9. 2.
m Matt. 9. 3.
Mark 2. 7.

⁵⁰ Ἐἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε πορεύου εἰς εἰρήνην. n Matt. 9. 22.
Mark 5. 34.
& 10. 52.
ch. 8. 48.
& 18. 42.

VIII. (⁷⁵/_{II}) ¹ Καὶ ἐγένετο ἐν τῷ καθεζῆς καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκές τινες, αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, ³ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἰτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. a Matt. 27. 55.
56.
Mark 16. 9.
John 19. 25.

(⁷⁶/_{II}) ⁴ Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, ⁵ Ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. ⁶ Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν καὶ φνὸν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. ⁷ Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφνεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. ⁸ Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φνὸν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὄτα ἀκούειν, ἀκουέτω. ⁹ Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη. (⁷⁷/_I) ¹⁰ Ὁ δὲ εἶπεν, Ἔμιν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν. ¹¹ Ἔστι δὲ αὕτη ἡ παραβολὴ· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ. (⁷⁸/_{II}) ¹² οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἴτα ἔρχεται ὁ Διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ¹³ Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ριζᾶν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. ¹⁴ Τὸ δὲ εἰς τὰς ἀκάνθας πεσοῦν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου καὶ ἡδονῶν τοῦ βίου, πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. ¹⁵ Τὸ δὲ ἐν τῇ καλῇ γῆ, οὗτοί εἰσιν οἰτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. (⁷⁹/_{II}) ¹⁶ Οὐδεὶς δὲ λύχον ἄψας καλύπτει αὐτὸν σκευεῖ, ἢ ὑποκάτω κλίνης τίθησιν ἀλλ' ἐπὶ λυχίας ἐπιτίθησι, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. (⁸⁰/_{II}) ¹⁷ Οὐ γάρ

The dative *αὐτοῖς* may be rendered 'in *cujus estimatione*.' (See *Math. Gr. Gr.* 389.) *Σοφ.* Antig. 904, *καὶ τοῖς αὐτοῖς ἐγὼ τῆμισα τοῖς φρονοῦμαι αὐτοῖς*.—i. e. *coram iudicio*; and we may compare our Lord's saying, "I am not come to call the righteous (i. e. those who think themselves such), but sinners (i. e. those who own themselves such) to repentance." (*Math. ix. 13.*)

St. Greg. M. (in *Hom. xxxiii.*) applies this History to Christ's dealings with the Jews and Gentiles. "Quem namque Phariseus designat de falsa iustitiâ presumens, nisi Judaicum populum? Quem peccatrix mulier, sed ad vestigia Domini veniens, et plorans, nisi conversam Gentilitatem designat? Nos ergo, nos illa mulier expressit; si toto corde ad Dominum post peccata redeamus, si ejus penitentia luctus imitemur . . . Plus penitens mulier Dominum placebat intus, quam Phariseus foris." See also preceding note.

⁴⁸. ἀφένονται σου αἱ ἁμαρτίαι] "Etiam in mensâ Salvator usus est clavibus." (*Bengel.*) A declaration of pardon, already anticipated by *faith* (see *vs. 42. 50*). Christ not only gives general assurances of mercy, producing a feeling of faith, hope, and comfort, in the penitent sinner's soul; but He has provided *public* declarations of pardon for the contrite sinner, by the ministry of Absolution, and by the Holy Eucharist, sealing the pardon visibly in the sight of others (even such as Simon and his guests, who murmur at Christ's mercy and despise the penitent sinner), and restoring the penitent to the communion of the Church.

⁴⁹. τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν] No man can forgive sins; but Christ, as God, forgives sins by those means which He has instituted for that purpose. *St. Aug. Serm. xcix.*, "Mundatio est in baptismo, non ex ministrorum meritis sed Dei Gratia." Cp. on *Math. ix. 6.*

⁵⁰. ἡ πίστις σου] Thy *faith*, which anticipated pardon from Me, and brought thee to Me with public signs of penitence and love.

CH. VIII. 2. δαιμόνια ἑπτὰ] *seven*. See below, xi. 26, and on Mary Magdalene, *Mark xvi. 9*, and *Matt. xv. 39*.

3. διηκόνουν αὐτῷ] Many MSS. (a. g. B, D, E, F, G, H, K,

S, V) and Editors have *αὐτοῖς* here. It may be the true reading; but *αὐτῷ* seems preferable. What was done to them was, in fact, done to Him, and for His sake. Perhaps *αὐτῷ* may have been altered into *αὐτοῖς*, because it seemed unlikely that He would have need of many (πολλοὶ) to minister to Him. In the next chapter (ix. 14—17) the Evangelist relates that our Lord fed five thousand men with five loaves and two fishes. But He never exerted His Divine Power to minister to His own daily needs. He allowed women to minister to Him of their substance. He gave them the blessed privilege of being God's almoners to Him; of being ministerial to the sustenance of that blessed Body and Blood, and to the nourishment of that holy Flesh which redeemed and quickens the world.

He dealt with His Apostles as with Himself. In the next chapter He gives them power to work miracles (ix. 1—3); but He never authorized them to use that miraculous power in providing for themselves. After the Resurrection (when their ministerial duties were in abeyance) they went a fishing (*John xxi. 3*), and St. Paul worked with his own hands. (*Acts xviii. 3; xx. 34. 1 Cor. ix. 12.*) "The labourer is worthy of his hire," and "the Lord both ordained that they who preach the Gospel should live of the Gospel." (*Luke x. 7. 1 Cor. ix. 14.*) The Teacher's needs are designed to be the trial of the people's love. God has thus offered the People a share in the Pastor's glory. For he that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward. (*Matt. x. 41.*)

4—15.] On this Parable see the Homily of *Greg. M.* in *Evang. i. 15*, p. 1489.

5. ἐξῆλθεν ὁ σπείρων] The Sower, emphatically so—Christ. See on *Matt. xiii. 1—9.*

6. τὴν πέτραν] i. e. the rocky soil, in contradistinction to any other; and therefore St. Matthew (xiii. 5) has here τὰ πετρώδη, and St. Mark (iv. 5) has τὰ πετρώδη. See on *Matt. v. 1, τὸ ὄρος*, the mountainous district as contrasted with the city and plain; and τὴν ἄρημον, *Matt. iv. 1; xxiv. 26. τοῖς ἰσθμοῖς*, *Luke i. 80.*

10. ἵνα βλέπωσιν] See on *Mark iv. 12.*

11. ἔστι δὲ αὕτη] See on *Matt. xiii. 19.*

ἔστι κρυπτὸν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. (⁸¹/₇)¹⁸ Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

d Matt. 12. 46,
&c.
Mark 3. 31, &c.

(⁸²/₁₁)¹⁹ d Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύνατο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον·²⁰ καὶ ἀπηγγέλη αὐτῷ λεγόντων, Ἐ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες·²¹ ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.

e Matt. 8. 18, &c.
Mark 4. 35, &c.

(⁸³/₁₁)²² e Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.²³ Πλεόντων δὲ αὐτῶν ἀφύπνωσε καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον.²⁴ Προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.²⁵ Εἶπε δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

f Matt. 8. 23, &c.
Mark 5. 1, &c.

²⁶ f Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἧτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.²⁷ Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἰκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.²⁸ Ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλη εἶπε, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, Τί ἐ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς·²⁹ παρήγγελλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηράκει αὐτὸν, καὶ ἔδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσω τὰ δεσμὰ ἢ λαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.³⁰ Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε, Λεγεών, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.³¹ Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.³² Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν καὶ ἐπέτρεψεν αὐτοῖς.³³ Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.³⁴ Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.³⁵ Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εἶρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονούντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.³⁶ Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς.³⁷ Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδα-

20. ἡ μήτηρ σου] See on Matt. xii. 46. Mark iii. 32.

21. μήτηρ μου] Not ἡ μήτηρ. 'Mother and brethren to Me, are they who,' &c. They who hear the Word of God and keep it are called by this name, because in their daily words and actions, with reverence be it said, they bring Him forth in their hearts.

22. μιᾷ τῶν ἡμερῶν] i. e. one of those days. See ch. v. 17; xx. 1. Cp. ἐν μιᾷ τῶν πόλεων, ch. v. 12, one of those cities.

23. λαῖλαψ] See on Matt. xiv. 24—27. Mark iv. 37—41.

26. Γαδαρηνῶν] See on Matt. viii. 28—34. Mark v. 1—17. A, D, G, H, K, V, X, have ἀντιπέρα here.

29. παρήγγελλε] He was in the act of commanding. If He had already commanded, the Evil Spirit would not have had power to remonstrate; and, therefore, this reading, found in most of the uncial MSS., is preferable to παρήγγειλε.

31. τὴν ἄβυσσον] Not the Sea of Galilee (as some have supposed), nor yet (as others have thought) Gehenna, or the Lake of fire, which is the place of future torment, prepared for the devil and his angels (Matt. xxv. 41); and is distinguished from the ἄβυσσος, or 'bottomless pit,' into which the devil is cast by Christ (see Rev. xx. 3), before He is cast into the Lake of fire, into which He will not be cast till the end. (Rev. xx. 10.) Cp. on Matt. viii. 29.

It is observable, that soon after this event our Lord says that He sees Satan fall as lightning from heaven (x. 18); showing that some change and conquest affecting Satan's power was going on invisibly in the spiritual world.

The devils made three requests to Christ:

Not to torment them before the season, πρὸ καιροῦ,—i. e. of future judgment (v. 28). Cp. Matt. viii. 29. Mark v. 7.

Not to send them into the ἄβυσσος, or 'bottomless pit.'

To allow them to enter the swine.

Ἄβυσσος is the word used by the LXX for the Hebr. עֵמֶק (tehom), or depth (Gen. i. 2. Deut. xxxiii. 13. Ezek. xxxi. 15. Job xxviii. 14); and it seems to describe the place of gloom into which the devils were driven after their expulsion from heaven, and after the Incarnation and Passion of Christ (cp. 2 Pet. ii. 4. Jude 6, with Mede's remarks, p. 23, Disc. iv.), and from which they are allowed to emerge from time to time "as far as their chain—God's permission—suffers." (Br. Fell on Eph. ii. 2.) But it does not mean the final place of torment to which they will be consigned at the great day.

33. εἰσῆλθον] The reading of A, E, G, H, K, L, M, P, V, X, and others,—preferable to εἰσῆλθεν, as marking the separate personality of the evil spirits. See on Mark ix. 20.

ρηῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. ^($\frac{54}{viii}$) Αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. ³⁸ Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς λέγων, ³⁹ Ἔπóστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός· καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

^($\frac{65}{ii}$) ⁴⁰ Ἐγένετο δὲ ἐν τῷ ὑποστρέφαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. g Matt. 9. 1.
Mark 5. 21.

⁴¹ Ἡ Καὶ ἰδοῦ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ⁴² ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκει. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. ⁴³ Ἡ Καὶ h Matt. 9. 18, &c.
Mark 5. 22, &c.

γενῆ οὕσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἤτις ἰατροῖς προσαναλώσασα ὄλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, ⁴⁴ προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. ⁴⁵ Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἀψάμενός μου; ⁴⁶ ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τις, ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. ⁴⁷ Ἰδοῦσα δὲ ἡ γενῆ ὅτι οὐκ ἔλαθε τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. i Matt. 9. 20, &c.
Mark 5. 23, &c.

⁴⁸ Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε πορεύου εἰς εἰρήνην. ⁴⁹ Ἡ Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. ⁵⁰ Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων, Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. ⁵¹ Ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφήκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ⁵² Ἐκκλιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε, Μὴ κλαίετε οὐκ ἀπέθανεν, ἀλλὰ καθεύδει· ⁵³ καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. ⁵⁴ Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε λέγων, Ἤ παις, ἐγείρου. ⁵⁵ Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. ⁵⁶ Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

k Matt. 9. 22, &c.
Mark 5. 24, &c.

IX. ^($\frac{66}{ii}$) ¹ Ἡ Συγκαλεσάμενος δὲ τοὺς δώδεκα, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· ² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. ^($\frac{67}{ii}$) ³ Καὶ εἶπε πρὸς αὐτοὺς, Μηδὲν αἴρετε εἰς τὴν ὁδὸν· μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχει. ⁴ Καὶ εἰς ἣν ἂν οἰκίαν εἰσελθῆτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. ^($\frac{68}{ii}$) ⁵ Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς. a Matt. 10. 1—14.
Mark 6. 7—13.

b Matt. 10. 1—14.
Mark 6. 7—13.

^($\frac{69}{ii}$) ⁶ Ἡ Ἐξερ-

^($\frac{69}{ii}$) ⁶ Ἡ Ἐξερ-

38, 39. *ἰδίωτο*] See Mark v. 18—20.

41—56. *καὶ ἰδοῦ*] See on Matt. ix. 18—26. Mark v. 22—43.

43. *ἰσ*] See Mark v. 2.

— *ἰατροῖς*] A remarkable avowal from Luke the physician. Coloss. iv. 14.

45. *τίς ὁ ἀψάμενός μου*; — *οἱ ὄχλοι συνείχουσι*] The crowd throngs Him; one faithful woman touches Him. The crowd press Him, but touch Him not; they are obtrusive in bodily presence, but absent in spiritual life. Christ is touched by faith. (*Ambrósios. Gregor. Moral.* 3, c. 11.)

A solemn warning to all who crowd on Christ; who use His Name lightly and profanely; who make familiar addresses to Him in (so called) religious hymns; who treat with carelessness and irreverence His Day, His House, His Sacraments, His Ministers; or who read the *Holy Scriptures* in a carping spirit, treating them as a common book. Although such Critics as these may crowd upon Christ in His Word, with a ponderous pressure of earthly labour and learn-

ing, yet they can never touch Him. See above on Mark v. 30, and on John xx. 17.

52. *ἐκόπτοντο αὐτήν*] *plangebant. Aristóteles. Lyriá. 397, κόπτεσθ'* Ἀδωνι, i. e. beat yourselves in grief for Adonia.

54. *κρατήσας τῆς χειρὸς—ἐφώνησε*] Our Lord adapted His manner of working miracles to the circumstances of the occasions. He called the four-days dead (Lazarus) from the grave with a loud voice (John xi. 43, *φωνῇ μεγάλῃ ἐκραύγασε*); but of this youthful maiden it is said, that He took her by the hand and called her—woke her gently from the sleep of death.

— *ἡ ταῖς*] Compare this with St. Mark's *Talitha cumi* (v. 41). "Minimè omnium *Lucas* Hebraica posuit vocabula." (*Bengel.*)

CH. IX. 1. *συγκαλεσάμενος*] See on Matt. x. 1.

3. *μήτε ῥάβδους*] This appears to be the true reading. On the sense see Matt. x. 10.

— *μήτε ἀργύριον*] money: according to Greek usage. St. Mark, writing for Roman use, says *χαλκόν, ας* (v. 8).

χόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

b Matt. 14. 1, 2.
Mark 5. 14—16.

(⁹⁰/_{II}) ⁷ b * Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν· ⁸ ὑπὸ τινων δὲ, ὅτι Ἡλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη. ⁹ καὶ εἶπεν Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

c Mark 5. 30—32.

(⁹¹/_{III}) ¹⁰ c Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαιῶδα. (⁹²/_{III}) ¹¹ Οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ, ^d καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. (⁹³/_I) ¹² Ἦ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμὸν ὅτι ὠδὲ ἐν ἐρήμῳ τόπῳ ἐσμέν. ¹³ Εἶπε δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῶν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο· εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. ¹⁴ ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. ¹⁵ καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. ¹⁶ Δαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. ¹⁷ Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινος δώδεκα.

d Matt. 14. 14—20.
Mark 6. 33—43.

e Matt. 16. 13—21.
Mark 8. 27. 31.

(⁹⁴/_I) ¹⁸ e Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα μὲ λέγουσιν οἱ ὄχλοι εἶναι; ¹⁹ Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ, Ἡλίαν ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. ²⁰ Εἶπε δὲ αὐτοῖς, Ἦμεῖς δὲ τίνα μὲ λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ. (⁹⁵/_{II}) ²¹ Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδεὶ εἰπεῖν τοῦτο, ²² εἰπὼν ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

f Matt. 16. 24—28.
Mark 8. 34—38.
& 9. 1.

(⁹⁶/_{II}) ²³ f Ἐλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι. ²⁴ Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. ²⁵ Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθεὶς; (⁹⁷/_{II}) ²⁶ Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους, τοῦτον ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ Πατρὸς καὶ

7. ἤκουσε] See Matt. xiv. 1—12. Mark vi. 14—29. These two Evangelists insert here an account of John's death.

10. Βηθσαιῶδα] Not the city of Peter and Andrew (John i. 44) on the western coast of the lake, but the other Bethsaida or *Julias* (called so by Philip the Tetrarch, from Julia, the daughter of Augustus. *Joseph.* xviii. 2), and situated on the northern shore of the Sea of Galilee. St. Luke supposes that his readers will compare the narratives of St. Matthew and St. Mark (Matt. xiv. 22. Mark vi. 45), where there is mention of their *crossing back* after the miracle to the western Bethsaida. (Matt. xiv. 34. Mark vi. 53. Cp. *Robinson's* Palestine, iii. p. 238, and on Matt. iv. 13.)

11. ἐλάλει αὐτοῖς] Our Lord combines preaching with miracles, in order to enforce the one by the other; and He feeds the soul while He prepares to refresh the body.

13. οὐκ εἰσὶν] See Matt. xiv. 17—21. Mark vi. 39.

16. εὐλόγησεν—κατέκλασε—ἐδίδου] Mark the change of tense. He blessed and brake *once for all*, but *continued* giving. See on Mark vi. 41.

18. προσευχόμενον] See on v. 16.

— τίνα μὲ λέγουσιν] Observe the position of *μὲ* here in all the Gospels, showing that the character and office of *Christ*, and not of *Peter*, was the scope of the question. See on Matt. xvi. 15—20, and on Mark viii. 28—30.

20. ὁ Πέτρος—Θεοῦ] St. Peter eagerly springs forward (*προσηδῆς*) and becomes the mouth of the Apostolic body (*στόμα τοῦ χοροῦ*), and utters these words full of divine love, and confesses Jesus to be the Christ, that is, to be the Anointed one, above all Kings, Prophets, and Priests, and to be the Christ of God, or, as St. Matthew says (xvi. 16), the Son of the Living God—the Only-Begotten Word of God. (*Cyril*, p. 235.)

21. μηδεὶ εἰπεῖν] See Matt. xvi. 20. Mark viii. 30. St. Luke does not repeat here what was not favourable to St. Peter, and had been recorded by St. Peter's friend and scholar St. Mark (viii. 32).

23. καθ' ἡμέραν] This phrase is recorded by St. Luke alone here. Cp. St. Paul, 1 Cor. xv. 31. "Duobus modis *crux tollitur*, cum aut per abstinentiam afficitur corpus, aut per compassionem proximi affigitur animus." (Cp. 1 Cor. ix. 27. 2 Cor. xi. 29.) "Perfectus prædicator (Paulus) crucem portabat in corpore et in corde." *Greg. M. Hom. in Ev. xxxii.*, where is an exposition of vv. 23—27.

τῶν ἁγίων ἀγγέλων. ⁽⁹⁸⁾ 27 Δέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τῶς τῶν ὧδε ἐστῶτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

²⁸ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν ^{g Matt. 17. 1—5. Mark 9. 2—7.} Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ²⁹ Καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. ³⁰ Καὶ ἰδὼν, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας. ³¹ οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ. ³² Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ, καὶ μίαν Μωϋσεὶ, καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει. ³⁴ Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. ³⁵ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ Υἱὸς μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. ³⁶ καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐωράκασιν.

⁽⁹⁹⁾ 37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήνησεν αὐτῷ ὄχλος πολὺς. ³⁸ Καὶ ἰδὼν, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων, Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοὶ ἐστί. ³⁹ καὶ ἰδὼν, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κρᾶζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. ⁴⁰ Καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. ⁴¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὧδε. ⁴² Ἐτι δὲ προσερχομένου αὐτοῦ, ἐρρήξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα· καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ⁽¹⁰⁰⁾ 43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. ⁽¹⁰¹⁾ Πάντων δὲ θαυμάζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, ⁴⁴ ἠθέσθε ὑμεῖς εἰς τὰ ὄρα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. ⁴⁵ οἳ δὲ ἠγγύουν τὸ ῥῆμα τοῦτο, καὶ τὴν παρακεκαλυμμένον ἀπ'

h Matt. 16. 21. & 17. 22. Mark 9. 31. ch. 18. 32. Acts 1. 25. ch. 2. 50. & 18. 24. Mark 9. 32.

37. λέγω δὲ ὑμῖν] See on Matt. xvi. 28.

— ἀληθῶς] The two other Evangelists have ἀμήν. Cp. on v. 5.

28. ἐγένετο] See on Matt. xvii. 1. Mark ix. 2.

— ὡσεὶ ἡμέραι ὀκτὼ] On the significance of the *eight* day, see below, on xxiv. 1.

— τὸ ὄρος] The other two Evangelists have here indefinitely ὄρος ὑψηλόν,—another proof that τὸ ὄρος is used by way of contrast with the plain, and not to specify any particular mountain. (See on Matt. v. 1.) On προσεύξασθαι, see above on iv. 6.

29. ἐγένετο τὸ εἶδος ἕτερον] His countenance was *changed*—a foreshadowing of the glorious *change* in the countenance of risen saints; ἀλλαγσόμεθα, 1 Cor. xv. 51, and cp. St. Cyril here, p. 237, who says that the Kingdom of which Christ speaks here is His future Kingdom of Glory; of which He was now about to show them a glimpse in the Transfiguration.

St. Luke seems to have declined the use of μεταμορφῶθη (employed by the two other Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous *Metamorphoses* of their heathen deities.

“Extat libellus,” says Valck, “*Antonius Liberalis* inscriptus *Metamorphoses*, historiarum complexus fabulosa veteres. Multa habet ex *Nicandri* opere quod inscriptum fuerat *ἱεροποιήματα*. Eandem tractavit materiam quam *Οσίδας* qui in admirandum sumum poema (*Μεταμορφώσεως*) multa transcripsit ex isthoc opere *Nicandri*.”

In v. 30 he says “two men (not angels) appeared, who were *Moses* and *Elias*.” The other two Evangelists introduce them at once as well known to their readers (Matt. xvii. 3. Mark ix. 4).

31. τὴν ἔξοδον] *death*. τὸν θάνατον, *Thaḥnath*. See Wisdom iii. 2; vii. 6. 2 Pet. i. 15, μετὰ τὴν ἡμῶν ἔξοδον, and St. Irenaeus iii. 1, μετὰ τὴν Πέτρον καὶ Παύλου ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἰρηναικῆς Πέτρον, κ.τ.λ. Cp. Valck here, who interprets ἔξοδος “*exitus animæ ex corpore tanquam à carcere liberatæ*.”

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The death of Christ was thus shown to be the culminating point to which all the Law and the Prophets tended and aspired as their end. (Cp. St. Ambrose here.) This was therefore their theme, even at the Transfiguration; even in that hour of glory. And thus the Apostles were encouraged to look with hope and faith to what they had contemplated with dismay. See Matt. xvi. 21, 22.

In the word ἔξοδος, as applied to Christ, the Son of God, and Head of the people of Israel (see on Matt. ii. 15), there seems to be a reference to the *Exodus*, accomplished by His death, from the spiritual Egypt, the House of Bondage, of Satan, and of Sin, and the redemption of His People by His blood, the blood of the true Passover, into the glorious liberty of the Sons of God. Cp. *Bp. Horne* in *Buryon*, p. 234.

32. βεβαρημένοι ὑπνῷ] Hence it is not improbable that the Transfiguration took place at night. See also v. 37, where the miracle of healing the dæmoniac is described as having been performed τῇ ἑξῆς ἡμέρᾳ. St. Luke describes it also as having been done καταλθόντων αὐτῶν. (See also Matt. xvii. 14. Mark ix. 14.) Our Lord's glorified body and His raiment were *στειλόμενα λευκά ὡς τὸ φῶς ἕξαστράπτοντα* (Matt., Mark, Luke). *Moses* and *Elias* ἠφθίσαν ἐν δόξῃ. The νεφέλη was φωτεινὴ (Matt. xvii. 5). All these objects would be more conspicuous and striking in the darkness and stillness of the night; and a memorial would thus suggest itself of the bright pillar of fire which shone on the people of Israel in the night in the wilderness; and an assurance would thus be given that Christ's glorious presence would be with His Church in the darkness of distress and persecution in her pilgrimage in the world.

33. οὗτος] A divine confirmation from heaven of St. Peter's recent confession. (*Euseb.*)

37. κατελθόντων] See Matt. xvii. 14.

41. ἀποκριθεὶς] Matt. xvii. 17.

αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

j Matt. 18. 1.
Mark 9. 33, 34.
ch. 22. 24.

(¹⁰²/_π) ⁴⁶ Ἰ. Εἰσηγήθη δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν. ⁴⁷ Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῶ, ⁴⁸ καὶ εἶπεν αὐτοῖς, Ὅς ἂν δέξῃται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέξῃται, δέχεται τὸν ἀποστείλαντά με. Ὁ γὰρ μικρότερος ἐν πᾶσι ὑμῶν ὑπάρχων οὗτος ἔσται μέγας.

k Matt. 18. 5.
Mark 9. 37.
ch. 10. 16.
John 13. 20.
Matt. 23. 11.
ch. 14. 11.
& 18. 14.

l Mark 9. 38.
Num. 11. 27, 28.

(¹⁰³/_{ππ}) ⁴⁹ Ἰ. Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. ⁵⁰ καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε ὅς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστω.

m Matt. 12. 30.
Mark 9. 40.
ch. 11. 23.

n Mark 16. 19.
Acts 1. 2.

(¹⁰⁴/_π) ⁵¹ Ἰ. Ἐγένετο δὲ, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορευέσθαι εἰς Ἱερουσαλήμ. ⁵² Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες εἰσηγήθησαν εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. ⁵³ καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. ⁵⁴ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε; ⁵⁵ Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν, Οὐκ οἶδατε οἶον πνεύματός ἐστε ὑμεῖς. ⁵⁶ ὁ γὰρ

o John 4. 4, 9.
p 2 Kings 1. 10, 12.

q John 3. 17.
& 12. 47.

Τῖος τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

r Matt. 8. 19—22.

(¹⁰⁵/_π) ⁵⁷ Ἰ. Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. ⁵⁸ καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει, ὁ δὲ Τῖος τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλῖνῃ. ⁵⁹ εἶπε δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι· ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν

46. ἡγνόνον τὸ ῥῆμα] because they had preconceived notions of a temporal and triumphant Messiah. See Acts 1. 6.

48. ὁ γὰρ μικρότερος] i. e. the least; so ver. 46, μεῖζων. Cp. Matt. xiii. 32; xviii. 1. | Cor. xv. 19.

50. ὅς γὰρ οὐκ ἔστι] See on Mark ix. 40, and what *Theophyl.* says here, "He who is not against God is on His part; and he who does not gather with God, he is with the Evil One."

— ἡμῶν] ἡμῶν is found in many MSS. and Versions. See Mark ix. 40.

51. ἀναλήψεως] His *Ascension*. (See Mark xvi. 19. Acts i. 11. 22. 1 Tim. iii. 16.) The word ἀναλήψθη had been already preferred in this sense of *ascension* by the LXX applying it to Elijah (Isa. ii. 9—11). Our Lord's Agony, Cross, and Passion were at hand. But He looked *through* them all to His Glorious *Ascension*; and, as *Benesi* observes, "Ejus sensum imitatur et *lus Evangelistae*."

— τὸ πρόσωπον ἐστήριξε] Used by LXX, Ezek. xiv. 8. Jer. xxi. 10, ἐστήρικα τὸ πρόσωπόν μου. Cf. 2 Kings xii. 17, ἵσταξί τὸ πρόσωπον αὐτοῦ ἀναβῆναι εἰς Ἱερουσαλήμ. And see *Vorst.* de Hebraism. cap. 39 (Isa. l. 7), "I have set my face as a flint," said of the Messiah preparing Himself with an unflinching courage for *suffering*; and this seems to be intimated here. "Firmiter animo *destinatus*." (*Valck.*)

53. οὐκ ἐδέξαντο] See John iv. 20. 40—43. Cp. *Jerome*, iv. p. 194. Hence the Galileans often went to Jerusalem at the feasts by the region east of Jordan. See on xvii. 11. Cp. *Joseph.* Ant. xx. 6. 1; and *De Vitâ Suâ*, c. 52.

— πρόσωπον—πορευόμενον] So LXX (2 Sam. xvii. 11), τὸ πρόσωπόν σου πορευόμενον, from Hebr. עָרַף פָּנָיו. Probably it was the name of one of the three great Jewish Festivals, and the Samaritans perceived that our Lord was one of those who were going up to Jerusalem for the feast; and they considered this as a reproach to themselves, who did *not* go up; and as an act of contempt to their own Temple on Gerizim, where they said men ought to worship and not at Jerusalem.

54. Ἰάκωβος] "Quid mirum filios tonitruum fulgurare voluisse?" (*Ambr.*) But our Lord changed their hearts by the light of the Holy Spirit, which cleansed away the dross of human passion, and left the pure ore of divine love, and inflamed them with fervent zeal for the *salvation* of souls (Mark iii. 17).

— πῦρ] Our Lord wrought miracles on all the elements but *Fire*—*that* is reserved for the *End*. (*Benagel.*)

— ὡς καὶ Ἡλίας] 2 Kings i. 10—12. On this and other instances of abuse of "Piorum Exempla" (which are no safe rule of conduct),

see *Bp. Sanders*, *Praelect. de Oblig. Conscient.* iii. § 10 (vol. iv. p. 50 of his Works). "Hæc quæ in Scripturis Sanctis legitimus non ideo, quia *facta* credimus, etiam *facienda* credamus, ne violence *præseripit*, dum passim sectamur *Essempria*." *Aug.* de Mendac. cap. 9.

55. οὐκ—ὑμεῖς] ὑμεῖς is emphatic. You who would destroy *others* know not how evil *your own* spirit is. A warning to those who endeavour to propagate Christianity by violence. These Samaritans refused to receive Christ Himself. Yet they were not to be punished by the Apostles themselves with bodily pains and penalties. How much less should ministers of Christ endeavour to unsheathe the sword and use the secular arm against the life of those who refuse to *recede* what is *supposed*, perhaps erroneously, by the persecuting party, to be the Religion of Christ! "Religionis non est Religionem cogere." (*Tertullian* ad Scap. 2.) "Defendenda est non occidendo sed moriendo." (*Lactant.* Inst. v. 20.)

Romish Divines have endeavoured to set aside this conclusion by referring to the case of Ananias and Sapphira *smitten* (as they say) dead by St. Peter (Acts v. 4, 5), and to St. Paul striking Elymas with blindness (Acts xiii. 11). "Usus est Evangelicâ severitate Petrus Ananiam et Sapphiram *occidens*, usus est Paulus Elymam *excecans*." (*Maldonat.*)

But this is an untrue account of the matter, and injurious to St. Peter and St. Paul. St. Peter did not kill Ananias, but *foretold* his death. And St. Paul did not smite Elymas with blindness, but *announced* to him that the hand of the *Lord* was upon him (Acts xiii. 11). And thus these Apostles proved their commission to be from God, Who alone could enable them to foresee the future.

The words οὐκ οἶδατε τὸ σῶσαι are absent from many MSS.; but see *Alf.*

58. εἶπεν αὐτῷ] Our Lord read his heart; and his answer is to be interpreted accordingly: from Christ's answer we may conclude, "istum hominem, si sequeretur Christum, *sua* quisitum fuisse, non *quæ* *Jesu* Christi. Quid ergo respondit? *Vulpes* *foveas* *habent*, &c. *Filius* *autem* *hominis* *non* *habet* *ubi* *caput* *reclinet*. Sed ubi non habet? In fide tuâ. *Vulpes* *habent* *foveas* *in* *corde* *tuo*, *dolosus* *es*: *volatilis* *cæli* *habent* *nidos* *in* *corde* *tuo*: *elatus* *es*. Non *Me* *sequeris*." *St. Aug.* Serm. c. 2, and Serm. lxii. 2, who says elsewhere, "Pauci sequuntur *Jesum* *propter* *Jesum*."

59. θάψαι τὸν πατέρα] See on Matt. viii. 22, and cp. *St. Aug.* Serm. lxii. 2, "Pium erat quod volebat facere; sed docuit Magister quid deberet *præparare*. Volebat enim *Christus* *eum* *esse* *Vivi* *Verbi* *Prædicatorem* *ad* *faciendos* *victuros*. Erant *autem* *alii* *per* *quos* *illa* *necessitas* (i. e. sepeliendi patrem) impletur. *In* *fidela*

πατέρα μου ⁶⁰ εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. ⁽¹⁰⁶⁾ ⁶¹ Εἶπε δὲ ^{s 1 Kings 19. 20.} καὶ ἕτερος, Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου ⁶² εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

X. ⁽¹⁰⁷⁾ ¹ Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον,

cadaver quandò sepeliunt, mortui mortuum sepeliunt. Illius corpus animum perdidit; illius anima Deum. Sicut enim vita corporis anima est, sic vita anime Deus." And again, *Serm. c. 2*, "Honoriandus est pater, sed obediendum est Deo. Amandus est generator, sed præponendus est Creator. Ego ad Evangelium te voco. Mihi necessarius es; majus est hoc quam quod vis facere: *Sine mortuis, &c.* Pater tuus mortuus est, sunt alii mortui (i. e. infideles) qui sepeliunt mortuos. Nolite igitur anteriora posterioribus subdere. Amate parentes, sed præponite Deum."

^{61.} πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι ἀποτάξασθαι, vale dicere, see Mark vi. 46. "It often happens," says *Theophyl.* here, "that when a man goes home, and is engaged in bidding farewell to his friends, some among them are found who will draw him off God to the world." "Vocat te Oriens, et tu attendis Occidentem." (*Aug.*)

As to the sense, what *St. Ambrose* says on v. 60 may be inserted here: "Bonum studium, sed majus impedimentum; nam qui *partitur* studium, derivat affectum; et qui dividit curam, differt profectum. Ergo prius amanda sunt quæ maxima sunt; ipsis discipulis, cum à Domino mitterentur, *sententiam in viâ salutis* præscriptum est; non quòd benevolentiam displiceret officium, sed quòd persequenda devotio intentio plus placeret."

These three incidents appear to have been combined here by the Holy Spirit for the purpose of teaching,

That in designing to follow Christ, we must look only to Christ, and follow Him for His own sake; not for any worldly interest, but at the sacrifice, if need be, of all earthly advantage.

That when He calls us, no earthly tie, however dear, may draw us from prompt obedience to the call.

That in offering ourselves to Christ, we must give Him the first place in our affections. He must have the whole heart; and having once put the hand to the plough, in His service, we may not look off from it to any earthly object, however good in itself, if we desire to be fit for the kingdom of God.

Comp. Phil. iii. 14, and our Lord's own words to the Church, Ps. xiv. 11. The Holy Ghost propounds for our imitation the example of the Apostles, who *immediately, as soon as they were called, left all, and followed Christ.* Matt. iv. 20. 22. Mark x. 28. Luke v. 28; and Christ assures all who do so that they shall receive manifold more in this present time, and in the world to come life everlasting. Mark x. 29. Luke xviii. 29.

^{62.} ἄροτρον] An intimation that the ministerial life is like that of the tiller of the ground. Cp. 1 Cor. iii. 9. The Christian Minister is a Feeder of Sheep; a Dresser of a Vineyard; a Sower; a Master-builder; a Watchman; all these names are suggestive of several duties.

CH. X. 1. μετὰ δὲ ταῦτα] This and the following Chapters, xi. xii. xiii. xiv. xv. xvi. xvii. contain incidents for the most part peculiar to St. Luke's narrative. These incidents appear to fall in the period of our Lord's Ministry between the Festival of Tabernacles (John vii. 2) in October, and His arrival at Bethany, near Jerusalem, six days before His last Passover. Cp. note on xiii. 4. 6.

Whether in this interval He revisited Galilee is doubtful. In Luke ix. 51, it is said that the days of His ἀνάληψις, or return to heaven, were now being fulfilled; and that He set His face to go to Jerusalem (vs. 52, 53); see also xiii. 22, i. e. He had then prepared Himself with deliberate constancy to suffer. See below, note on xii. 49.

It seems probable that the events here recorded did not take place in Galilee. The words in x. 13, concerning *Chorazin*, need not have been uttered in Galilee; and even if they were, yet from their material connexion with what precedes, might most naturally be introduced by the Evangelist there. On the supposed difficulty in xvii. 11, see note there.

Rather, these incidents seem to have occurred in the northern neighbourhood of Jerusalem, and near the City of *Ephraim* (John xi. 54), perhaps about twenty miles north of Jerusalem (*Robinson's*

Palestine, ii. 121—125, probably *Ephron* of 2 Chron. xiii. 19); and in *Perasa*, on the east side of Jordan, which He crossed a short time before His last passover in His way to *Jericho* (the largest city of Judæa next to Jerusalem), where the narratives of St. Matthew and St. Mark fall into that of St. Luke; and thence to *Bethany*, where all the four Evangelists meet.

It would seem that our Lord, in His tenderness and long suffering to the Jews, concentrated His last efforts upon *Judæa*, and its neighbouring country *Perasa*. And as if His own personal agency and that of His Apostles were not enough, He proceeds now (chap. x.) to ordain the *seventy* to preach and work miracles, in every city and place which He was about to visit. And see the affecting apostrophe to Jerusalem at this time. (Luke xiii. 34, 35.)

A theory has been propounded by *Schleiermacher*¹ ("über die Schriften des Lucas," Berlin, 1817, p. 158), and seems to be approved by *Olshausen* on ix. 51, and *Kuinol*², that this portion of St. Luke has been compiled from two fragmentary narratives by some other person, who was not fully informed of the events. This opinion, which (it is superfluous to say) was unknown to Christian Antiquity, is at variance with St. Luke's assertion (i. 3), *παρηκολούθηκόντι ἀνωθεν πᾶσιν ἀκριβῶς*. See further, on chap. xi. v. 14.

— ὁ Κύριος] See on vii. 13. This expression fitly introduces the Ordination of the *Seventy*, by the Divine Head of the *Church*, or *Church*, the *οἰκία Κυρίου*. The Mission of Ministers, is "actus verè *dominicus*." (*Beng.*)

On these verses (1—9), see an excellent Homily by *Greg. M.* Hom. in Ev. i. 17, p. 1946, well worthy to be carefully read by every Christian preacher.

— ἑβδομήκοντα] The exact number, it is probable, was seventy-two; a multiple of twelve (the number of the tribes); and the number adopted on other occasions. The number seventy was that of the heads of the family of Israel (Gen. xli. 27), and of the *Elders* constituted by Moses (Numb. xi. 16. 25, and of the *Palm trees* at *Elim*, Exod. xv. 27. *Cyril*, p. 246). And the Jews supposed that the languages of the world were seventy, see à *Lapide* on Gen. xi. 32; or as some say, seventy-two (*St. Aug.*, *St. Hieron.*, *Euseb.*, *Bede*). And some MSS. here (B, D, M, and others) add *duo*. But it does not follow that this reading is to be adopted. For the Jews often speak of *seventy*—a round number—when they mean *seventy-two*, e. g. in the case of the seventy Interpreters of the Old Testament.

As the Apostles are succeeded by Bishops in the Church, so the *Seventy* by *Presbyters*. "We very well know," says *Ep. Andreas* to *Peter Moulin*³, "that the Apostles and the seventy-two disciples were two Orders, and these distinct. And this likewise we know, that every where among the Fathers, Bishops and Presbyters are taken to be after their example; that *Bishops* succeeded the *Apostles*, and *Presbyters* the *Seventy-two*." He then quotes *Cyprian*, *St. Jerome*, *St. Ambrose*. The Fathers saw the twelve Apostles, and the *Seventy* Presbyters typified in the twelve fountains and seventy palm trees at *Elim*. Exod. xv. 27. See *St. Cyril* here, p. 246, ed. *Mat.* *St. Jerome* de xlii. Mansionibus (Ep. 127), *Man. vi.*: "Nec dubium quin de xlii *Apostolis* sermo sit, de quorum fontibus derivatæ aquæ totius mundi siccitatem rigant. Juxta hæc aquas lxx creverunt *Palme* quos et ipsos secundi ordinis intelligimus *Præceptores*, *Luca* Evangelista testante (x. 1) xlii fuisse *Apostolos* et lxx discipulos minoris gradus, quos et binos ante se Dominus præmittebat."

And *Theophylact* here says, "Elim means ascent, and in our ascent to the spiritual knowledge of the Gospel we find twelve wells—the Apostles; and seventy Palm-trees—the Disciples." The Apostles are wells, as being fountains of sweet water, flowing from one Divine Source; and the Palm trees are watered and nourished by the water, and bear sweet fruit, and have for leaves and branches the emblems of victory (John xii. 13), even in heaven (Rev. vii. 9).

— ἀρισταίλων αὐτοὺς ἀνὰ δύο] 'binos'; to be examples, witnesses, supports and stimulants to each other (*Origen*, *Theoph.*), a precedent too much neglected in modern Missions; and *Greg. M.* l. c. says well, "binos ad prædicandum mittit, nam minùs quàm inter

¹ *Schleiermacher's* opinion is, that this portion of St. Luke's Gospel is compiled from narratives of two journeys; that St. Luke copied it from some document made up from two smaller imperfect reports joined together by some person who did not know that between the times described in the two, our Lord visited Jerusalem. And *Olshausen* pronounces this view as on the whole satisfactory. *De Wetze* goes further, and says, that in this portion we have an unchronological and unhistorical collection, which is due to the circumstance that St. Luke had met with a good deal of material which he did not arrange elsewhere, and therefore threw together here.

² Who says, "Lucas appositus hæc sententias hoc loco, quoniam in gno-

mologiâ suâ hoc loco notatas reperiebat, easque à Christo bis prolatas putabat." See his note on chap. xi. 33, and his note on x. 23. "Lucas ex repetit e gnomologiâ quâ utebatur, cuius in margine apposita erant, cum non satis accuratè recordaretur temporis." See also his note on xi. 1. 15. 41, and on Matt. vi. 9.

³ The original Latin words may be found in *Ep. Andreas*, in p. 169 of *Opuscula Postuma*, published in 1629, and in English, 1647, and the whole correspondence is inserted in the late *Dr. Wordsworth's* *Christian Institutes*, iii. 222—267; the passage quoted is in p. 231. See also *Ep. Andreas*, in his admirable Sermon on Acts ii. 42, on Worshipping of Imaginations, vol. ii. p. 63.

- a Matt. 9. 37, 38. John 4. 35. 2 Thess. 3. 1. οὐ ἐμελλεν αὐτὸς ἔρχεσθαι. ⁽¹⁰⁸⁾ 2 ^a Ἐλεγεν οὖν πρὸς αὐτοὺς, Ὁ μὲν θερισμὸς πολλὸς, οἱ δὲ ἔργαται ὀλίγοι· δεθήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλη ἔργατας εἰς τὸν θερισμὸν αὐτοῦ. ⁽¹⁰⁹⁾ 3 ^b Ὑπάγετε, ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. ⁽¹¹⁰⁾ 4 ^c Μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσθηθε. ⁽¹¹¹⁾ 5 ^d Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. 6 Καὶ ἐὰν ἦ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν, εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ⁽¹¹²⁾ 7 ^e Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶ· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. ⁽¹¹³⁾ 8 Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 ^f καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ⁽¹¹⁴⁾ 10 ^g Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε, 11 ^h "Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσομέθα ὑμῖν πλὴν τούτου γνώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ." 12 ⁱ Λέγω ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. ⁽¹¹⁵⁾ 13 Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. 14 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. 15 Καὶ σὺ, Καφαρναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ. ⁽¹¹⁶⁾ 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀπίστευτον λατὰ με. ⁽¹¹⁷⁾ 17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 ^j Εἶπε δὲ αὐτοῖς, Ἐθεώρουσθε τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ^k Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφειν καὶ σκορπιῶν, καὶ ἐπὶ πᾶσαν τὴν
- o Lev. 19. 13. Deut. 24. 14. & 25. 4. Matt. 10. 10, 11. 1 Cor. 9. 4, et seqq. 1 Tim. 5. 18. f ch. 9. 2. Matt. 3. 2. & 4. 17. g Matt. 10. 14. Mark 6. 11. ch. 9. 5. Acts 13. 51. & 18. 6.
- h Matt. 11. 21—23.
- i Rev. 12. 8, 9.
- j Mark 16. 18. Acts 28. 5.

duos caritas haberi non potest; et nobis tacitus innuit, quia qui caritatem erga alterum non habet, prædicationis officium suscipere nullatenus debeat." Cp. Exod. iv. 9.

2. ὁ μὲν θερισμὸς πολλὸν] the same words as He used before He sent out the Twelve. Matt. ix. 37.

4. μὴ βαστάζετε] See on Matt. x. 9.

— μηδένα κατὰ τὴν ὁδὸν ἀσπάσθηθε] Observe τὴν ὁδὸν, your way, i. e. the way on which you go, as Preachers, in the discharge of your duty. "Omnia prætermittatis," says St. Aug. Serm. c. 1, "dum quod injunctum est peragatis:" and St. Ambrose says, "Non salutatio sedulitas aufertur, sed obstaculum impediendæ devotionis aboletur, ut quando divina mandantur, paulisper sequestrentur humana. Pulchra est salutatio, sed pulchrior matura executio divinorum: ideò et honesta prohibentur, ne impediatur ministerium, cujus mora culpa sit."

The phrase has been explained by reference to the formal and tedious modes of Eastern Salutations (*Kissin*), but this does not seem necessary or appropriate. It is rather an Oriental mode of expression (cp. 2 Kings iv. 29), indicating that their whole heart was to be in their work; so that, comparatively, *nothing else*, even what was *most easy*, was to be done or thought of. For other similar hyperboles, see John xxi. 25. Luke xix. 44. Rom. ix. 3. *Glass*. Phil. Sacr. p. 902.

They were not to salute any in the way, but they were to pronounce salutations on their entrance into houses, and say, "Peace be to this house" (v. 5). Courtesy was not to interfere with duty, but was itself to be consecrated into duty.

6. εἰρήνη τῷ οἴκῳ τούτῳ] A divine authorization of Benediction by Presbyters of the Church. See 1 Cor. x. 16, and the Office of Visitation of the Sick in the Book of Common Prayer; and *George Herbert*, chap. xxxvi. "The Parson blessing," and *Hooker*, V. xvn. 3. *Bingham*, Antiq. II. xix. 15.

8. υἱὸς εἰρήνης] See on Matt. ix. 15, οἱ υἱοὶ τοῦ νεμφῶνος. xiii. 15, υἱὸν γαίης. Luke xvi. 8, οἱ υἱοὶ τοῦ φωτός. xx. 36, υἱοὶ τῆς ἀναστάσεως. John xii. 36; xvii. 12, ὁ υἱὸς τῆς ἀπωλείας. Ephes. ii. 2; v. 6, υἱοὶ ἀπειθείας. ii. 3, τέκνα ὀργῆς. 1 Thess. v. 5. 2 Pet. ii. 14, κατάρτας τέκνα.

11. ἀπομασσομέθα ὑμῖν] 'we wipe off from ourselves on you.' See on *Theoc.* xv. 95, where perhaps the true reading may be *μή μοι κοινὰς ἀπομάξῃ*.

12. ἀνεκτότερον] See on Matt. x. 15.

13. οὐαὶ σοι] Because these cities were in Galilee, it does not follow that this was spoken in Galilee. The words have an intimate connexion with what has just preceded, and also with what follows. Observe the use of τοῦ οὐρανοῦ in vv. 15 and 18, and see also v. 21;

and therefore, even if they were spoken in Galilee (see Matt. xi. 20), they have an appropriate place here.

The connexion which the Holy Ghost appears to have preferred in dictating the Gospels, is a connexion of *substance* rather than of *time* or *place*. (See above on Luke iii. 19, on Matt. x. 29, and xxvi. 6, and Mark xiv. 5.)

17. ὑπέστρεψαν] An instance of what was remarked in the previous note. St. Luke, whose practice it is to *finish off* with a subject on which he has entered (see on iii. 19, and on Matt. xx. 29, and on Mark x. 46), introduces here the *return* of the seventy, in connexion with their *sending forth*. "Semper ad eventum festinat."

18. ἰθεώρουσθε τὸν Σατανᾶν] i. e. when you were casting out devils, I saw (literally, *was beholding*) the effect of My power, exercised by Myself and by you, on the world of evil spirits, in My Name.

As *Theophylact* explains the words, "Wonder not that the devils are subject to you, for their Prince is fallen from heaven. Although men saw not this, I saw it, who see what is Invisible. He fell as lightning, because he was a bright Archangel and Lucifer ('and because he fell suddenly,' *Euthym.*), and is plunged into darkness. If, then, he is fallen, what will not his servants (the inferior spirits) suffer? And the words 'from heaven' may be understood 'from his glory,' in which he is worshipped in the world as God." On *ἀπό τοῦ οὐρανοῦ*, i. e. from high estate, see Isa. xiv. 12. Matt. xi. 23. Rev. xii. 9, and cp. John xiii. 31. Our Lord's view was also prophetic of Satan's future and final fall. On the victory over Satan achieved by Christ, the Seed of the woman, see above, viii. 31, and below, xxii. 3.

19. δίδωμι] See Mark xvi. 18. Rom. xvi. 20.

— τὴν ἐξουσίαν τ. π.] The power of treading; which belongs only to Me and Mine, and can only be given by Me.

— ὄφειν καὶ σκορπιῶν] These words, following the mention of the fall of Satan, who is the *δράκων* (Rev. xx. 2), the *ἄρχαῖος ὄφει* (Rev. xii. 9; xx. 2. 2 Cor. xi. 3), suggest that there is some connexion between his power and the operation of venomous reptiles; and that they may be left in the world by the Providence of God, as a visible warning to man of what he will endure hereafter in another world, unless he places himself by faith and obedience under the protection of Christ, who enables His disciples, by His divine power, to tread on serpents and scorpions, and all the power of the Enemy. (Cp. Mark xvi. 18.) The *literal* fulfilment of this prophecy in certain cases, e. g. that of St. Paul at Malta (Acts xxviii. 3, 5), was a visible pledge of the protection and strength granted by Christ to His disciples against the noxious and poisonous powers of the *spiritual* world. It is partly with reference to this conflict that Christ is called "the Eagle,"—"the Great Eagle" (see Rev. xii. 14. Matt. xxiv. 28.

δύναμιν τοῦ ἐχθροῦ καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση. ²⁰ Ἰπλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. ⁽¹¹⁸⁾ ²¹ Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, Ἐξομολογούμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, ⁽¹¹⁹⁾ ²² Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ, καὶ τίς ἐστὶν ὁ Πατήρ, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι· ⁽¹²⁰⁾ ²³ καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· ²⁴ λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφήται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

⁽¹²¹⁾ ²⁵ Καὶ ἰδοὺ, νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ²⁶ Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγνώσκεις; ²⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτόν. ²⁸ εἶπε δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήση. ⁽¹²²⁾ ²⁹ Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν καὶ τίς ἐστὶ μοῦ πλησίον; ³⁰ Ἐπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχὼν, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα. ³¹ Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ³² Ὁμοίως δὲ καὶ Λευῖτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθε. ³³ Σαμαρείτης δὲ τις ὁδύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη, ³⁴ καὶ προσελθὼν κατέδησε

Exod. 32. 32.
Isa. 4. 5.
Dan. 12. 1.
Phil. 4. 5.
Rev. 18. 8.
1 Matt. 11. 25—27.

m Ps. 8. 7.
Heb. 2. 8.
Matt. 11. 27.
& 28. 18.
John 3. 35.
& 17. 2.
1 Cor. 15. 27.
Eph. 1. 21, 22.
Phil. 2. 9.
John 1. 18.
& 6. 46.
& 14. 8, 9.
n Matt. 13. 16.
1 Pet. 1. 10.
o Matt. 22. 35.
Mark 12. 28.

p Deut. 6. 5.
& 10. 12. & 30. 6.
Lev. 19. 18.
Rom. 13. 9.
Gal. 5. 14.
James 2. 8.
q Lev. 18. 5.
Rsek. 20. 11, 13.

r John 4. 9.

Luke xvii. 37),—i. e. the King of Birds,—the Eagle being, in the Natural World, the Enemy and Destroyer of the Serpent.

— ἀδικήσῃ] injure. See Rev. ii. 11; vi. 6; vii. 2, 3.

²⁰ μὴ χαίρετε] The spirits themselves whom you cast out may warn you against pride,—for they were once angels in heaven. And Judas himself had power to cast out devils. Cp. Matt. vii. 22. 1 Cor. xiii. 1, 2.

— τὰ ὀνόματα ὑμῶν ἐγράφη] See Phil. iv. 8. Heb. xii. 23. It is of God's free grace to write us there. We cannot inscribe ourselves. And though written by God, our names may be blotted out by our own hands. Rev. iii. 5. Exod. xxxii. 32, 33. Rev. xxii. 19. Rejoice because your names are written in heaven, though your names may be cast out as evil on earth (vi. 22).

²¹ ἠγαλλιάσατο] See on Matt. xi. 25.

— σοφῶν] See on Matt. ix. 13.

²² μοι παρεδόθη] μοι is emphatic,—‘to Me, and to none other;’ therefore μ. παρ. has been rightly restored from the best MSS. for παρεδόθη μοι.

²⁴ οὐκ εἶδον] ‘never saw them.’

²⁶ ἐν τῷ νόμῳ τί γέγραπται] It has been supposed that in asking this question our Lord pointed to the lawyer's phylactery, on which was written the text Deut. vi. 4, which he quoted, and which the Jews were wont to recite daily. *Vitring*, de Synag. pt. ii. lib. iii. c. 15. *Buxtorf*, de Syn. cap. 9, and see on Matt. xxiii. 5.

²⁹ τίς ἐστὶ μοῦ πλησίον] Observe μοῦ πλησίον, My neighbour; though in v. 27 we have πλησίον σου. Our Lord answers such questions as these by not replying to them directly; and so tacitly censures them, and shows that they ought not to be put, and that they proceed from an evil heart. He *is* *is* *is* them, and as it were places them on the basis of duty (see on xiii. 23). He answers the lawyer, by leading him to declare that every man, though a Samaritan, i. e. a foreigner and an enemy (see Luke ix. 52, 53; xvii. 18. John iv. 40, 43), is *is* *is* to a Jew, whom he assists in distress; and that no one, though a Priest or Levite of Jerusalem, *is* *is* to a Jew whom he leaves wounded in the road; and that it is his duty to consider, not who is neighbour to himself, but to whom, however estranged from him, he can act a neighbour's part. The Samaritan who *is* *is* good, is neighbour to the Jew; and the Samaritan, as neighbour to the Jew, is therefore entitled, as such, to receive good at the Jew's hands. *Every one*, therefore, is our neighbour. Cp. *St. Aug.* de Doctr. Christ. v. 30: “Eum esse proximum intelligamus, cui vel exhibendum est officium misericordiae si indiget, vel exhibendum esset,

si indigeret. Ex quo est consequens, ut etiam ille à quo nobis hoc vicissim exhibendum est, proximus sit noster: proximus enim nomen ad aliquid est, nec quisquam esse proximus nisi proximo potest.”

³⁰ ἀπὸ Ἱερουσαλήμ] This confirms the opinion that the events of this portion of the history are connected with Jerusalem (see above, v. 1). This road was infested with robbers (*Joseph*, Antiq. xv. 7. *St. Jerome*, in Jerem. iii. 2, and ad Paul. Ep. 77). The distance from Jerusalem to Jericho was 150 stadia (*Joseph*, Ant. iv. 8. See also *Ligiti*, Chorograph. chap. xvi. vol. ii. 43—45). The traveller came from the “Holy City,”—probably a Jew. The Priest and Levite were perhaps coming from their service in the Temple.

³¹ κατὰ συγκυρίαν] “by a coincidence.” See *Trensch*, p. 308, with his remarks, p. 310, on the relation of the Samaritans (as ἀλλόφυλοι, ἀλλογενεῖς, ἀλλοθενεῖς, of Cuthite and Assyrian extraction) to the Jews.

This Parable—delivered by Christ in the last year of His Ministry, and not long before He went on the road to Jericho—has also a higher spiritual meaning, and is designed to commend for imitation the example of Christ, the Good Samaritan, traduced and rejected as such by His countrymen. See *Aug.* Serm. clxxi. 2, and on Ps. li. The Fathers also refer the name Σαμαρείτης to Christ, as the *Osios* of the Church, with allusion to the Hebrew קָדוֹשׁ (*qados*), *custodit* (cf. Pa. cxxi. 4. John viii. 48). Who came from heaven to the place where mankind lay, stripped of original righteousness, and wounded by the arch-thief and robber, the devil, and whom the Levitical Law and Priesthood, which came as it were *per accidens*, κατὰ συγκυρίαν, οὐ προηγουμένως—διὰ τὴν ἀνθρωπίνην ἀσθένειαν μὴ δυναμένην ἐξ ἀρχῆς δέξασθαι τὸ κατὰ Χριστόν μυστήριον, were unable to restore, and on whom they could only cast a transient glance, and pass by; and Who pours in the cleansing wine and healing oil of His Word and Sacraments, and other means of grace, and carries on His own Body, and places under the care of His Church, on His ascension to heaven, with a promise of an eternal reward, to the dispensers and stewards of His mysteries (1 Pet. iv. 10), when He returns again at the Great Day.

See *Aug.* Serm. cxlxi. 6: “Oleum et Vinum Baptisma. Hoc est quod infusum est in viâ;” and he interprets τὸ ἴδιον κτήνος by “caro in qua ad nos venire dignatus est.” *St. Aug.* Quest. Ev. ii. 19. τὸ σῶμα αὐτοῦ· μέλη γὰρ αὐτοῦ ἡμᾶς ποιοῦσι. (*Theophr.*)

The inn to which the traveller is brought is the Church,—παροδοχίον ἢ Ἐκκλησία, ἢ πάντα ὑποδοχομένη (*Theophr.*), who interprets the δύο θηρία as the δύο διαθήκαι. Cp. *Aug.* Serm. cxlxi. 6.

τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. ³⁵ Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. ³⁶ Τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόυτος εἰς τοὺς ληστὰς; ³⁷ Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

^a John 11. 1.
^z 12. 2, 3.
^t Acts 22. 3.

³⁸ Ἐγένετο δὲ, ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τιμᾶ· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. ³⁹ Καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. ⁴⁰ Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοὶ συναυτιλάβηται. ⁴¹ Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ⁴² ἐνὸς δὲ ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

^a Matt. 6. 9—13.

XI. ⁽¹²⁸⁾ ¹ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. ² Ἐἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε λέγετε Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. ³ Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν ⁴ καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ⁽¹²⁹⁾ ⁵ ^b Καὶ εἶπε πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται

^b ch. 8. 1, &c.

³⁴ ἐπὶ τὸ ἴδιον κτῆνος] And walked on foot to the inn, while the sick man rode. See Origen, who says,—“Aiebat quidam de presbyteris, parabolan volens interpretari, hominem qui descendit esse Adam; Jerusalem, paradisi; Jericho, mundum; latrones contrarias fortitudines; sacerdotem, legem; Levitem, prophetas; Samaritem, Christum; animal, corpus Domini; pandocheum (quod universon suscipiat), Ecclesiam; stabularium, Ecclesiam presidem, cui dispensatio credita est. De eo vero quod Samarites reversurum se esse promittit, secundum Salvatoris figurabat adventum.” See also St. Aug. Quæst. Ev. ii. 19. Greg. Nazian. Orat. 4, de Theol. Basil. Jerome, Ep. ad Fabiol., and on Matt. xx. St. Cyril, p. 259, and Theophylact here; and for an interesting English Exposition in this sense, see W. Jones of Nayland, Sermon xxxiii. vol. iv. p. 466, Lond. 1826, and Burgon, p. 261.

A lesson of love for Christ as our true neighbour follows of course. “Nihil tam proximum quam caput membris,” says St. Ambrose, “Eum quasi Dominum diligamus, Eum quasi proximum.” The Parable of the Good Samaritan thus explained, prepares the way, by a natural connexion, for the next incident,—the praise of Mary for her love of Christ.

³⁶ πλησίον γαγονίνας] Observe γαγονίνας, to have become neighbour. The neighbour Jews became strangers, the stranger Samaritan became a neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood.

³⁷ ὁ ποιήσας] He will not say “the Samaritan.” (Beng.) — σὺ] emphatic.

³⁸ κώμην τινᾶ] Bethany. Matt. xxi. 17; xxvi. 6. John xi. 1. 18; xii. 1,—another intimation that the circuits which our Lord was making were near Jerusalem.

³⁹ ἤκουε] was listening; the imperfect tense, signifying habit. So περιεσπᾶτο (v. 40).

⁴⁰ περιεσπᾶτο] ‘distrabatur’ (Valok), who illustrates the word, and contrasts with it St. Paul’s expression, which may be applied to Mary, and seems to have been framed on these words of St. Luke 1 Cor. vii. 35, εὐπρόσδερον τῷ Κυρίῳ ἀπερισπᾶστος.

“Martha laborans multum in illâ occupatione et negotio ministrandi interpellavit Dominum et de sorore conquesta est” (St. Aug. Serm. civ.), who thus (Serm. ciii.) contrasts the case of Martha and Mary. “Martha Dominum pascere præparans circa multum ministerium occupabatur. Maria soror ejus pasci à Domino magis elegit. Intenta erat Martha quomodo pasceret Dominum; intenta Maria quomodo pascetur à Domino. Illa multa disponebat, ista Unum aspicebat.”

— Κύριε] Martha requires Christ to command Mary to leave

Him, to help her in her much serving. The secular spirit would make the spiritual desert its office, and serve the world.

⁴¹ Μάρθα, Μάρθα] “repetitio nominis indicium est delectationis, aut movendæ intentionis ut audiret attentius . . .” (St. Aug.) Our Lord reproves her, not for serving, but for being distracted about many things, and about much serving: οὐ τὴν φιλοξενίαν κολύει Κύριος, ἀλλὰ τὴν ποικιλίαν καὶ τυρβῆν, τοῦτ' ἐστὶ τὸν περισπασμὸν καὶ τὴν τυρβῆν (Theoph.). who adds, that our Lord did not reprove Martha, until she boasted of her service, and blamed her sister, and would have drawn her away from Christ; and for censuring her sister, who had chosen the “unum necessarium.” “Tu circa multa, illa circa Unum. Præponitur unum multis. Non enim à multis unum, sed ab uno multa. Multa sunt quæ facta sunt, Unus est qui fecit.” (Aug.)

⁴² ἣτις οὐκ ἀφαιρεθήσεται] i. e. which will abide with her for ever in the world to come. “Hoc elegit quod semper manebit. Sedebat ad pedes Capitis nostri; quanto humilior sedebat tanto amplius capiebat. Confluit aqua ad humilitatem convallis: Unum est necessarium: hoc sibi Maria elegit. Transit labor multitudinis, manet caritas unitatis. A te quod elegisti auferetur. Hoc illa elegit quod semper manebit.” (Aug.)

Ch. XI. 2. Ὅταν προσεύχησθε λέγετε] See on Matt. vi. 9. By repeating the same prayer (with some few variations) as He had delivered in the Sermon on the Mount, Our Lord not only teaches (1) to pray; and (2) how to pray, i. e. what ought to be the matter and order of our desires and petitions; but (3) He authorizes and prescribes set forms of prayer. Cp. Matt. xxvi. 44.

— ἐν τοῖς οὐρανοῖς] These words are not in B, L, and some other MSS. St. Luke, writing to the Gentiles, never uses the term βασιλεία τῶν οὐρανῶν (but βασιλεία τοῦ Θεοῦ), lest he should countenance the heathen idea of a local deity; but the words πάτερ ὁ ἐν τοῖς οὐρανοῖς had been explained before, x. 20; see also xii. 35.

— ἀγιασθήτω τὸ ὄνομά σου] B, L, and some few other MSS. omit γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, and ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. See Origen, περι εὐχῆς, ii. p. 226. Cf. Aug. Enchirid. c. 116. If this clause was interpolated from St. Matthew, why was not the whole prayer here made identical with its form in that Gospel?

³ τὸ καθ' ἡμέραν] For this use of τὸ, cp. xix. 47. James iv. 14, τὸ τῆς αὔριου. 2 Pet. ii. 22. τὸ τῆς ἀληθοῦς παρομιίας. And the sense is, Give to us, by the each day,—i. e. as it succeeds,—that bread which is needful for us. On ἐπιούσιον, see Matt. vi. 11.

⁴ ἀφίεμεν] A, B, E, K, have ἀφίεμεν, and ἀφίω is found in Eccles. ii. 18; v. 11.

πρὸς αὐτὸν μεσονυκτίου, καὶ εἶπη αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ⁶ ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. ⁷ κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη, Μὴ μοι κόπους πάρεχε, ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν οὐ δύναμαι ἀναστὰς δοῦναί σοι. ⁸ Δέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. (¹⁹⁶/_v) ⁹ Καγὼ ὑμῖν λέγω, ^c Αἰτεῖτε, καὶ δοθήσεται ὑμῖν ζητεῖτε, καὶ εὐρήσετε κρούετε, καὶ ἀνοιγήσεται ^c Matt. 7. 7—11. ὑμῖν ¹⁰ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. ¹¹ Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; ¹² ἢ καὶ ἐὰν αἰτήσῃ ὠδὸν, μὴ ἐπιδώσει αὐτῷ σκορπίον; ¹³ Εἰ οὖν ὑμεῖς ποιηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

(¹⁹⁶/_v) ¹⁴ ^d Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ ^d Matt. 12. 22—⁴⁴ δαιμονίου ἐξεληθόντος ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. (¹⁹⁷/_{ii}) ¹⁵ Τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. (¹⁹⁸/_v) ¹⁶ ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. (¹⁹⁹/_{ii}) ¹⁷ Αὐτὸς δὲ, εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον, πίπτει. ¹⁸ Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλει με τὰ δαιμόνια. ¹⁹ Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. ²⁰ Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²¹ Ὃταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ²² ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποιθεῖ, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. ²³ Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶ· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. (¹⁹⁹/_v) ²⁴ Ὃταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκει

7. κέκλεισται] with bar and bolt, which it will be troublesome to remove.

— εἰς τὴν κοίτην] i. e. have come to—and are now in,—bed, and cannot rise and come out of it.

10. ἀνοιχθήσεται] So A, E, G, H, K, S, V. ἀνοιγίσεται, Elz.

11. τίνα δὲ ἐξ ὑμῶν] See Matt. vii. 9.

— τὸν πατέρα] his father.

— ἦ] So A, C, D, E, F, G, K, L, S, V. εἰ, Elz. and others.

14. καὶ ἦν ἐκβάλλων] This portion of St. Luke's narrative (v. 14—26) affords a striking instance of the manner employed in his Gospel by the Holy Spirit, of grouping incidents and sayings together according to their spiritual connexion,—the truest connexion, especially in the eye of Him, with Whom the ideas of Time and Place are lost, in His Divine Eternity and Omnipresence. And incidentally this mode of writing supplies a silent proof, not only of St. Luke's posteriority to St. Matthew and St. Mark, but also of the divine origin of the Gospels.

Time and place are needful for man. And the Holy Spirit, by St. Matthew and St. Mark, had fixed the time and place of those incidents. (See Matt. xii. 22—37. Mark iii. 22—30.) He now deals with them by St. Luke according to their inner relation to each other.

These considerations are more necessary to be observed, because they seem to have been lost sight of by some Harmonists.

What then must be said of those Critics, who (like Schleiermacher, and much more De Wette) censure St. Luke here, as if he were an ill-informed and inaccurate compiler, because his Gospel is not subordinate to the lower laws of human agency, but is constructed on the higher principles of spiritual order and chronology. But "Wisdom is justified of her children."

The inner connexion of this chapter is as follows:—

Our Lord is praying, and is desired by a disciple to teach them to pray. Prayer, then, is the key-note now struck by a special incident. The rest follows in harmony. He gives a form of prayer; and proceeds to teach the blessedness of perseverance in prayer; with an assurance that God will give the Holy Spirit to those who pray for Him.

The mention of the Holy Spirit, as a gift of God, leads naturally

to the mention of Christ's power over the Evil Spirit generally, and particularly when dumb, i. e. when hindering prayer; and the proof thence given that the Kingdom of God is come to them, and ought to be joyfully received. And (in the paragraphs here inserted with this connexion) Our Lord goes on to warn them (vv. 14—23), that though He has the will and power to cast from their hearts the Evil Spirit, yet it is for them to watch and pray lest he return; for he will be more fierce and inveterate than before (vv. 24—26).

He goes on to show the blessedness of having Christ's image formed in our souls (which will keep out the Evil Spirit), and of bringing forth His Spirit in our lives. And having described this blessedness, He contrasts with it the sinful and miserable condition and doom of those who reject or neglect the offers of the Kingdom, now displayed by His preaching and miracles. They, who are deaf to His gracious message, will be put to shame and condemned at the great day by the example of the Queen of Sheba and of the Ninevites (29—32). He then warns them, that the light of the Holy Spirit is kindled in their hearts, in order that it may burn brightly and purely in their lives (33—36), especially in rectitude of intention (i. e. for the glory of God, and according to the light of His law); and He warns them by woes denounced on the Pharisees, against an empty, barren, and hypocritical show of religion (37—52).

15. Βεελζεβούλ] See on Matt. x. 25; xii. 24—27.

17. οἶκος ἐπὶ οἶκον] Not one house against another,—but a house against itself. Cp. Matt. xii. 25. Mark iii. 23. Σατανᾶς—Σατανᾶν.

20. δακτύλῳ] without labour. See Matt. xxiii. 4.

21. ὅταν ὁ ἰσχυρὸς] See Matt. xii. 29. Observe the article ὁ, he that is the stronger; being stronger than all.

— αὐλήν] court-yard,—a word used eight times in the history of the Crucifixion, when our Lord encountered Satan in the αὐλή of the High Priest.

23. ὁ μὴ συνάγων μετ' ἐμοῦ] See Matt. xii. 30. 43.

24. ὅταν τὸ ἀκάθαρτον πνεῦμα] The Evil Spirit has been cast out at Baptism. He goes about roaring through dry places—among souls whose baptismal graces are dried up (cp. Heb. vi. 4—8); he returns to the house whence he was cast out, and finds it swept and garnished, lying idle and empty, and returns with great force and dwells there. (See Greg. Nazian. p. 719.)

λέγει, Ἵποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. ²⁵ Καὶ ἔλθον εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. ²⁶ Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

e Matt. 12. 39—
42.

(¹⁸¹/_γ) ²⁷ Ἐγένετο δὲ, ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνῆν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. ²⁸ Αὐτὸς δὲ εἶπε, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν. (¹⁸²/_δ) ²⁹ Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆα τοῦ προφήτου ³⁰ καθὼς γὰρ ἐγένετο Ἰωῆας σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ³¹ Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρῶν αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ πλείον Σολομῶνος ὧδε. ³² Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρῶν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆα· καὶ ἰδοὺ πλείον Ἰωῆα ὧδε.

f Matt. 5. 15.
& 6. 22, 23.

(¹⁸³/_ε) ³³ Οὐδεὶς δὲ λύχνον ἄψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν μῶδιον, ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. (¹⁸⁴/_ς) ³⁴ Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμὸς· ὅταν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, καὶ ὄλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν ³⁵ σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν ³⁶ εἰ οὖν τὸ σῶμά σου ὄλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν ὄλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

g Matt. 23. 25—
35.

³⁷ Ἐν δὲ τῷ λαλήσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ³⁸ Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. (¹⁸⁵/_ζ) ³⁹ Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν, Ἔτι νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξῶθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσῶθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ⁴⁰ Ἀφρονες, οὐχ ὁ ποιήσας τὸ ἐξῶθεν καὶ τὸ

²⁶ ἰπτὰ] See viii. 2. Mark xvi. 9.
²⁸ μενούνγε] 'Quin imd.' (Volck.) Yes, indeed, but — See Rom. ix. 20; x. 18. Phil. iii. 8. Wieser, p. 493.
²⁹ σημεῖον ἐπιζητεῖ] See on Matt. xii. 38—42.
³⁰ Ἰωῆας σημεῖον] Hence it appears that Jonah's deliverance from the whale's belly was known to the Ninevites.
³¹ ἀνδρῶν] πέν, inferior in wisdom to a woman, the Queen of Sheba.
³³ οὐδεὶς] See Matt. v. 15. The sense of these words (vv. 33—36), which are directed specially against the Pharisees, and those who resemble them, is as follows:—
The Pharisees sought for a sign, but they were an evil generation, and sought it with an evil intention. No sign, therefore, should be given to them. But signs enough (σημεῖα) would be afforded to those who are not evil, in the miracles (σημείους) and doctrine of Christ. For Christ did not light the candle of His Gospel in the World to be hidden, but that all who will see, may see it. (See St. Cyril here.) But no one can see it, if he has an evil eye, i. e. a wicked intention, as the Pharisees had. (See Gregor. 28. Moral. c. 12, and Bede.) If the intention is holy, then all the whole man is full of light; but if it is evil, the whole man is full of darkness: and it is vain for such men that the Light is come into the World, "for they love darkness rather than light, because their deeds are evil" (John iii. 19). Our mind is our λύχνος, which shines when it has φῶς Θεοῦ. (Πλαρόν, on cap. xii. 35.) Take heed, therefore, that what God intended for thy light be not darkness. Let no cloud of passion or prejudice darken the inner light of the spiritual eye. If thy whole man be full of light, have no part dark, every thing (see next note) will be full of light, being illumined by the light of Christ, as when a candle with its light doth give thee light.
— εἰς κρύπτην] into a vault or cellar, *crypt.* Athen. v. 205, A, τοῦ ὑπερφύου κρύπτη.
³⁴ ὁ λύχνος] See on Matt. vi. 22.
³⁵ εἰ οὖν τὸ σῶμά σου ὄλον φωτεινόν] "that the light that is in thee be not darkness." On this use of μὴ with indicative, see Wieser, p. 589.
³⁶ εἰ οὖν τὸ σῶμά σου ὄλον φωτεινόν] It is alleged by some interpreters that this sentence is tautologous; that it has the same sense in the protasis and apodosis, and therefore it is said by *Kunstl.* to be "compositus ex interpretamentis atque glossematia ad v. 34 adscriptis."
But it is not tautologous. The sense is: The light of the body (i. e. of thy whole man) is the eye; if thine eye be single (i. e. if thou hast a single eye to God's glory in all thy thoughts and actions,

and orderest them to that end, according to His Law), thy whole body will be luminous. If, then, thy whole body be luminous, not having any part dark, all around thee will be light, as when a candle with its ἀστραπή beams upon thee. ὄλον is the Hebr. $\frac{1}{2}$ (ool), every thing, and is used in this sense Matt. i. 22, τοῦτο δὲ ὄλον γέγονε. xiii. 33; xxi. 4; xxvi. 56. Luke xiii. 21, ἰζυμάθη ὄλον, and cp. 1 Cor. xii. 17. If thou art unlike the Pharisee, who seeks a sign not for faith, but to cavil at it; if thou seekest humbly for the truth; if thou aimest only at one end—God's glory by good means—then in every circumstance and emergency of life, a clear conviction of what thou oughtest to do will immediately flash upon thee.
³⁷ Φαρισαῖος] Here is the key-note of this passage to the end of the chapter—a Pharisee.
Prayer was the key-note of the former part, struck by an incident at this time, viz. our Lord's being engaged in prayer (see v. 1). So now; a Pharisee asks Him to dine with him (vv. 37—40). Our Lord uses the occasion as one of exhortation and warning to the Pharisees generally.
This incident, like the former, is peculiar to St. Luke's Gospel; and on the note so struck, the Holy Spirit proceeds most fitly and beautifully to introduce a solemn strain of denunciation, delivered afterwards by Christ on another occasion (Matt. xxiii. 13—36).
Thus the Holy Spirit looks backward and forward, sees as it were with a glance what Christ has said and will say, and brings the rays together in a spiritual prism, in order to show more clearly the light of His divine teaching. See below, xii. 13.
— ἀνέπεσεν] Went and reclined on the couch without washing.
— "Querebat animas et escas capiebat." (Maldon.) He converts meals for the body into banquets for the soul.
³⁸ οὐκ ἰβαπτίσθη] Our Lord did not wash before dinner, in order that the Pharisee might wonder; and in order that he might teach the necessity of an inward washing of the soul.
³⁹ νῦν] now,—marking, perhaps, their degeneracy from the ancient law and from earlier times. You who boast yourselves better than your fathers are worse than they; *Græc.*, who refers to ἡ γενεὰ αὐτῆ (see v. 50); the climax of moral depravity. But it may rather be, that νῦν is used here to bring out the contrast between inward and outward cleansing. Now, while you are so careful to cleanse these vessels on this table, you are careless about yourselves.
— ὑμῶν] 'of yourselves,' contrasted with ποτηρίου. You take more care of the outside of your cups, than of the inside of yourselves. Cp. *Joseph.*, xiv. 62—70.

ἔσωθεν ἐποίησε; ⁴¹ Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῶν ἔστω. ⁽¹³⁶⁾ ⁴² Ἄλλ' οὐαὶ ὑμῶν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. Ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι. ⁽¹³⁷⁾ ⁴³ Οὐαὶ ὑμῶν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. ⁽¹³⁸⁾ ⁴⁴ Οὐαὶ ὑμῶν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν. ⁽¹³⁹⁾ ⁴⁵ Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ⁴⁶ Ὁ δὲ εἶπε· Καὶ ὑμῶν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. ⁽¹⁴⁰⁾ ⁴⁷ Οὐαὶ ὑμῶν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς· ⁴⁸ ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. ⁽¹⁴¹⁾ ⁴⁹ Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ⁵⁰ ἵνα ἐκζητηθῇ τὸ αἷμα ^h πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, ⁵¹ ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ^k ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. ⁽¹⁴²⁾ ⁵² ¹ Οὐαὶ ὑμῶν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε. ⁽¹⁴³⁾ ⁵³ Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζω αὐτὸν περὶ πλειόνων ⁵⁴ ἐνεδρεύοντες αὐτόν, ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. ⁽¹⁴⁴⁾ ¹ Ἐν οἷς ἐπισυναχθεῖσάν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, ^a προσέχετε ^a ἑαυτοὺς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. ⁽¹⁴⁵⁾ ² ^b Οὐδὲν δὲ ^b συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. ³ Ἄνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλάλησατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. ^c ⁴ Λέγω δὲ ὑμῶν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ

41. τὰ ἐνόντα] i. e. what is within, —and first, what is within yourselves,—i. e. your own souls. He compares the Pharisees to their own vessels on the table (see the word σκεῦος, Hebr. כֶּלִים),—often used for the human frame (Acts ix. 15. Rom. ix. 21. 23. 2 Cor. iv. 7. 1 Thess. iv. 4. 2 Tim. ii. 21. 1 Pet. iii. 7). He blames them for cleansing the outside of the vessel, while the meats and drinks within it are the produce of extortion and rapacity. So it is with themselves. First, therefore, cleanse that which is within, τὰ ἐνόντα. Give what is within your vessels,—i. e. your meat and drink,—in charity; the opposite to rapacity, by which they are too often acquired. And give your heart. And therefore the Prophet not only says, “deal out thy bread” (Isa. lviii. 7), but also, “draw out thy soul to the hungry” (lviii. 10). Give what is within in alms; deal that out in acts of love to God and man which is the true ἐλεημοσύνη (i. e. mercy bringing a blessing to the doer as well as to the receiver); and when the heart is thus cleansed, then all will be clean.

“Fac misericordiam,” says St. Aug. (Serm. cvi.), “à te incipe. Mendicat à te anima tua; fac eleemosynam cum animâ tuâ. Misereere animæ tuæ, placens Deo. Da illi (i. e. animæ tuæ) panem.—Quem panem? Ipse tecum loquitur, Crede in Christum; et mundabuntur quæ intus sunt et quæ foris sunt.”

42. οὐαὶ] See Matt. xxiii. 23.

— ἀποδεκατοῦτε] ‘pay tithes of.’

43. οὐαὶ] See Matt. xxiii. 6.

44. οὐαὶ] See Matt. xxiii. 27.

— μνημεῖα τὰ ἄδηλα—οἶδασιν] So that men approach them unconsciously, and know not when they walk over them, and incur pollution unawares. *Elz.* has al before περιπατοῦντες, but it is not in A, D, K, S, V, X.

45. καὶ ἡμᾶς] ‘even us.’ Hence some distinguish between the Scribes and Lawyers; but see *Vorst.*, Heb. p. 84, and probably the meaning is, that by censuring the Scribes by name, He had taxed the Lawyers, who were of that class. Not only doest thou censure the Pharisees, but us, the most learned of the nation.

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46. οὐαὶ] See Matt. xxiii. 29.

49. ἡ σοφία τοῦ Θεοῦ] i. e. Christ Himself; as appears from Matt. xxiii. 34. The Divine Logos is the sender of the Prophets, and spake by their mouths,—e. g. of Zacharias (2 Chron. xxiv. 20. 22), to whose words Christ refers.

51. Ζαχαρίου] See on Matt. xxiii. 35.

52. οὐαὶ] See Matt. xxiii. 13.

— ἤρατε] ‘a populo abstulistis.’ On *αἱρῶν, ἀσφέρτε*, see Luke vi. 29, 30; xi. 22. John i. 29; x. 18; xix. 15: “vobis vindicastis—doctrinam divinam cognitionis vobis usurpatis.” (St. Ambrose.)

— τὴν κλεῖδα τῆς γνώσεως] By which the treasures of the Holy Scriptures are unlocked and opened to the people (τὴν διὰ τοῦ νόμου χειραγωγίαν, *Theophr.*), and the key by which the kingdom of heaven is opened to them.

— εἰσήλθετε] A, B, C, D, E, L, M, have εἰσήλατε.

CH. XII. 1. ἐν οἷς ἐπισυναχθεῖσάν] “quum convenissent.”

— [ζύμη] See Matt. xvi. 6, 11, 12. Mark viii. 15. 1 Cor. v. 6, 8.

3. ταμείοις] See Matt. vi. 6; x. 27. Mark iv. 22. *Kisinoel* thinks that the sense is, “Whatsoever ye have hitherto preached privately, henceforth preach publicly.” “Quedam hactenus privatim docuistis, in posterum publicè doceri debent.”

But these words were addressed to the Apostles, before they had preached at all. The meaning appears to be, “Whatever you may have said privately (i. e. whatever you shall have spoken privately), especially in your future ministry, will be known publicly; and you will be rewarded accordingly by your Father that heareth and seeth in secret, at the Great Day.” See *Origen* here.

4. μὴ φοβηθῆτε ἀπὸ τῶν ἀποκ.] ‘fear nothing from them.’ On the Æolic forms ἀποκτανόντων and ἀποκτενόντων, the readings of many MSS., see *Wieser*, p. 76. One of them, probably, may be the true reading here.

This precept (compared with Matt. x. 28) is a divine protest against the notion of a sleep of the soul after death.

σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι. ⁵ ὑποδείξω δὲ ὑμῖν τίνα φοβηθήτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τούτον φοβήθητε. ⁶ Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ Θεοῦ; ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. Μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε. ⁸ Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. ^(146/II) ⁹ ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. ^(147/II) ¹⁰ ^d Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ^(148/II) ¹¹ *Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησῆσθε, ἢ τί εἶπητε. ¹² τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾠρᾷ ἃ δεῖ εἰπεῖν.

d Matt. 12. 31, 32.
Mark 3. 28.
1 John 5. 16.
e Matt. 10. 19, 20.
Mark 13. 11.
ch. 21. 14.

^(149/X) ¹³ Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἶπε τῷ ἀδελφᾷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ¹⁴ Ὁ δὲ εἶπεν αὐτῷ, ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ¹⁵ Εἶπε δὲ πρὸς αὐτοὺς, Ὅρατε καὶ φυλάσσετε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἔστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ. ¹⁶ Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων, ἄνθρωπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. ¹⁷ καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; ¹⁸ Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου, ¹⁹ καὶ ἐρῶ τῇ ψυχῇ μου, ἄψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. ²⁰ Εἶπε δὲ αὐτῷ ὁ Θεός, ἄφρον, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τί νῦν ἔσται; ²¹ Οὕτως ὁ θησαυρίζων ἐαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

f 1 Tim. 6. 7, &c.

g Eccles. 14. 9.
1 Cor. 15. 32.
James 5. 5.

h Matt. 6. 25—33.

^(150/V) ²² ^h Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε. ²³ ἡ ψυχὴ πλείον ἔστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. ²⁴ Κατανοήσατε τοὺς κόρακας, ὅτι οὐ

Our Lord *distinguishes* between the state of the *body* after death, and the state of the *soul* after death. The *body* may be *killed*, but the *soul* cannot. But the state of the soul would *not* be different from that of the body, if the soul *sleeps* after death. For the body *sleeps*, and will be *awakened* at the Day of Judgment; therefore the soul would be as much killed as the body, if it slept after death; therefore it does not sleep, but retains its consciousness. It passes immediately on its dissolution from the body either to Paradise (see xxiii. 43), or to a place of misery and torment (see xvi. 23).

The insertion of these precepts (4—10) delivered to His Apostles at their sending forth (Matt. x. 26—38) seems to be suggested here by what is related in xi. 54, that the Pharisees were conspiring against Him. Cp. Matt. x. 28.

5. γίνεσθαι] A stern speech to friends (*Beng.*), but it was the sternness of love.

— τοῦτον] δαιμονικῶς, i. e. Me, the Judge of all. See on Matt. xvi. 18.

6. στρουθία] See Matt. x. 29.

8. πᾶς ὃς ἂν ὁμολογήσῃ] See Matt. x. 32.

10. πᾶς ὃς ἐρεῖ λόγον] See Matt. xii. 32. Mark iii. 28.

11. ὅταν δὲ προσφέρωσιν] See Matt. x. 19. Mark xiii. 11.

Luke xxi. 12.

13. εἷπε δὲ τις] *τις*, some person who had felt our Lord's power. Here is another example of the beautiful and instructive method in which this Gospel is written. Incidents occurring to Christ at this time are as it were *texts* on which the Holy Spirit preaches a Sermon collected from other parts of Christ's ministry. See above, x. 1. 17. 25; xi. 1. 37; xii. 1.

The present incident becomes a text for a Sermon on *Consciousness* (13—34). And thus the Holy Spirit teaches us to consider every accident of our lives as an occasion for applying to ourselves the words of Christ,—and therefore so to read, mark, learn, and inwardly digest the Holy Gospel, that we may be able to bring *its* precepts to bear on the principal events, public and private, of our own existence and of the world's history.

And yet these Evangelical Sermons are condemned by some as

unchronological and inaccurate! Is not this something like the sin against which a warning is given us in v. 10?

15. πάσης] So A, B, D, K, L, M, Q, X. *της, Elz.*

17. τοὺς καρπούς μου] He profanely calls them *my fruits*, and promises himself the enjoyment of them for *many years* (*St. Cyril*), when they were to be taken from him *that night*.

18. καθελῶ μου τὰς ἀποθήκας, κ.τ.λ.] Observe μου *emphatic*. He talks of *his barns, his fruits, his goods*, just as Nabal says "my water," "my bread," "my flesh" (1 Sam. xxv. 11),—although he had only a few hours to breathe.

He will house there *all* his goods: there is no mention of any thing for God and the Poor. "Vanum consilium!" says *St. Aug.* (Serm. xxxvii. 9). "Stulte! in quo tibi sapiens videris quid dixisti? . . . Nesciebat pauperum ventres apothecis suis esse tutiores. Recondere perituros fructus peritura, nihil largiens Domino, ad quem fuerat exiturus. Quam frontem habiturus est in illo Iudicio cum audire coperit *Esurivi, et non dediisti mihi manducare?*" (Matt. xxv. 42) How different are the Christian's *barns!* ἔχεις ἀποθήκας τὰς τῶν πτωχῶν γαστέρας, says *Theoph.*

20. ἀφρον] The word used by the LXX for ἡγ (nabal), *stultus*, and with a reference to the history of Nabal (1 Sam. xxv. 25. 36—38), to whom the Fool in this Parable bears a striking resemblance in his words, acts, and end. (*Vitringa, Trench,* p. 337.)

— ἀπαιτοῦσιν] *claim* as their *due*; put impersonally. See note above, vi. 38. Cp. below, xii. 48. *αὐτίσους*.

21. μὴ εἰς Θεόν] Observe the accusative; contrast it with *ἑαυτῷ*. As *Beng.* says, "Deo nihil accedit aut decedit." The man is rich toward God who lays up treasure in heaven (cp. 1 Tim. vi. 17), and so he is rich indeed. By being rich *eis Θεόν*, he becomes rich for ever.

22—31. μὴ μεριμνᾶτε, κ.τ.λ.] See Matt. vi. 25—31.

23. ἡ ψυχὴ] Many MSS. (c. g. B, D, L, M, S, V, X) have ἡ γὰρ, which may be the true reading.

— τῆς τροφῆς] *its food*; so τοῦ ἐνδύματος, *its clothing*.

24. κόρακας] Whose parents are careless of them. Cp. Job

σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστε ταμείον οὐδὲ ἀποθήκη, ¹ καὶ ὁ Θεὸς ¹ Job 28. 41. ¹ Pa. 147. 9. τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; ²⁵ Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ²⁶ Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; ²⁷ Κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει, λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. ²⁸ Εἰ δὲ τὸν χόρτον ἐν τῷ ἄργῳ σήμερον ὄντα, καὶ αὖριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ²⁹ Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζεσθε, ³⁰ ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρῆζετε τούτων. ³¹ Ἰ Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ⁽¹⁵¹⁾ ³² Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι ¹ εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. ⁽¹⁵²⁾ ³³ Πω- ¹ k Matt. 11. 25, 26. ¹ Matt. 6. 20. ¹ ch. 16. 9. ¹ Tim. 6. 19. λήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, ⁽¹⁵³⁾ ¹ ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σῆς διαφθείρει. ³⁴ ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. ⁽¹⁵⁴⁾ ³⁵ Ἔστωσαν ὑμῶν αἱ ὀσφύες περι- ¹ Eph. 6. 14. ¹ Pet. 1. 13. εζωσμέναι, καὶ ¹ οἱ λύχνοι καιόμενοι, ³⁶ καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ- ¹ Matt. 25. 1, &c. δεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἔλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. ⁽¹⁵⁵⁾ ³⁷ μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἔλθων ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλιεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς. ³⁸ καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρη οὕτω, μακάριοί εἰσιν οἱ δούλοι ἐκεῖνοι. ⁽¹⁵⁶⁾ ³⁹ Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾄδει ὁ οἰκοδεσπότης ¹ Matt. 24. 43. ¹ Thess. 5. 2. ² Pet. 3. 10. ¹ Rev. 3. 3. ¹ & 10. 16. ποία ὥρα ὁ κλέπτῃς ἔρχεται, ἔργησθε ἄν, καὶ οὐκ ἂν ἀφήκε διορυγῆναι τὸν οἶκον αὐτοῦ. ⁴⁰ Καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ Τίς τοῦ ἀνθρώπου ἔρχεται.

⁴¹ Ἐἶπε δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ¹ Matt. 24. 45—50. ἢ καὶ πρὸς πάντας; ⁽¹⁵⁷⁾ ⁴² Ἐἶπε δὲ ὁ Κύριος, Τίς ἄρα ἔστιν ὁ πιστὸς οἰκονόμος καὶ ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; ⁴³ μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ

xxxviii. 41. Pa. cxlvii. 9. *Rosenm.* refers to Aristotle and Pliny, on the ἀσποργία κοράκιον.

28. ὄβρι] οὐδέ, B, L, Q, and so *La. Tf.*

29. μὴ μετεωρίζεσθε] Be not like vessels tossed aloft on the changeful tide and billows of worldly anxiety, ambition, and vanity. "No fluitem dubie spe pendulus horn" (*Horat. Epist. i. 18. 110*); and "Magno curarum fluctuat aestu" (*Virg. Æn. viii. 19*). The following is from *Æsop.*: "μετίωμος δicitur de ναυτίου in αἰὸ παλι- γαντίου Polyæn. Strateg. iv. p. 246, sic τὸ πῆλαγοι μετεωρίζου- ται, in alicui prodehantur. Diod. Sic. p. 448, B, μετιώμων πλουσιῶν αὐτῶν, cum in medio mari navigarent; add. *Thucyd. i. 48*. Etiam de ναυτίου, quæ in mari ventis ac tempestatibus gravissimè ja- tantur Diod. Sic. 340, B, μετιώροι διεφθάρσαν. Hinc factum est, ut poneretur quoque de fluctuatione animi, inter spem metumque dubiæ alicui suspensi, de iis, qui animo sollicito, suspensi, dubio, evani, ut metaphora petita sit à navibus, quæ vento et fluctibus in alto jac- tantur. Notabilis hanc in rem est locus Philonis de Monarch. p. 817, A, quem *Laesner* attulit: γινώθι δὲ σαυτὸν καὶ μὴ συμπερι- φέρον ταῖς ὑπὲρ δύναμιν ὁρμαῖς καὶ ἐπιθυμίαις, μηδέ σε τῶν ἀνεπίκτων ἔρωι αἰετῶ καὶ μετεωρίζετω τῶν γὰρ ἐφικτῶν οὐδένε ἀμοιρήσαι. Pertinet et huc locus Josephi Ant. viii. 8. 2, ubi sermo est de populo anxie expectante, quid responsi ab Roboamo latari sint: ὡς συνῆλθον ἀκουσάμενον τὸ πλῆθος τῇ τρίτῃ τῶν ἡμερῶν, μετιώρων τοῦ λαοῦ πάντες ὄντες, καὶ τι λίγοντες ἀκούσαι τοῦ βασιλέως ἰσπουδακότος. Ap. Cic. ad Attic. v. 11; xv. 14; xvi. 5. μετιώροι dicitur, incertus et dubius, is, quem *Asopra cava ptemi.* 2 Macc. v. 17. ἐμετεωρίζετο τὴν διάνοιαν.

32. τὸ μικρὸν] the small flock,—especially in its beginning, and despised as such by the world, but yet a flock, the flock of Christ the Good Shepherd, Who will judge all Nations, and separate the Sheep from the Goats.

33. πωλήσατε τὰ ὑπάρχοντα] See Matt. xix. 21, and below, xviii. 22. Sell, i. e. do not hoard it for yourself; do not (like the rich fool, *ev. 18, 19*) call them *your fruits*; do not consider yourself as the proprietor of your goods, which are not 'res mancipi,' but for use; not κτήματα, but χρήματα. Regard others as the proprietors

of them, and yourself as their steward; regard them not as yours, but as God's (see 1 Chron. xxix. 12—14. Dan. ii. 20; v. 23), for He can recall them in a night (*v. 20*). Be rich to Him; dedicate them to Him; divest yourself of them; alienate them; sell them; sell them to God, and dispose of them in *mercy*, as need may require, to your children (1 Tim. v. 8), to the poor, and, above all, and in all, to Christ; and so lay up your goods in purses that will never wax old.

St. Basil says (in Homil. de Avaritiâ), "It is the bread of the hungry which thou receivest, it is the garment of the naked which thou hoardest in thy chest, the shoes of the beggar which rot in thy keeping. Art thou not a robber for counting as *thine own* what thou hast received to distribute?" And *St. Cyril* here, "In order that you may obtain the eternal riches despise this world's wealth." "Our Lord's command," says *St. Basil*, *regul. brevia*, 92, "teaches us not to cast away as evil what we have, but to distribute;" and *Bede* adds, "this is not a command that no money be kept by the Saints for their own use, since we read that our Lord Himself had a bag, but that righteousness should not be neglected for fear of poverty."

35. ὀσφύες περιζωσμένοι—λύχνοι καιόμενοι] See Matt. xxv. 1. And see the Homily of *Greg. M.* here, xii. 50, and in *Ev. i. 13*, p. 1482. See Eph. vi. 14. 1 Pet. i. 13. To be girded (*says St. Cyril*) signifies activity; to have the light burning signifies knowledge and love. See also *St. Aug.* (*Serm. cviii.*): "Lumbos accinctos habere, ab omnibus illicitis concupiscentiis abstinere; hoc est debemus fervere et lucere operibus bonis, hoc est lucernas ardentis habere."

37. περιζώσεται] Christ will gird Himself to serve them who stand with their loins girt to receive Him. (*St. Cyril*)

40. ἔτοιμοι] Matt. xxiv. 44. Luke xxi. 34.

42. τίς ἄρα] See on Matt. xxiv. 45—51.

—ὁ φρόνιμος] Not merely the faithful, but the prudent. The Article ὁ is found in B, D, E, G, H, K, Q, S, V, and brings out the great truth that faithfulness is prudence, and that faithlessness is folly.

εὐρήσει ποιούντα οὕτως, ⁴⁴ ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. (¹⁵⁸/_v) ⁴⁵ Ἐὰν δὲ εἴπη ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, ⁴⁶ ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἧ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἧ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. (¹⁵⁹/_x) ⁴⁷ Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς, ⁴⁸ ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. (¹⁶⁰/_v) ⁴⁹ Πύρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω, εἰ ἤδη ἀνήφθη; ⁵⁰ Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆ. ⁵¹ Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δούναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. ⁵² Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. ⁵³ Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

(¹⁶¹/_v) ⁵⁴ Ἔλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε, Ὅμβρος ἔρχεται, καὶ γίνεται οὕτω. ⁵⁵ Καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται, καὶ γίνεται. ⁵⁶ Ἐποκριταὶ, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζω, τὸν δὲ καιρὸν τούτου πῶς οὐ δοκιμάζετε; ⁵⁷ Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; (¹⁶²/_v) ⁵⁸ ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακὴν. ⁵⁹ λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδώσῃ.

r Numb. 15. 30.
Deut. 25. 2.
John 9. 41.
& 15. 22.
Acts 7. 30.
James 4. 17.
s Lev. 5. 17.
1 Tim. 1. 13.
t ver. 51.
1 Pet. 4. 12.

u Matt. 10. 34,
35.

v Matt. 16. 3.

w Matt. 5. 25, 26.
x Ps. 32. 6.
Isa. 55. 6.

⁴⁷. πολλάς] i. e. πληγὰς. (Cp. 2 Cor. xi. 24.) Similar ellipses are ἀπὸ μίας (Luke xiv. 18), i. e. γνώμης (Matt. x. 42); ψυχροί, sc. ὕδατος, μαλακά, sc. ἐνδύματα (Matt. xi. 8). Cf. Rev. iii. 4, ἐν λευκοῖς. On the accusative after δαρήσεται, cp. Matt. xx. 22, βάπτισμα βαπτισθῆναι, cf. *Gloss.* Phil. S. p. 398. On the meaning, cp. on Matt. x. 15; and on the doctrine that there will be different degrees of glory and misery hereafter, see *Chrys.* Hom. xli. in 1 Cor., ἐν βασιλείᾳ πάντες οὐ τῶν αὐτῶν ἀπολαύσονται. *St. Ambrose* in Luc. vi., "Sicut incrementa virtutum item incrementa premiorum." Cp. *St. Aug.* Enchir. cap. 113; and de Civ. Dei, ii. 30; and on Ps. cl.; and others quoted by *Gerhard.*, *Loci Commun.* vol. ix. p. 702; *De vitâ æternâ*, § 129.

⁴⁹. πῦρ ἦλθον βαλεῖν] See also ver. 51, and on Matt. x. 34, and on xviii. 7, and Luke xvii. 1; and yet Christ says (John xiv. 27), εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν.

— τί θέλω, εἰ ἤδη ἀνήφθη] Our Lord uses two metaphors—one from *fire*, the other from *water*. The sense seems to be as follows: Such is the effect of human corruption and Satan's malice, that My Coming, which is an embassy of Love, will be the signal of a conflagration of strife. See *Tertullian* c. Marcion. iv. 29, "Ipe Christus interpretatur illius ignis qualitatem. Putatione venisse Me pacem mittere in terram? Non, dico vobis, sed separationem: Igitur ignem eversionis intendit, qui pacem negavit. Quale prælium tale et incendium." I Myself, Who am Love itself, shall be the first object of its fury. The fire is already kindled which is to consume Me as its victim. But τί θέλω; what do I will? I by whose will the furious elements have been quelled. I who said to the Leper, θέλω, καθάραισθαι (Matt. viii. 3), What do I will? To do my Father's Will—to suffer (Matt. xxvi. 39). I lay down My life willingly; No one can take it from Me against My Will (John x. 18). What is My desire, if it has been already kindled? that is, lit by others. He thus guards us against the supposition that He is the Author of the fire. No, it is kindled by the malice of Satan and of man. And Christ is its Victim. But He is a willing Victim. Far from shrinking from the fire in which, like the Paschal Lamb, He is to be immolated as a holocaust, He is ready to be offered, He is now about to give Himself up for the sacrifice. He is going up to Jerusalem to be there slain.

Or, to change the figure, I have a baptism to be baptized in, the baptism of a sea of suffering, the baptism of My own Blood. (See Matt. xx. 22.) But τί θέλω; what do I desire? To pass through the Red Sea of my own Blood; I long for that time. See *Theophyl.* and *Euthym.* here. *St. Irenæus*, i. 18, "valde propero ad illud. I am ἀναλωσθεὶς till it is fulfilled; for so, and so only, can the world be saved; and by that fire which Satan and evil men have kindled,

and by that baptism of blood which they will shed, I shall overcome Satan, and deliver Mankind from his power.

Our Lord, ὁ Μάρτυς ὁ πιστός (Rev. i. 5; iii. 14), the true and faithful Martyr, thus set the example, according to which the Apostles, who were tried and purified like silver in the *fire of suffering* (see on Mark ix. 49), looked forward with joy to the time when they would be "offered up" (2 Tim. iv. 6), and welcomed the fire and the wild beasts with holy exultation. See *St. Ignat.* ad Rom. cap. 5, πῦρ, καὶ σταυρός, θηρίων τε συστάσεις, κ.τ.λ. Cf. ad Rom. 4. Smyrn. 4, ἰγγύε μαχαίρας, ἰγγύε Θεοῦ; μεταξὺ θηρίων, μεταξὺ Θεοῦ. They could say, We went through fire and water, and thou broughtest us forth into a wealthy place (Ps. lxxvi. 11).

⁵⁰. συνέχομαι] 'coarctor, angor animo.' Cp. viii. 37. Acts xviii. 5. 2 Cor. ii. 4. ὡσανεὶ ἀγωνιῶ, διὰ τὴν βραδύτητα. (*Euthym.*) The nearer He is to His Passion the greater His yearning for it.

⁵³. πατὴρ ἐφ' υἱῷ—νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς] Why in the former case is ἐπὶ with a dative and in the latter with an accusative? In the former He is speaking of natural relationships, in the other of affinity. In one case the division grows up from *within*, in the other it appears to be stirred up from without. The parents fall out of themselves with their own children; the mother-in-law is excited against her daughter-in-law.

⁵⁴. ὅταν ἴδῃτε] Matt. xvi. 2.

— τὴν νεφέλην] the cloud which portends rain (1 Kings xviii. 41).

(*Bloomf.*)

⁵⁶. ὑποκριταί] Ye who deceive others and yourselves. See on Matt. xxiii. 13.

⁵⁷. τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον:] On the design of such appeals in Scripture to Natural Light, see *Hooker*, II. iv. and III. viii. Cp. 1 Cor. x. 15; xi. 13. 1 Thess. v. 21; and see *Origens* and *Bede* here.

⁵⁸. ὡς γὰρ ὑπάγεις] See on Matt. v. 25, 26. For the Latin *codex* Vaticanus, *St. Luke* uses the Greek *λεπτόν*. (See xxi. 2; and above, "Introductory Note.") The ἀντίδικος here is interpreted by *St. Aug.* (Serm. cix. 3) to be the Word of God. "Adversarius est nobis, quamdiu sumus et ipsi nobis. Si peccas, dicit tibi, Noli. Adversarius est voluntatis tue, donec fiat auctor salutis tue. Quamdiu tu tibi inimicus es, inimicum habes sermonem Dei. Esto tibi amicus, et concordas cum ipso. Audi, et concordasti; et finitâ viâ (i. e. vitæ tue) non timebis iudicem. Pro Iudice invenies Patrem; pro ministro sævo angelum tollentem in sinum Abrahe, pro carcere Paradisum."

Otherwise, the Word which Christ has spoken, that will condemn you at the last Day (John xii. 48).

XIII. (168) ¹ Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὃν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. ² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; ³ Οὐχὶ, λέγω ὑμῖν, ἀλλ', εἰ μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθη. ⁴ Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτῶ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; ⁵ Οὐχὶ, λέγω ὑμῖν, ἀλλ', εἰ μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθη. (164) ⁶ Ἐλεγε δὲ ταύτην τὴν παραβολὴν Συκῆν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην, καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὗρεν. ⁷ Εἶπε δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὗρισκω· ἔκκοψον αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; ⁸ Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κόπρια· (166) ⁹ κἂν μὲν ποιήσῃ καρπὸν—εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

¹⁰ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν ¹¹ καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτῶ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακίψαι εἰς τὸ παντελές. ¹² Ἴδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. ¹³ Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ¹⁴ Ἀποκριθεὶς δὲ ὁ ἀρχισυναγωγός, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι, ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ¹⁵ Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ¹⁶ ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτῶ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; (168) ¹⁷ Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

(167) ¹⁸ Ἐλεγε δὲ, Τίμι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίμι ὁμοιώσω

CH. XIII. 1. ὃν τὸ αἷμα Πιλάτος ἔμιξε] i. e. when they came to the Temple to offer sacrifice there. On Pilate's acts of cruelty, see Joseph. Ant. xviii. 14. Bell. Jud. i. 2, and ii. 9, and on his character generally, Br. Pearson on the Creed, Art. iv. p. 306, and notes. The suggestion of the narrative is; God must have been specially angry with these Galileans who were cut off by a heathen, in God's house, at His altar, and when engaged in an act of worship to God. The Argument is similar to that of Job's friends. Job iv. 7; vii. 20; xxii. 5.

3. εἰ μὴ μετανοήτε] A prophetic warning to the Jews, who did not repent, and perished.

He proceeds in the Parable of the Fig-tree, to declare the future judgments hanging over *them*.

4. πύργος ἐν τῷ Σιλωὰμ] The tower, near the fountain of Siloa (Isaiah viii. 6), or Siloam, in the valley, on the s. e. of Jerusalem (Nehem. iii. 15). Cp. Joseph. B. J. ii. 16; v. 12; vi. 8; and St. Hieron. ad Isa. viii. Robinson's Palest. ii. 147: see further on John ix. 7, and vii. at end. The mention of both these incidents here agrees with the opinion (see above on x. 1, and note x. 30, and xiii. 6), that our Lord was now near Jerusalem.

If men may be overtaken by destruction even when sacrificing to God in the Temple, and when they think themselves safe in the Tower, none should put off their Repentance. "Except ye repent, ye shall all likewise perish."

6. συκῆν] i. e. the Jewish People (see St. Ambrose here, and Theoph.), represented in the barren leafy fig-tree, afterwards withered by Christ (see Matt. xxi. 19—21. Mark xi. 13—21); they who imputed special guilt to these Galileans; they to whom Christ had come now for *three years*, looking for fruit; a note of time and place which seems to confirm the opinion that our Lord was now near Jerusalem, at the end of the *third year* of His Ministry.

This Parable of the Fig-tree ought to be viewed in connexion with the *withering* of the Fig-tree. The Parable delivered now is the warning of *future* Judgment on Jerusalem, and a prelude to it. The *withering*, which took place in the ensuing spring, just before our Lord's Crucifixion, is a rehearsal, as it were, of the execution of the Judgment denounced in the Parable. This consideration may perhaps do some-

thing to remove the objection stated by some (Trenoh, p. 350), that the *three years* in the Parable cannot refer to our Lord's Ministry, because the Jewish Nation was not destroyed in the next year, but forty years after.

6—13.] On these verses, see the exposition of Grey. M. Hom. in Evang. xxxi.

7. ἵνατί καὶ τὴν γῆν καταργεῖ;] καταργεῖ = ποιεῖ ἀργόν Eur. Phœn. 760. Ezra iv. 21. 23; v. 5; vi. 8. Why does it not only bear no fruit, but (*καὶ, αἰώ*) hinder the *land* from bearing any, by occupying the place of a better tree? It is itself sterile; and (so to speak) it *sterilizes* the soil.

9. κἂν μὲν ποιήσῃ καρπὸν] If so, well. Examples of a similar *arrogance* may be seen in 2 Sam. v. 8. 1 Chron. iv. 10; xi. 6. Mark ix. 23. Luke xix. 42.

11. γυνή] The woman, bowed by infirmity, may represent the Church raised and invigorated by Christ. See St. Ambrose, who observes the succession of incidents here, the Jewish Nation threatened in the Fig-tree; the Church restored in the Woman. "In Synagoga typo arborem excidit jubet, in typo Ecclesiam feminam salvat."

12. ἀπολέλυσαι] perfect. See xv. 16.

15. ὑποκριταί] ὑποκριτὰ Eliz. So A, B, D, E, K, L, M, S. Cp. v. 17.

16. ἦν ἰδὼν ὁ Σατανᾶς] Satan, the Enemy, the Author of all evil, physical and moral, in the World. See Matt. xiii. 28. 39. Here is an answer to the question, *πῶθεν τὸ κακόν*;

— τῇ ἡμέρᾳ τοῦ σαββάτου] See St. Iren. iv. 19, who shows that in doing these works of mercy on the Sabbath Day, to the glory of God who instituted the Sabbath, Who is ever working the greatest good on the Sabbath Day, for the spiritual health of man for whom "the Sabbath was made," Christ did, in the highest sense of the word, *keep the law of the Sabbath*. Cp. on John v. 17, and see St. Ambrose here.

18. ἔλαγες δέ] See Matt. xiii. 31—33. St. Luke had just said, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς γινομένοις ὑπ' αὐτοῦ. Here seems to be the clue for the introduction of what follows, viz. that, as now all Christ's enemies were confounded, and all the People rejoiced in all His works, so He Himself prophesied that it will be at the end; namely,

a Isa. 5. 2.
Matt. 21. 19.

b Exod. 20. 9.
Deut. 5. 13.
Ezek. 20. 12.

c Exod. 23. 5.
Deut. 22. 4.
Matt. 12. 1, 11.
Mark 3. 2.
ch. 6. 7. & 14. 5.
John 7. 23.

d Isa. 45. 24.

- e Matt. 13. 31—
33. αὐτήν; ¹⁹ * Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἤρξησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεωὰ τοῦ οὐρανοῦ κατεσκῆνωσεν ἐν τοῖς κλάδοις αὐτοῦ. (¹⁶⁸/_v) ²⁰ Πάλω εἶπε, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; ²¹ Ὁμοία ἐστὶ ζύμη, ἣν λαβοῦσα γυνὴ ἐπέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμῶθη ὅλον.
- f Matt. 9. 55.
Mark 6. 6. (¹⁶⁹/_{II}) ²² Ἔκει δὲ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. (¹⁷⁰/_v) ²³ Εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτοῦς, ²⁴ * Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης, ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν (¹⁷¹/_v) ²⁵ ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες, ἦ Κύριε, Κύριε, ἀνοίξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. ²⁶ Τότε ἄρξασθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. ²⁷ Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας. (¹⁷²/_v) ²⁸ Ἔκει ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. ²⁹ Ἰ Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότον, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. (¹⁷³/_{II}) ³⁰ Ἔκει ἰδοὺ, εἰσὶν ἔσχατοι, οἱ ἔσονται πρῶτοι καὶ εἰσι πρῶτοι, οἱ ἔσονται ἔσχατοι. (¹⁷⁴/_x) ³¹ Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. ³² Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰασεὶς ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. ³³ Πλὴν δεῖ με
- g Matt. 7. 13, 14.
John 7. 34.
& 8. 21. & 13. 33.
Rom. 9. 31.
- h Matt. 7. 22, 23.
- i Matt. 8. 12.
- j Matt. 8. 11.
- k Matt. 19. 30.
- l Heb. 2. 10.

that though now the Gospel is despised as a mere κόκκος σινάπεως, yet it will spread its branches through the world; though it is now but a little leaven, it will leaven the whole lump. And thus these Parables are connected with what follows; If the Gospel is thus to be generally diffused, will they who are saved be few? and with the warning that the gate of life is narrow, and that entrance is not to be gained without ἀγωνισμὸς (v. 24), and that all who do evil will be cast out (v. 27); and that many who now hear the Gospel but do not obey it, and who are invited to eat and drink at Christ's table, will plead in vain at the great day, that they have had Christ's Word and Sacraments; and that some of the first in privileges here, will be last at the judgment hereafter; and that many among the children of the Kingdom, who rely on their lineage from Abraham (see Matt. iii. 9. John viii. 33—56), will be cast out; and many of the Gentiles shall come in from all the ends of the Earth (vv. 29—30), and sit down with Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God. Let not then the servants of Christ despond, but look with faith and hope, as well as with godly fear, to the end.

19. κόκκῳ—ἀπ. π. ν.] A grain cast in a garden waxes a great tree, and covers the earth.

“Except a grain (κόκκος) fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit” (John xii. 24). The grain (κόκκος, 1 Cor. xv. 37) is not quickened except it die. The body of Christ sown in the garden of Calvary (John xix. 42) is the seed of the Church—of its life of grace here, and of its resurrection to glory hereafter. (Cp. *St. Ambrose* and *Burgos* here.)

22. εἰς Ἱερουσαλήμ] In order to be there for the Passover, where He would suffer (see above, on x. 1). Where there were most distressed in soul, there the Physician of souls goes. (*Theoph.*) Thither the Good Shepherd goes to lay down His life for the sheep.

23. εἰ ὀλίγοι οἱ σωζόμενοι] The present participle is used by way of anticipation, in a future sense, as in *St. Clement of Alexandria's* treatise, *τῆς ὁ σωζόμενος πλοῦσιος*, vol. ii. p. 935, ed. Potter. So ἀποφορτίζομενοι, Acts xxi. 3. λυομένοι, 2 Pet. iii. 11. ἀπολυομένοι, 1 Pet. i. 7. καταργουομένοι, 1 Cor. ii. 6, and οἱ ἀπολλόμενοι, and οἱ σωζόμενοι, 2 Cor. ii. 15; and see *Winer*, *Gramm.* N. T. p. 322.

On the connexion, see on v. 18. Perhaps the enquirer supposed that salvation was only for the Jews; and could not reconcile that prevalent opinion with our Lord's previous discourse.

To these questions concerning οἴκων, our Lord replies, by exhorting the enquirers to work out their *own* salvation by doing their own duty, and so diverts them from curious and unprofitable speculations. Cp. John xxi. 21, 22. Acts i. 6—8; and see above, on x. 29, and below, on xvii. 37.

29. ἀπὸ βορρᾶ] ἀπὸ is not found in A, D, E, H, K, S, V, X.

31. Ἡρώδης] The tetrach of Galilee. This incident may at first seem at variance with what has been said on x. 1, and on xiii.

4. 6. But it must be remembered, that Herod was Ruler of *Peræa* as well as of Galilee; and that John the Baptist had been put to death at Machærus, where Herod had a Palace (*Joseph.* B. J. vii. 6. Antiq. xvii. 8 and 11), about ten miles east of Jericho, and thirty east of Jerusalem. *St. Matt.* xix. 1; xx. 29, and *St. Mark* x. 1. 46, speak of our Lord being in *Peræa* (τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου), whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. (*Luke* xviii. 35. *Matt.* xx. 29. *Mark* x. 46.) Herod had put John to death, not in Galilee, but *Peræa*; and if our Lord was now, as seems probable, in *Peræa* or near it, it was very likely that the Pharisees should endeavour to intimidate Him with a threat of Herod's anger. And what follows (vv. 33—36) concerning Jerusalem seems to prove that the incident must have occurred in its neighbourhood, which our Lord could not quit (v. 33), because He must die at Jerusalem.

32. ἀλώπεκι] On Herod's character, formed on that of Tiberius, in subtlety and dissimulation, see *Luke* iii. 19. *Mark* viii. 15. *Joseph.* Ant. xviii. 4. “Personam egit,” says *Wetstein*, “servi apud Tiberium, domini apud Galilæos, amici Sejano, Artabano, fratris suis Archelao, Philippo, Herodi altero, quorum studia erant diversissima et inter se, et à studiis Herodis ipsius.”

Our Lord asserts His divine prophetic character by open rebuke of the civil Ruler of His own Country. In the discharge of the same office, which authorized and required the utterance of language not suitable to other lips (2 Pet. ii. 10. Jude 8.), He denounces woes on the Scribes and Pharisees. (*Matt.* xxiii. 15. 23—29. *Luke* xi. 42—52.)

—ταύτῃ] *this* fox. Our Lord does not say *ἰαίτη*, but *ταύτη*, i. e. *this here*; meaning, perhaps, to intimate (see *St. Cyril*, *Theophyl.*) that there was as much subtlety in those, who under a semblance of friendship, but desiring to rid themselves of Him who weakened their influence with the people flocking to hear Him, told Him of Herod's intentions, as in Herod himself. The Pharisees were identified with Herod, in conspiring against Christ. There was more of astuteness and hypocrisy in their pretended friendship of the Jewish teachers in Jerusalem, than in the open enmity of the tetrach of Galilee. The message, therefore, was for the Jews themselves as well as for Herod.

—σήμερον] “Formula *σήμερον, αὔριον καὶ τῇ τρίτῃ* (scil. *ἡμέρᾳ*) vive ut v. 33 legitur, τῇ ἰστορίᾳ proverbii vim habuisse videtur apud Judæos, quo spatium temporis futuri quodcumque breve significaretur. Hebraica formula *פֶּהַרְתִּי בַּיּוֹם הַזֶּה* ita legitur. *Ho.* vi. 2. *Exod.* iv. 10; v. 14.” (*Klein.*) Cp. *Matt.* vi. 30. *James* iv. 13.

The sense is, the times and seasons are in My hand, not in yours or in Herod's. When “My hour is come,” then I will lay down My life: and this will be at a time when you and Herod will

σήμερον καὶ αὐριον καὶ τῇ ἐχομένῃ πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. ⁽¹⁷⁵⁾ ³⁴ Ἱερουσαλήμ, Ἱερουσαλήμ, ἢ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθελήσατε. ³⁵ Ἴδου, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδητε, ἕως ἂν ἦξη ὅτε εἴπητε, ¹⁷⁶ ³⁵ Ἐὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

^m Matt. 23. 37—39.

ⁿ Lev. 26. 31, 32. Ps. 69. 25. Isa. 1. 7. Dan. 9. 27. Micah. 3. 12.

XIV. ⁽¹⁷⁶⁾ ¹ Καὶ ἐγένετο, ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. ² καὶ ἰδοὺ, ἀνθρωπὸς τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. ³ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; οἱ δὲ ἠσύχασαν. ⁴ Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε. ⁽¹⁷⁷⁾ ⁵ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπυεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; ⁶ Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

^a Matt. 12. 10.

^b Exod. 23. 5. Deut. 22. 4. ch. 13. 16.

⁽¹⁷⁸⁾ ⁷ Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, ⁸ Ὅταν κληθῆς ὑπό τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, ⁹ καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ¹⁰ Ἄλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον τῶν συνακακεμένων σοι. ⁽¹⁷⁹⁾ ¹¹ Ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἐαυτὸν ὑψωθήσεται. ⁽¹⁸⁰⁾ ¹² Ἐλεγε δὲ καὶ τῷ κεκληκώτῳ αὐτόν, Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φῶναι τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ¹³ Ἄλλ' ὅταν ποιῆς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς, ¹⁴ καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

^c Prov. 25. 6, 7.

^d Job 22. 29. Prov. 29. 23. Matt. 23. 12. ch. 1. 51. & 16. 14. James 4. 6, 10. 1 Pet. 5. 5. e Neh. 8. 12. Tob. 4. 7. Prov. 3. 9, 23.

¹⁵ Ἀκούσας δὲ τις τῶν συνακακεμένων ταῦτα, εἶπεν αὐτῷ, Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ⁽¹⁸¹⁾ ¹⁶ Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρωπὸς

^f Isa. 25. 6. Matt. 22. 2. Rev. 19. 9.

kill Me,—but, as far as the *time* is concerned, *against* your own will. (See Matt. xxvi. 5.)

—τελειοῦμαι] Cp. John xix. 28, τετέλεισται, and Heb. ii. 10, διὰ παθημάτων τελειῶσαι. τελειοῦσθαι is the word specially applied to the glorious consummation of a Martyr's death. See the ancient inscription concerning St. Thomas, in *Routh*, Rel. Sac. i. 376, ὁ ἅγιος Θωμᾶς λόγι (λόγῃ) ὑπὸ Ἰουδα τελειοῦται. You and Herod may unite with Pontius Pilate, and imagine that you have put an end to Christ; but His end is the beginning of His glory. His Death is the entrance into Life: where you suppose that you have destroyed Him, there He is perfected.

33. πλὴν δεῖ με—πορεύεσθαι] Besides, and yet—i. e. notwithstanding Herod and you desire to destroy Me here and now, I must needs continue to *walk*; you cannot arrest My *progress* in preaching and working, till I go up to Jerusalem. Christ is Lord of place and time: and though they seek to kill Him now and here, He proceeds undisturbed in His course, till He goes and offers Himself as the Lamb of God at the Passover at Jerusalem. The word *πορεύεσθαι*, as here used by Christ, is the Hebr. *הלך*, to walk, i. e. to proceed in a certain track (ἡγῆ) of life, action, and beneficence. He takes up the same word as had been used by them, but (as often) gives it a higher sense. δεῖ, says St. Cyril, signifies not necessity, but will. What Christ wills must be.

34. Ἱερουσαλήμ] See Matt. xxiii. 37.

35. ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν] especially that Holy House which was God's House, but is become *your* house, being made "a den of thieves," that is left to you, being soon about to be deserted by God. (*Θεοῦ κτήριον*.) See on Matt. xxiv. 15.

—οὐ μὴ με ἴδητε] This prophecy was to have a double fulfilment, first on Christ's triumphal entry (see Matt. xxi. 9. Mark xi. 9. Luke xix. 38) and secondly (one yet future), in the conversion of the Jews. See on Matt. xxiii. 39.

yet He vouchsafed to be their guest, that He might feed them with the bread of life and with the instruction of His wonderful works. (*St. Cyril*.)

3. ἀποκριθεὶς] i. e. to their *thoughts*.

5. υἱός] So A, B, E, G, H, K, L, V. *δυνος*, *Elz*. But υἱός ὑμῶν has a special force here. You rescue your *children* from a pit on the Sabbath; may not I deliver *My children*, who are also *sons* of Abraham, from the bonds of Satan on the Sabbath? Cp. xiii. 16.

There is another reason for preferring the reading υἱός. The argument proceeds from a thing of greater value to one of less. You deliver your *children*, and even your *oxen*, on the Sabbath. Shall not I much more deliver my creatures and children? If *δυνος* were the true reading, it should follow *after* βοῦς (as in xiii. 15), and not precede it. The Scriptures often say "ox and ass" (Exod. xxiii. 12. Deut. xxii. 10. Isa. i. 3; xxxii. 20), but never "ass and ox."

7. ἐλαγίς δέ] These Parables (7—24) are naturally connected with the occasion, and show how the *repast* of the body may be made the banquet of the soul.

12. μὴ φῶναι] i. e. *prefer money*. On this mode of teaching the *paranomasial* importance of a particular duty by comparing it with another, by means of a prohibition or negative, see on Matt. ix. 13.

—καὶ γένηταί σοι ἀνταπόδομα] "Hospitalium esse remuneraturis affectus est avaritiam." (*St. Ambrosius*.)

14. μακάριος ἔσῃ] Because they cannot recompense thee. Let us therefore (says Chrysostom) not be disappointed and troubled at not receiving a recompense from men on earth; rather let us be troubled when we receive it, lest we learn to look for reward on earth, and so lose our reward in heaven.

—ἀναστήσει τῶν δικαίων] When *all* shall rise (*Bede*), and the Just be rewarded, and thou with them. The dead in Christ shall rise first (1 Cor. xv. 23. 1 Thess. iv. 16), and be first judged and rewarded (Matt. xxv. 34. 41).

15. φάγεται ἄρτον] See on Matt. xv. 2.

16—24.] On these verses see *Greg. M. Hom. in Ev. xxxvi.* p. 1612.

g Prov. 9. 2, 5. τις ἐποίησε δείπνον μέγα, καὶ ἐκάλεσε πολλούς. ¹⁷ ⁶ Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἡδὴ ἐτοιμὰ ἐστὶ πάντα. ¹⁸ ^b Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτίσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτὸν, ἐρωτῶ σε, ἔχε μὲ παρρητημένον. ¹⁹ Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτὰ, ἐρωτῶ σε, ἔχε μὲ παρρητημένον. ²⁰ Καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. ²¹ ¹ Καὶ παραγενόμενος ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. ²² Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. ²³ Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. ²⁴ ¹ λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

(¹⁸²/_γ) ²⁵ Συναπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς, ²⁶ ^k Εἴ τις ἔρχεται πρὸς με, ¹ καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ^m ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μοῦ μαθητῆς εἶναι. ²⁷ Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μοῦ εἶναι μαθητῆς. (¹⁸³/_δ) ²⁸ Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ εἰς ἀπαρτισμόν; ²⁹ ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίξω αὐτῷ, ³⁰ λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ³¹ ^a Ἡ τίς βασιλεὺς, πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνατὸς ἐστὶν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; ³² εἰ δὲ μήγε, ἔτι πόρρω αὐτοῦ ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. (¹⁸⁴/_ε) ³³ Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μοῦ εἶναι μαθητῆς. (¹⁸⁵/_ς) ³⁴ ⁿ Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι

j Matt. 21. 43. & 22. 8. Acts 13. 46.
k Matt. 10. 37, 38. Deut. 13. 6. & 33. 9. l Rom. 9. 13. m Rev. 12. 11.
n Matt. 5. 13. Mark 9. 50.

16. πολλοί] i. e. the whole Jewish People, by the Baptist, by His Apostles, by His Disciples, and by Himself.

13. ἀπὸ μιᾶς] i. e. γνώμης. See on xii. 47.
— ἀγρὸν ἠγόρασα, κ.τ.λ.] All these excuses had been anticipated and refuted by our Lord's teaching that there was another field for which they ought to sell all and buy it (Matt. xiii. 44); another plough to be followed (Luke ix. 62. See Bengel); and now He teaches that there is a marriage-feast to be preferred before all earthly nuptials—a marriage-feast in which the soul is not only a guest, but is espoused to Christ (2 Cor. xi. 2).

— ἔχε μὲ παρρητημένον] There is an emphasis on the pronoun. Whatever may be the case with others, who can and ought to come, I am obliged to ask thee to excuse me.

It has been said that this phrase is a Latinism, *excusatio me habens*; but, as Meyer observes, ἔχω is often used in Greek writers to signify a relative possession: *habe me as yours*; but in a certain relation, i. e. as one excused by you on my entreaty. The applicant does not wish to detach himself from the lord, he wishes to be accounted his friend and dependent, but on terms of his own.

Here is the point of application to many who are willing to be Christ's on terms of their own making; who will not accept His offers of grace in His Way, e. g. by the Word and Sacraments, but think to be saved in a way of their own.

21.] "πλατείας latiores, ῥύμας angustiores vias." (Roese.)
— πτωχοὺς καὶ ἀναπήρους, κ.τ.λ.] Such were all then in Heathen lands: without the world was a vast Hospital of Incurables (Eph. ii. 12).

23. ἀνάγκασον] Use so much zeal and importunity, that they may feel constrained to come in (2 Tim. iv. 2). And the word shows the great power of the Gospel which would convert the Heathen from vice and idolatry to God. (Theophyl.)

On the use of ἀναγκάζω, see Gal. ii. 3. 14; vi. 12. That this text does not authorize the application of violence in propagating religion, see *Gról.*, and above, note on ix. 55. "Aliter compulsi Saulus pro Judaismo insaniens, aliter Paulus servus Jesu Christi." (Bengel.)

24. οὐδεὶς τῶν ἀνδρῶν] On the rejection of the Jews and the reception of the Gentiles, see Matt. xxi. 43; xxii. 8. Acts xiii. 46.

25. ὄχλοι πολλοί] Great Multitudes were following Him. But He foresaw that Multitudes would fall away from Him, and that Multitudes would soon cry 'Crucify Him' (Matt. xxvii. 22. Luke xxiii. 21). He shows that He reads their hearts and foresees the future; and winnows them (as Gideon did his 32,000, reduced to 300, Judges vii. 1—8) by prophecies of trial and tribulation.

28. οὐ μισεῖ] See on Matt. ix. 13, and cp. Matt. x. 37. We must hate (i. e. renounce and forsake) all things—our friends, our relatives, our own lives, if they draw us off from Christ. (Theophyl.) We are to love our enemies; and that man is best loved, who, if he tempts us from God by words of carnal wisdom, is not heard. (Greg. Hom. 37 in Evang.) That which is bettered by being neglected or thwarted, as an evil counsellor in his evil counsel, is best loved by being hated. We must not allow other men's evil to overcome our good, but endeavour, for their sakes as well as our own, to overcome evil with good (Rom. xii. 21). Cp. *St. Ambrose* here.

— μοῦ] emphatic, and so placed also in v. 27 and v. 33. He may be a man's disciple without such sacrifices as these; but he cannot be Christ's.

28—31. πύργον—πέλαμον] Our Lord had been giving high and heavenly precepts, and tells us that if we would erect our towers, i. e. build up our lives and elevate ourselves to their spiritual altitude, we must first sit down and count the cost; we must frame our account for a large amount of difficulty and suffering. (Cp. *Gregor. Moral* 37 in Evang.)

He had been speaking also of spiritual warfare against the powerful Enemy of our souls. We must prepare our forces accordingly. (*St. Cyril.*) Whoever he be of you that forsmaketh not all that he hath cannot be My disciple. (See v. 26.)

23. τὰ εἰς ἀπαρ.] So A, E, G, H, M, S. *πρόσ, ELx.* But it is necessary to calculate and count not only whether we have what tends inward (πρόσ), but what will reach to (εἰς), completion.—πρόσ has a proper place in v. 32.

24. καλὸν τὸ ἄλας, κ.τ.λ.] If a man, especially one who ought to teach others, and, like salt, to preserve from corruption, lose his savour and become reprobate (sal infatuatum) how shall he be recovered and reseasoned? (*Bede.*) See on Matt. v. 13, 14. Mark ix. 50. Heb. vi. 1—7.

ἀρτυθήσεται; ³⁵ Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστὶν ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὅσα ἀκούει ἀκούτω.

XV. ⁽¹⁸⁶⁾ ¹ Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούει αὐτοῦ. ² Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. ³ Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων, ⁽¹⁸⁷⁾ ⁴ Τίς ἄνθρωπος ἐξ ὑμῶν, ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑννεηκονταενέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; ⁵ ^c Καὶ εὕρων ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, ⁶ ^d καὶ ἔλθων εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγγάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. ⁷ ^e Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἐστὶ ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑννεηκονταενέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας. ⁽¹⁸⁸⁾ ⁸ Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, εἰάν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ; ⁹ καὶ εὕρουσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα, Συγγάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. ⁽¹⁸⁹⁾ ¹⁰ Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

¹¹ Εἶπε δὲ, Ἀνθρώπος τις εἶχε δύο υἱούς· ⁽¹⁹⁰⁾ ¹² καὶ εἶπεν ὁ νεώτερος

CH. XV. 1. Ἦσαν ἐγγίζοντες] On this passage, to v. 10, see the Homily of Greg. M. in Evang. xxxiv. p. 1601.

Here is another example of our Lord's teaching growing out of a particular incident (see above, x. 1; xii. 13; xiii. 4), and then illustrated and explained by the Evangelist by means of other discourses delivered by Christ at other times.

The two first parables, that concerning the Sheep and the Piece of Silver, refer directly to the objection of the Pharisees (in v. 3), not so the third parable (v. 11). See note there.

It may be observed here generally that the Holy Spirit writing by St. Luke to the Gentiles is specially careful to record, and loves to dwell upon in this Gospel, the merciful sayings and acts of our Blessed Saviour to—

Foreigners, e. g. Samaritans (x. 33; ix. 52; xvii. 16).

Despised Jews as publicans (xv. 1; xviii. 10).

Penitent sinners generally (xiii. 4). Cp. iv. 25—27; and see the parables in this chapter.

2. διεγόγγυζον] "diā certandi significationem addit." Hermans ad Viger. p. 856. (Meyer.)

4. τὰ ἑννεηκονταενέα ἐν τῇ ἐρήμῳ] ἐρημος is down, or pasture-land, woodland, &c., opposed to the city.—not necessarily a barren wilderness. (See above, Matt. v. 1.) It is used by LXX for Hebr. מִדְבָּר (midbar), which is a large plain for pasture. See Gesen. in v.

The ninety and nine left by the "Good Shepherd" (John x. 11. 14. 16) are the myriads of heaven. "Angelorum, Archangelorum, &c., innumerabiles greges," St. Ambrose, who adds, "Dives Pastor, cujus omnes nos centesima pars sumus."

The one lost Sheep is Mankind. (Cp. Isa. liii. 6. Pa. cxix. 176.) "Ovis illa, quæ perierat in Adam, levatur in Christo." (St. Ambrose.)

5. ἐπὶ τοὺς ὤμους] On His Shoulders; for He bare our sins on His own body on the Tree (1 Pet. ii. 24. Isa. liiii. 4—16. Heb. ix. 28). "Humeri Christi crucis brachia sunt," says St. Ambrose. "Illic peccata mea deposui, in illâ patibuli nobilis cervicè requievi."

6. οἶκον] His home—heaven is Christ's home and the home of Christians.

—τὸ πρόβατόν μου] See on v. 8.

7. ἁμαρτωλῷ μετανοοῦντι] that is, He does not joy over the sinner as a sinner, but over him repenting; over his μετανοία, over the sinner ceasing to sin.

On these modes of speaking, in which human affections are ascribed to Almighty God, see Glass. de Ἀνθρωποπαθεία, Phil. Sacr. Lib. v. Tract. i. c. 7, p. 726. The whole Treatise deserves attention.

—ἢ ἐπὶ ἑννεηκονταενεῖα] See on Matt. xviii. 13, where μάλλον is expressed. On the ellipsis μάλλον, see Eccles. xxii. 15. 2 Mac. xiv. 42. Pa. cxviii. 8, 9. (Valck.)

—οὐ χρεῖαν ἔχουσι μετανοίας] This is to be explained from Matt. xviii. 13, τοῖς μὴ πεπλησμένοις.

Perhaps also there may be a tacit censure of the Pharisees (v. 1, 2), who imagine themselves to have no need of repentance. See Matt. ix. 12, where the phrase οὐ χρεῖαν ἔχουσι occurs in this sense. See note there.

8. τίς γυνή] The Church of Christ. (St. Ambrose.) See note on v. 9.

¹ σαροῖ τὴν οἰκίαν. Even as early as the time of Greg. M. the Latin Version used in the Church of Rome had here 'aversis domum' for 'aversis'.

—δραχμὴν] Man, created in the image of God, and engraven with the divine superscription. (See on Matt. xxii. 21.) "Non mediocris hæc drachma, in qua Regis est figura. Imago Regis census Ecclesie est. Nos drachma Dei sumus." Cp. Aug. in Ps. cxxviii. "Quid est drachma? Nummus in quo imago Imperatoris nostri." (St. Ambrose.)

9. εὕρουσα] There is the same order here as in other parables of Christ (Matt. xiii. 3—33), where first He describes His own office as the Sower of the Seed, of the good grain in the field, of the mustard-seed. And then subordinately and last of all He pours trays that of the woman (v. 33), i. e. His Church, infusing the leaven of His Gospel into the mass of human society till the whole is leavened.

So here; first Christ is represented as the Shepherd, and the sheep is called His sheep (τὸ πρόβατόν μου, v. 6), for He came forth from Heaven to seek and to save it, and to bring it back on His shoulders.

The Sheep is Christ's; but the woman lights a candle (God's word) and sweeps the house where she herself dwells (Tert. Præc. Hæret. xiv.), and she does not call the piece of silver *her own*. The penitent sinner, stamped with God's image, though marred and bedimmed, is not *her's*, but God's; and she owns that she lost it, *she* ἀπώλεσα (v. 9), perhaps by neglect, which is not imputable to Christ, Who came to seek and to save τὸ ἀπολωλός (v. 4, 5).

10. μετανοοῦντι] emphatic. See v. 7.

11. εἶπε δέ] It does not appear that this parable was delivered on the same occasion as the former.

There is often a chasm of time between the paragraphs; of which the latter is prefaced by εἶπε δέ. See xiii. 18. 20, and xii. 13. 22. 41. 51, and note on x. 13.

This is the more necessary to be observed here, because in some excellent works on the Parables the scope of the parable seems to be missed, through an endeavour to identify the younger son with sinners *within the Church* (such as the Publicans), and the elder son is made to represent the self-righteous in the *same Church*.

It is alleged indeed by some, that the two sons must be of the same dispensation, the Jewish; and that the younger son could not be the Gentile World, for that was never in God's house. But surely this is a very narrow view of Human Nature. Cp. *Buryon* here. For an excellent exposition of it, see St. Jerome iv. 149, and cp. St. Chrysost. v. 720—728, Orat. 112.

The true interpretation of this portion of the Chapter seems to be as follows:

Publicans and sinners had resorted to Christ to hear His teaching. The Pharisees murmur against Him for receiving sinners and eating with them. He says in a parable that He, the Son of God, had come down from heaven for the express purpose of doing that at which they, in their ignorance, cruelty, and unthankfulness, murmured; and that He has placed in the world His Church for the restoration of penitent sinners, whose repentance and pardon, though cavilled at by self-righteous and evil men, is a cause of great joy to the Angels of Heaven, and to God Himself.

The Holy Spirit having recorded these parables, proceeds to add another, enlarging our view of God's love to the whole world, the Jew and Gentile, represented by the two sons; showing that all men are children of one Father; that all were originally brought up in one

rit. See his homily on this passage, Hom. xxxiv. p. 603: "Domus evertitur, cum conscientia perturbatur."

αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· καὶ διεΐλεν αὐτοῖς τὸν βίον. ¹³ Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. ¹⁴ Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς· κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. ¹⁵ Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. ¹⁶ Καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. ¹⁷ Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ ὤδε λιμῷ ἀπόλλυμαι. ¹⁸ Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. ¹⁹ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου, ποιήσόν με ὡς ἓνα τῶν μισθίων σου. ²⁰ Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἐπι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγγίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. ²¹ Εἶπε δὲ αὐτῷ ὁ υἱός, Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. ²² Ἐἶπε δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας· ²³ καὶ ἐνέγκαντες τὸν μόνον τὸν σιτευτὸν θύσατε, καὶ φαγόντες

g Acts. 2. 39.
Eph. 2. 12, 17.

h Gen. 27. 15.
& 41. 42.
Zech. 3. 3—5.
Isa. 61. 10.

home, that the sin and misery of the Heathen was due to their own will and act; to their defection from God, and to their desertion of their Father's house, and to their preference of their own ways and devices to their Father's Will and Law; that they strayed away from their home to a far country, and made themselves aliens and foreigners, and without God in the world (Eph. ii. 12. 17. 19. 1 Pet. ii. 10. 25), and became slaves to a cruel master, the Devil, who sent them to feed swine and to fill their bellies with husks, to wallow, as it were, with the swine in the mire of uncleanness (2 Pet. ii. 22), but that God still strove with them and afflicted them with poverty and famine in order that they might yearn for their Father's house; and put His spirit into their hearts and made them long to return; and that on their return towards Him He runs to meet them, and falls on their neck and kisses them.

The Holy Spirit declares that the same jealousy which was shown against the Publicans by some of their own fellow countrymen, would be shown by the same elder son of God's family against his younger brother the Gentile; but that God, who welcomed the returning prodigal, would go out to call in his murmuring brother (v. 28).

Whatever might be the defection of the Gentile, or the envy and ingratitude of the Jew, the Father of all had been ever from the beginning gracious to all; is ever merciful to all, and ready to receive all, both Jew and Gentile, on their repentance, to His bosom and their home.

This Parable was also a Prophecy, and received a remarkable fulfilment in the conduct of the Jews to the Gentiles; which proved the presence of Christ as shown in this Parable.

11. δύο υἱοὺς] *duos populos*, the Jew and Gentile. *St. Aug.* *Quest. Evang. ii. 33.*

12. τὸ ἐπιβάλλον] in a *newer* sense. See the note on Mark xiv. 72. *ἐπιβάλλον* is so used by LXX, *σοὶ ἐπιβάλλει ἡ κληρονομία*, 1 Macc. x. 29, 30. This word is very descriptive of the mind of the Gentile World. As if the inheritance was not a free gift of God; but belonged to them of right, or *fell to them* by necessity, or chance. Unthankfulness and forgetfulness of God's goodness are the precursors of apostasy from Him.

13. χώραν μακρὰν, κ.τ.λ.] "*Oblivionem Dei.*—*Fames est indigentia verbi veritatis; Comes civium, aeris princeps, ad militiam diaboli pertinens.* Porci, immundi spiritus sub ipso; siliquæ, seculares doctrinæ, sterili vanitate resonantes, quibus dæmonia delectantur." (Cp. *St. Jerome*, *Epist.* 146.)

— ἀσώτως] "*perditæ; 'adolescens luxu perditum.*' Ipsa, si cupiat, *salus, servare prorsus non potis hanc familiam.*" *Tertent.* *Adelph. iv. 7.* (*Valck.*)

14. ἰσχυρός] A, B, D, L have *ἰσχυρά*, but *St. Luke* has *λιμὸς μέγας* (iv. 25).

— αὐτὸς] "*ipse, filius Domini multorum servorum bonè pastorum.*" Cp. v. 17.

15. ἐκολλήθη] See *Luke x. 11.* *Acts v. 13;* viii. 29; ix. 26. *Matt. xix. 5.*

16. κεράτιων] the siliquæ, or pods of the carob, i. e. *κρητή (charuba)*, *σικκη Αιγυπτία.* *Theophrast.* *Plant. i. 18.* French, *carouge.* German, *Johannis-brod Baum.* Cf. *Pers. iii. 55.* *Horat. Ep. ii. 1. 123.* *Juvenal.* xi. 58. *Plin. N. H. xxiii. 79.* They were given to swine (*Colymbella*, R. R. vii. 9), and are called *κράτια*, from their horn-like form. See *Waldstein* and *Kuinoel* here, and *Winer*, *Real. Lex. i. p. 593.* v. *Johannis-brod Baum.* *Robinson*, *Palæst. iii. 272*, and *Trench.* p. 398.

— οὐδεὶς ἐδίδου] No one gave him—even husks (*Mezer*). But he could take them for himself from the tree. It has a more general sense, as *Matt. vii. 7;* xix. 21.

17. εἰς ἑαυτὸν ἐλθὼν] "*Formula ἔρχεσθαι εἰς ἑαυτὸν propriè dicitur de iis, qui deliquimus animi passi ad se redeunt;* deinde verò transferuntur ad eos, qui ad vanam mentem redeunt, qui ita agunt, ut homines sana mentis deceat. *Diod. Sic. xiii. 95, τοῖς λογισμοῖς εἰς ἑαυτοὺς ἐρχόμενα.* *Arrian. Epictet. iii. 1, ὅταν εἰς ἑαυτὸν ἐλθῃ.* *Lucret. iv. 994, Donec discussis redeant erroribus ad se.* *Tertent. Adelph. v. 3. 8, Tandem repente irascendiam, alique ad te redi.*" (*Klein.*)

18. ἐρῶ] "*Etsi Deus novit omnia, vocem tamen tum confessionis expectat.*" (*St. Ambrose.*)

21. εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου] Observe, he *repented* in the resolution expressed before, in his exile (v. 18): he was not spoiled by the father's kindness.

This is the language of true repentance and godly sorrow, not proceeding only from *dolor amissis*; not from a sense only of *pena*, but of *culpa*, and that not in the sight of men, but of God. See *Bp. Sanderson's* *Sermon on Ahab's Repentance*, vol. iii. p. 13.

The penitent says that he has sinned against heaven, and so acknowledges that heaven, and not earth, is his home; and that he will no longer wallow in the mire of this lower world, but "*seek the things that are above, and have his conversation in heaven.*"

22. στολὴν τὴν πρώτην] *στολή* is a long robe, covering the whole person: see *Mark xii. 38.* *Luke xx. 46.* And *τὴν πρώτην* is *τὴν τιμιωτάτην (Eulhym.)*, '*precious.*' So *Athen. 369, πρώται ἰσθηταί.* (*Valck.*) In a spiritual sense the returning prodigal receives "*principalem stolam, quam Adam peccando amiserat*" (*Jerome.* *Gen. iii. 7*), the white *στολή*, or robe of Christ's righteousness (see *Rev. vi. 11;* vii. 14), in which Christians are clothed at baptism, when they put on Christ. Cp. *Gal. iii. 27.* *Rev. vi. 11;* vii. 14.

— δακτύλιον] a signet ring—a pledge of the Spirit (*Aug.*); a seal, *σφραγίδα*, and an emblem of the spiritual marriage by which the soul is espoused to Christ. *Clem. Alex.* ('*Quis dives, &c.*') and others (see *Bingham*, xi. 1. 6) call Baptism *τὴν σφραγίδα τοῦ Κυρίου*, '*signaculum fidei*' (*Tertullian.* *Apol. 21*), and '*signaculum similitudinis Christi.*' (*Jerome.*) It may be a consignation of the grace begun in Baptism, and consummated in Confirmation. And perhaps the words *ἐπὶ τὴν χεῖρα* and *εἰς τοὺς πόδας* may be added, not without meaning, to show that now is the time for Christian labour with the *hand*, and for Christian progress with the *feet*, in the "*ways of God's laws, and in the works of His commandments.*"

— ὑποδήματα] *Ephes. vi. 15.* "*Calceamentum Evangelii prædicatio est*" (*St. Ambrose, St. Aug.*), by which we walk in the way of holy obedience.

It is observable that long robes, *στολαί*, *signet rings* (cp. *James ii. 2.* 1 Macc. vi. 15) and *shoes*, were not allowed to be worn by *slaves*, but were badges of *ingeniti*, or free men (see *Rosenk.*); there fore they are appropriately introduced here to show that the Father in His love does not make the returning prodigal to be one of his *hired servants* (v. 19), but restores him to liberty as His *son*. A beautiful emblem of the blessedness of true repentance, and of God's pardon, delivering from the slavery of Satan, and restoring the penitent to the glorious liberty of the sons of God (*Rom. viii. 21*).

23. τὸν μόνον τὸν σιτευτὸν] Observe the article repeated, denoting something extraordinary. (*Beng.*) "*Vitulum sacrificium ideoque votivum.*" (*Valck.*) Figuratively, it may perhaps be applied to the commemorative sacrifice of the Holy Eucharist, in which the

εὐφρανθῶμεν ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε ἀπολωλὼς ἦν, καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. ²⁵ Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν ²⁶ καὶ προσκαλεσάμενος ἕνα τῶν παίδων, ἐπνυθάνετο τί εἶη ταῦτα; ²⁷ Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγαίοντα αὐτὸν ἀπέλαβεν. ²⁸ Ὁργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ²⁹ Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παραῆλθον καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. ³⁰ Ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ³¹ Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν. ³² Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ¹ ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη.

¹ ver. 32.
Eph. 2. 1.
& 5. 14.
Rev. 3. 1.
J Ps. 30. 11.
& 126. 1, 2.

k Isa. 35. 10.
1 ver. 24.

XVI. ¹ Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. ² Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. ³ Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτει οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ⁴ ἔγνω τί ποιήσω ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. ⁵ Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; ⁶ ὁ δὲ εἶπεν, Ἐκατὸν βάτους ἐλαίου· καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πενήκοντα.

meritorious efficacy of Christ's sacrifice—offered once for all on the cross—is represented and pleaded before God, and its benefits are applied to the penitent and faithful soul. Hence *St. Jerome* says, "Vitulus Ipse Salvator est cujus carne pascimur, sanguine potamur;" and *St. Ambrose*, "Occiditur et vitulus sanguinatus, ut mini, spirituali optimam virtute, per gratiam epuletur;" and *St. Aug.* "Vitulus ille in corpore et sanguine Dominico et offertur Patri et pascit totam domum." Cp. *Cyril* here, p. 347, ed. Mai.

²⁵ ὁ υἱὸς ὁ πρεσβύτερος] "Major filius, populus Israel secundum carnem in agro est; in hæreditaria opulentia Legis et Prophetarum."

— συμφωνίας] even of Angels (v. 7. 10. *Buryon*).

²⁸ ὀργίσθη—εἰσελθεῖν] He would not go into the House, because his younger brother was there. The Jew will not enter the Church, because the Gentile is there. "Irascitur vivere fratrem, quem putabat extinctum; foris stat Israel." (*Jerome*, iv. 156.) See *Acts* xvii. 5. 13; xxii. 21; xxviii. 28. As *St. Ambrose* says, "Stat foris; non excluditur; non ingreditur, ignorans voluntatem Dei de vocatione Gentium. Ubi cognovit, invidet et torquetur Ecclesie bonis. Foris enim Israel audit choream et symphoniam, sed irascitur, quia hic concinit plebis gratia, et consona populi jubilatio; sed bonus Pater etiam hunc salvare cupiebat."

²⁹ οὐδέποτε ἐντολήν] Cp. xviii. 11.

As if it were no breach of a commandment to murmur at the salvation of a brother (*St. Jerome*), and that brother the heathen world.

— ἐμοὶ οὐδέποτε ἔδωκεν ἔριφον] "Quid lædum queris, cum LAGNUS est missus?" (*Jerome*).

³⁰ ὁ υἱὸς σου] He would not say ὁ ἀδελφός μου. Contrast with this the language of the Servant (v. 27) and of the Father (v. 32), and contrast also ἦλθεν with ἀνέζησε (v. 32).

— σου τὸν βίον] Remark the emphatic position of σου, "ad augendam invidiam."

³¹ πάντοτε μετ' ἐμοῦ] Cp. Rom. iii. 1, 2; ix. 4.

— πάντα τὰ ἐμὰ σὰ ἔστιν] The Law, the Prophets (*St. Jerome*, cp. *Beagel*), the services of the Temple in *prosecution*, and all the promises of the Gospel; the means of grace and hopes of glory in reversion; all are thine if thou wilt be mine.

³² ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε] See what seems to be an affecting reference to these words, Rom. xii. 15.

Ch. XVI. 1. Ἐλεγε δέ] Many different interpretations have been given of this parable. See an account of them in *Käiser's* and *Meyer's* notes here, and in *Trench*, p. 438.

The clue to its correct exposition may be found in the fact, that it was addressed to the *disciples* (v. 1), in the statement that the men of this world are, in regard to (sils, not *in*) their generation (see below, note on v. 8) *more prudent* (*φρονιμώτεροι*) than the children of light are with a view to another world; and in the consequent admonition (implied though not expressed), that the present world, and the eagerness, and diligence, and indefatigable earnestness of its chil-

dren in pursuing *their* ends, which are uncertain and fugitive, ought to be *exemplary* to us, and should continually act upon Christians, as stimulants, exciting them to show no less zeal and industry in striving to attain *their* ends, which are eternal in duration and infinite in value. (Cp. *August. Quæst. Evang.* ii. 34.) Thus our Lord teaches us to elicit good out of the evil we see around us; to reduce food from poison; and to make the children of Mammon examples to ourselves in serving God.

To this is added the exhortation—arising from the subject of this parable—to use all earthly treasure as an instrument for securing everlasting happiness.

— ἄνθρωπος] Our Lord begins four parables here with the words *ἄνθρωπος*, or *ἄνθρωπος τις*, xiv. 16; xv. 11; xvi. 1. 19. In two of them the *ἄνθρωπος* is Almighty God; in the two latter a rich man. The former two specially describe our benefits from God; the latter two our duty to Him.

— οἰκονόμον] *villicum*, a bailiff; suggesting to us that we are stewards of God. Cp. 1 Cor. iv. 1. (*St. Ambrose*.)

— διεβλήθη] Not always in a bad sense. See LXX in Dan. vi. 24, and *Joseph. Ant.* vi. 10.

— διασκορπίζων] *disipans*, 'dissipating bona,' *wasting*. It is not said that he was guilty of embezzlement and peculation.

² τί τοῦτο ἀκούω] 'What is this that I hear of thee?' (*Käiser*, ii. § 841. *Meyer*.)

— τὸν λόγον] the account, or reckoning, which perhaps had not been lately called for.

— σου] not in A, D, K, and P, and perhaps ought to be omitted.

³ ἐν ἑαυτῷ] 'solus secum.' See xviii. 4. This intimates a secret device to be communicated only to some who would be accomplices in the fraud and profit by it; and so their services might be counted on—an act of collusion.

— σκάπτειν] Cf. *Aristoph. Av.* 1432. (*Valck*)

— ἐπαιτεῖν] to become a beggar.

⁴ ἔγνω τί ποιήσω] A soliloquy; a sudden thought strikes him and he resolves what to do. Christ *hears our thoughts*; and will reveal them at the Great Day.

⁵ ἕνα ἕκαστον] 'one by one.' It would seem that he summoned them singly and privately one after the other, in order to secure greater secrecy; here was one mark of his worldly prudence.

⁶ βάτους ἐλαίου] The tenants (like the modern *metayers*) paid their rent, or portions of it, *in kind*. See the same usage referred to in another parable, Matt. xxi. 34—41.

The βάτος, τῆ (*baith*), Ezek. xlv. 10, 11, 14, was the tenth of an homer; and was for *liquids* what the ephah was for solids (see Matt. xii. 33), and held seventy-two sextarii, about nine gallons. (*Joseph. Ant.* viii. 2. 9. *Winer*, s. v. *Maasac*, ii. p. 41.)

— σου τὸ γράμμα] *Not γράμμα σου*. σου is emphatic here and in v. 7. And he makes *him* write the bill, *his own* bill (*chirographum* or *syngrapha*), that he may have the evidence of *his hand-writing*, as a proof that it was *his* act, and so protect himself, and secure the tenant on his side. Another proof of his worldly shrewdness.

7 Ἐπειτα ἐτέρω εἶπε, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου καὶ λέγει αὐτῷ, Δέξαι σοῦ τὸ γράμμα καὶ γράψον ὄγδοῦντα. 8 Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. 9 Καὶ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. 11 Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῶν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῶν δώσει; (19) 13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

a Eph. 5. 8.
1 Thess. 5. 5.

b Matt. 6. 19.
& 19. 21.
1 Tim. 6. 19.
Dan. 4. 27.
Tob. 4. 9.
c ch. 19. 17.

d Matt. 6. 24.

— ταχίως] Quickly, on the spot; to prevent future demurs and misgivings on the part of the tenant's conscience.

7. Ἐπειτα ἐτέρω] Ἐπειτα, i. e. when the first had given him the bill and had retired and left him alone.

— ἑκατὸν κόρου] The Hebr. כֶּסֶף (kor), the same in size as the homer. See Ezek. xlv. 11—14; ten Attic medimni, Joseph. Ant. xv. 9. Wieser, ii. p. 42.

8. καὶ ἐπήνεσεν ὁ κύριος] The land-lord (not Christ) praised him. — τὸν οἰκονόμον τῆς ἀδικίας] 'the fraudulent steward.' On the use of this genitive for an adjective, see on Matt. xxiv. 15; below, v. 9, μαμωνᾶ ἀδικίας. xviii. 6, ὁ κριτὴς τῆς ἀδικίας. Cp. Vorst. de Hebr. p. 252.

The master praised the unjust steward. His injustice is mentioned lest it should be supposed that shrewdness can be a substitute for honesty. He praised him because he had acted prudently, φρονίμως.

In some expositions of the Parables, it is taken for granted that the landlord discovered the artifice of the steward described vv. 5—7. But this supposition seems to impair, if not to destroy, the beauty and moral of the parable.

How could he be said to have acted φρονίμως, if his device was detected and exposed? Is it probable that his master would have allowed him to profit by the fraud? or that the debtors, who would be forced to pay the sums due, and perhaps be punished in person, would receive him into their houses? Is it likely that in such a case our Lord would have propounded the steward as an example of worldly wisdom? No; it is no where said, or hinted in the parable, that the landlord discovered the mode by which the steward had ingratiated himself into the affections of his tenants. What he knew was the result. He saw with surprise and admiration that his steward, though a wasteful person (v. 1), had so contrived matters, that he was none the worse for being put out of the stewardship; that he was neither forced to dig nor to beg; and though deprived of his office by his master, was received as a welcome guest by his master's dependents! He must therefore be a very shrewd and clever person, and deserve credit on that account.

We know the method by which the steward managed to ingratiate himself with the tenants; but we must remember that we are reading a parable delivered by One who readeth the secrets of all hearts, and from Whom no artifice is hid. And we are thus reminded that, though the steward's earthly master did not see or discover the collusion of the steward with each of his tenants in succession, and even praised the result as a proof of prudence, yet we have to do with a Landlord Who sees all things, however secret, and will hereafter call all men to give us account of their stewardship, and bring to light all the hidden things of darkness; and then all mere worldly wisdom will be confounded, and end in misery and shame.

For further exposition see above on v. 1. It is obvious that these considerations remove any objection such as was raised by some sceptics of old against the phrase, "the lord commended the unjust steward." The lord knew him only as a wasteful person (v. 1); he knew nothing at all of his fraud in the collusion with the tenants. He only saw its result, viz. his reception into the tenants' habitations.

8. υἱοί] See on Matt. ix. 15. Luke x. 6; and on υἱοὶ φωτὸς, John xii. 36. Eph. v. 8. 1 Thess. v. 5. 8.

— εἰ τὴν γενεάν τὴν ἑαυτῶν] in regard to their generation, which is merely transitory as contrasted with that generation which is αἰώνιος. They are more prudent and shrewd in regard to their contemporaries, persons, and things, than the children of Light are in regard to the persons and things of their generation; e. g. in regard to God Himself and heaven, which is eternal. On the latter use of γενεὰ as applied to an age of man see Matt. xii. 39. 41, 42. Luke xi. 31, 32. 50, 51; and on its higher sense see Matt. xxiv. 34.

9. καὶ ὑμῖν λέγω] i. e. you have heard what the earthly κύριος or lord said to his steward; now hear what I your heavenly Κύριος or Lord have to say to you who are My stewards, and will be called by Me hereafter ἀποδοῦναι τὸν λόγον τῆς οἰκονομίας,—to render the account of your stewardship.

— ποιήσατε ἑαυτοῖς φίλους] Make the poor your friends, who, by alms received from you, and by prayers offered for you, will be,—not indeed an efficient, but an instrumental cause of your reception into heavenly habitations. See Matt. xxv. 34—45. Cp. St. Greg. Nazian. Orat. xiv. pp. 255—285, on the duty of Christian Almsgiving; and Barrow's Spital Sermon, preached in Easter Week, 1671,—two rich storehouses of arguments for appeals to love of Christ and the poor in Him.

And in a higher sense make God your friend—make Christ your friend—by a right use (not a διασκορπισμὸς, v. 1) of their goods entrusted to you as their steward; i. e. by employing all that you have received from them, in body, mind, and estate, in the divine service and for the divine glory. See Luke xii. 42, on the πιστὸς οἰκονόμος.

— ἐκ τοῦ μαμωνᾶ] Observe ἐκ, out of; i. e. out of what at first may seem to promise no such result, elicit true riches by securing God's friendship thereby; ἐκ marks a cause or source, 1 Cor. ix. 14, ἐκ τοῦ εὐαγγελίου ζῆν. Luke xii. 15. ζῆν ἐκ τῶν ὑπαρχόντων. Cp. Rom. i. 4. James ii. 18. Wieser, Gr. Gr. p. 352. On the word μαμωνᾶς see Matt. vi. 24, μαμωνᾶ τῆς ἀδικίας,—the same thing as ἀδικίᾳ μαμωνᾶς, v. 11 (where see note); i. e. that wealth which the steward used dishonestly, and which is often a temptation to fraud; for the love of money is the root of all evil (1 Tim. vi. 10), and which is itself deceptive as being also uncertain (1 Tim. vi. 17) and fugitive. Cp. Prov. xxiii. 5, and "fundus mendax," Horat. Od. iii. 1. 30; and "spem mentita seges," Ep. i. 7. 87, as opposed to the "justissima tellus" of Virgil, Georg. ii. 460.

— ὅταν ἐκλίπητε] 'when ye die.' ἐκλίπω is used in this sense by LXX. Gen. xxv. 8. 17; xxv. 29. Ps. civ. 29. Jer. xlii. 17. 22. Tob. xiv. 11. Judith vii. 22. Cp. Ep. Pearson, Præf. in LXX, p. 248, ed. Chertson.

— εἰς τὰς αἰωνίους σ.] 'into their everlasting habitations,' opposed to the houses of clay into which the steward was received by the tenants. The φίλοι, therefore, are pre-eminently God and Christ (to whom alone belong αἰώνιοι σκηναί), and who will say, at the Great Day, to them on the right hand, "inherit the kingdom." Matt. xxv. 34. See above, note on ποιήσατε—φίλους.

St. Aug. says (Serm. xiii.), on the true use of money, "Perda, ne perdas; dona, ut acquiras; semina, ut metas; has 'divitias' noli appellare, quia veræ non sunt, paupertate plenas sunt, et semper obnoxio casibus. Ergo illas sunt veræ divitiæ, quas, cum habuerimus, perdere non possumus. Quamdiu in terrâ sunt divitiæ, non sunt. Sed divitiæ vocat illas Mundus; Iniquitas vocat. Deus ideo mammonam iniquitatis vocat; quia divitiæ illas vocat iniquitas."

10. ἐν ἐλαχίστῳ] 'what is least'; for such is all earthly substance when compared with heavenly wealth, which is μέγιστος; and the use we make of our earthly substance, which is least, is our trial whether we are fit to be admitted to possess what is greatest, that is, the everlasting wealth of heaven. These words are referred to by Clemens R. ii. 8, λίγαι Κύριος ἐν τῷ εὐαγγελίῳ, εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει; λίγω γὰρ ὑμῖν ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν.

11. εἰ οὖν ἐν τῷ ἀδίκῳ] ἀδίκος = ψῆ (shaker) 'fallacious.' If you have not been faithful stewards of your earthly substance, which is illusory, God will not trust you with what is real, i. e. the wealth of eternity. Cp. St. Jerome, iv. 197, ad Galas., where is an exposition of this parable.

12. ἐν τῷ ἀλλοτρίῳ] for your worldly wealth is not yours, but God's; you are not landlords, but stewards for a time, and liable to be called to your account at any moment (see above, xii. 20), and to be put out of your stewardship; and if you have not been faithful in that earthly trust which you hold of your Lord, He will not give you that heavenly wealth, which will never be taken away from those to whom it is given. "Aticas appellat terrenas facultates, quia nemo secum eas moriens auferat." (St. Aug. Quest. Ev. ii. 35. 1 Tim. vi. 7; and St. Jerome, Epist. ad Galgiam.)

13. οὐδεὶς—δύναται.] See Matt. vi. 24.

(¹⁰²/_Σ) ¹⁴ Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι ἠφιλάργυροι ὑπάρχοντες, καὶ ἐξεμνηστῆριζον αὐτόν. ¹⁵ Καὶ εἶπεν αὐτοῖς, Ἔγμεις ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ. (¹⁰³/_Υ) ¹⁶ Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. (¹⁰⁴/_Υ) ¹⁷ Ἐυκοπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. (¹⁰⁵/_Υ) ¹⁸ Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. (¹⁰⁶/_Σ) ¹⁹ Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. ²⁰ Πτωχὸς δὲ τις ἦν ὀνόματι Δάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλωμένος, καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. ²² Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. ²³ καὶ

e Matt. 23. 13.
f Matt. 23. 14.
g ch. 10. 29.
h 18. 9.

h Matt. 11. 12.
i 13.

i Matt. 5. 18.

j Matt. 5. 32.
k 19. 9.

14. Φαρισαῖοι φιλάργυροι] 'lovers of money' (see Matt. xxiii. 14), making Mammon their friend instead of God (see above, v. 9); and regarding worldly wealth and glory as the criterion of God's favour; "felicitatem in hoc uia et diuitias maximi pendentes" (Jahn, Archæol. § 319), and allowing the love of the world to absorb the love of God. Cp. John xii. 43. James ii. 1—8. *Joseph. Ant.* xiii. 3.

— ἐξεμνηστῆριζον] 'subannabant, naso suspendebant,'—used by LXX for Hebr. *חָרַף* (*asaph*), *laugh* (Ps. ii. 4; xxii. 7).

15. βδέλυγμα] 'an abomination' (*βδελύσσω, abominor*), and specially an *idol*. (See Matt. xxiv. 15.) That which you worship—mammon—is abhorred as a false god by the Most High. For *κλωεζία* is *ειδωλολατρεία* (Col. iii. 5).

16. ὁ νόμος κ.τ.λ.] The Law and the Prophets might indeed seem to promise earthly rewards; but now a spiritual kingdom, with heavenly promises, is set up, and every one who desires to be saved must press into it with a holy violence; that is, it is not to be gained without the same anxious care and vehement endeavour which the children of this world employ for the attainment of earthly things. See Matt. xi. 12.

And yet no one tittle of the Law, rightly understood, shall fail; for the Gospel is the perfection of the Law. See on Matt. v. 17.

— βιάζεται] See Matt. xi. 12, 13. Cp. Luke xiii. 24. Xen. *Cyr.* iii. 3, *ἐβιάσασαιτο εἶσω*.

17. δὲ] I have come with the Gospel; but not to take away the Law (Matt. v. 17).

18. πᾶς ὁ ἀπολύων] St. Luke here studiously, as it seems, uses a word, ἀπολύω, which ancient Greek writers did not condescend to apply to divorce, which they called ἀποτίμπτειν γυναῖκα. See *Valck.*

It is supposed by some (see *Klein.*) that there is no connexion between this paragraph and what precedes or follows. But this is not probable. See above, x. 1; xii. 13; xiii. 18.

This sentence was indeed uttered by our Lord on other occasions (see on Matt. v. 31—33: xix. 9). Its repetition shows its importance; and it is fitly introduced here because it is relevant to the subject in hand, viz. the use to be made by men of the earthly blessings which God gives them, with a refutation of the Pharisaic errors on this point. This appears as follows:—

In God's Law, to which Christ had just been referring, Stealing and Adultery are connected. Thou shalt not commit *adultery*; thou shalt not *steal*; and thou shalt not covet thy neighbour's *house*, thou shalt not covet thy neighbour's *wife* (Exod. xx. 14, 15, 17). Of all the earthly treasures committed in trust to man, none is so precious, none to be treated with so much reverence, as Woman—God's first and best gift to Man in Paradise (Gen. ii. 21—25). "House and Riches are the inheritance of fathers, and a prudent wife is from the Lord" (Prov. xix. 14; xviii. 22). "Who can find a virtuous woman, for her price is far above rubies" (Prov. xxxi. 10). "So ought men to love their wives as their own bodies, even as the Lord loveth the Church" (Eph. v. 25—28).

But the Pharisees asked Christ,—Whether it was lawful for a man to put away his wife for *every cause*? (Matt. xix. 3); and it was their practice (especially of those among them who belonged to the school of Hillel) to treat wedlock as a mere secular bargain, and to tie and untie the marriage knot at pleasure, and to sacrifice Matrimony to Mammon.

Our Lord had declared the true design of the Divine Law in opposition to the false glosses of the Pharisees, by saying that he that putteth away his wife, save for fornication, committeth adultery; and he that marrieth a woman that has been divorced is an adulterer. See on Matt. xix. 3.

These considerations may serve to explain the introduction of that declaration in this place.

— ἀπολελυμένην] *any* divorced woman generally. An absolute

prohibition from Christ Himself against marrying any woman that has been divorced. Such marriages are adulterous. See further on Matt. v. 32; xix. 9.

19. πορφύραν καὶ βύσσον] The *βύσσοι* or fine linen of Egypt being the inner clothing; the purple, the outer attire; the dress of princes and nobles. Cf. Matt. xxvii. 28.

On this Parable, or parabolic history, see *Gregor. Homil.* xl. in *Evangel.* *St. Chrys. Hom. quatuor de Lazaro*, v. 220—260. *St. Aug. Serm.* xiv. and xxvi. and xli.

20. Δάζαρος] Very appropriate as a name for a beggar, being derived from *δῆ* (*lo*), *σος*, and *αζερ* (*azer*), *auxilium*, 'quasi auxilio egens'; or if the same as *Ἐλεάζαρος*, *τῷ ἄρ*, meaning 'God (and not man) is my help.'

From the mention of this name some have supposed that this is not a Parable, but a History. (Cp. *Cyril*, p. 357.) And some have proceeded to assign an historical name (*Νινευίης*) to the rich man.

But the name *Lazarus*, by its etymology, seems to suggest that it was adopted on account of its meaning. "Etiam in parabolis locus est nomini proprio." Cp. *Ezek. xxiii. 4.* (*Beng.*)

There may be also something of a moral and spiritual meaning here (as suggested by some of the Fathers), viz. that Christ gives His saints 'a new name' (Rev. iii. 12); but that the name of the wicked, famous though they be in this world, is blotted out (Ps. lxxix. 28).

On the connexion between the Parable of *Lazarus* and the Raising of *Lazarus* at Bethany, see on John xi. 1.

— ἰσθίβλητο] had been laid.—to attract pity.

— ἠλωμένος] A, B, D, P, L, X have *εἰλωμένος*, which may be the true reading.

21. ἀλλὰ καὶ οἱ κύνες] Such was his destitution, that even the very dogs, who were regarded as unclean animals by the Jews, were allowed to come and lick his sores (cp. *St. Chrys. Hom. de Lazaro*), as if he were a corpse; and he was left to become almost food for the dogs before his death.

22. ἀπενεχθῆναι] "A loco alieno in patriam." (*Beng.*)

— κόλπον Ἀβραάμ] "Quid Abraham sinus nisi secretam requiem significat patrum?" *Greg. M., Ep. of Rome*, A. D. 590—604, who in expounding this Parable says nothing of Purgatory.

Immediately after his death, his soul on its separation from the body was carried by Angels to the place of peace and joy, where the faithful rest, and recline, as it were, at a spiritual banquet in the bosom (see John xiii. 23. 25: xxi. 20) of the Father of the Faithful (Gal. iii. 9. Rom. iv. 11. 16). Cp. *St. Aug. de Anima*, iv. 16, in *Joann. Tract.* xvi. The expression, "Bosom of Abraham," as the place of rest of faithful souls, was already familiar to the Jews. See *Josephus de Macc.* ii. p. 514, where the Maccabees say, *ὄντω θανάτου ἡμῶν Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν.* (*Wetst.*)

This place here called *Abraham's bosom*, is called Paradise, Luke xxiii. 43. See note there. It was called "the Garden of Eden" by the Jews. See *Lightfoot* here.

On this intermediate state, see the remarks and passages from the Fathers quoted by *Bp. Bull.*, Sermon on Acts i. 25 (Serm. iii. vol. i. pp. 49—82).

The Office for the Burial of the Dead, in the Book of Common Prayer, particularly the last two prayers, declares the mind of the Church of England on this subject.

See also an excellent volume by the *Rev. T. K. Miller*, "Things after Death." Lond. 1848, pp. 1—64, and the notes below, on xxiii. 43, and John xi. 11.

It is observable that the Holy Spirit, writing by St. Luke to the Gentiles, has been specially studious to record in this Gospel portions of our Lord's teaching, which might serve to correct the erroneous notions derived from heathen, mythological, and poetical representations of the *Nekyia*, *Tartarus*, *Elysium*, &c., concerning the state of the soul immediately after death. Cp. *Grutius*, on Luke viii. 55, and Luke xxiii. 40. 43, and *Toussaint*, on the Gospels, pp. 192—196.

ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ ²⁴ καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ²⁵ Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. ²⁶ καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσω. ²⁷ Εἶπε δέ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ²⁸ ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσι εἰς τὸν τόπον τούτον τῆς βασάνου. ²⁹ Δέγει δὲ αὐτῷ Ἀβραάμ, Ἐχουσι Μωϋσῆα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν. ³⁰ Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ' εἴαν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν. ³¹ Εἶπε δὲ αὐτῷ, Εἰ Μωϋσῆος καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ εἴαν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

k Isa. 66. 24.
Zech. 14. 12.
Mark 9. 44.

l Job 21. 13.
ch. 6. 24.

m Isa. 8. 20.
& 34. 16.
John 5. 39, 45.
Acts 13. 21.
& 17. 11.

n John 12. 10, 11.

a Matt. 18. 6, 7.

b Matt. 18. 15.

XVII. (177) ¹ Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἐστι τοῦ μὴ ἔλθειν τὰ σκάνδαλα, οὐαὶ δὲ δι' οὗ ἔρχεται ² λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίση ἓνα τῶν μικρῶν τούτων (178) ³ προσέχετε ἑαυτοῖς ^b εἴαν δὲ ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ εἴαν μετανοήσῃ, ἄφες

— ἐτάφῃ] perhaps in a splendid mausoleum, with a laudatory epitaph. Not so Lazarus. (Cp. *St. Chrysost.* Homil. ii. de Lazaro.)

²³ ἐν τῷ ἄδη] not γέννα, or hell, properly so called (see Matt. v. 22, 29, 30), but ἄδη (sheol), the place of disembodied spirits (see on Acts ii. 27), and which is divided (see v. 26) into two separate regions, between which there is an impassable gulf fixed for ever; and, therefore, to the general term ἄδης, is added here ἐν βασάνοις, to indicate that his soul was in a state of anguish (cp. *Br. Bull.* Sermon above quoted, p. 60), and "having a dreadful expectation of a far greater torment to come."

Hence it appears that such as we are at our death, such shall we be at the judgment seat of Christ. "Qualis quisque ē vitā excessit, talis erit ad iudicium Christi. Hoc uno ore docuerunt Patres donec, ut ait Fellus ad *St. Clem.* ii. 7, lucrosus Purgatorii dogma venale cōlum hastē submitteret." *Clem. R.* l. c., μετανοήσωμεν ζωὴν ἔχομεν καιρὸν μετανοίας· μετὰ γὰρ τὸ ἐξελθεῖν ἡμᾶς ἐκ τοῦ κόσμου οὐκ εἶτι δυνάμει ἐκεί ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι. *St. Cyprian*, *Fell.* p. 163, "Qualem te invenit Dominus cum vocat, talem te iudicat."

— ἐν βασάνοις] long before the day of Judgment; 1800 years at least. Hence it appears from Christ's lips, that the wicked who died under the Law were punished in another state of being; and that the righteous were comforted, by virtue of His death, even before His Passion. And may its efficacy not have extended backward to those who lived up to the natural Law which was given them?

²⁴ δακτύλου—γλῶσσαν] these words connected with *body*, are used by a common metonymy to express the anguish, torment, and agony of the *soul*, and more appropriately, because the *soul* of Lazarus (and all the *souls* of the faithful) are represented as resting in "Abraham's bosom."

"Anguish, torment, agony," all words derived from bodily suffering (angor, tormentum, αγωνία), are yet usually applied to the soul. The member γλῶσσα appears to be specified, because he had specially sinned by sins of the palate, surfeiting and gluttony; and perhaps by proud and wicked words, their usual accompaniments.

— ἐν τῇ φλογὶ ταύτῃ] and therefore the pains of the wicked immediately after their death, are to their pains after the resurrection only as the pains produced by a φλόξ, compared with those of λίμνη πυρός.

²⁵ ἀπέλαβες] taken off, and spent, so that nothing now remains. — σὺ] omitted in some MSS. and Editions; but it adds to the force of the speech. There is a double contrast here.

— Λάζαρος ὁμοίως τὰ κακά] Lazarus exhausted his evils; as thou thy good things—the sum total of them—in the other life.

To correct the notion that *wealth*, as such, excludes from happiness hereafter; or that *poverty*, as such, ensures fruition of that happiness, it is observed by the Fathers, e.g. *St. August.* in an admirable Sermon (Sermon. xiv.), that the beggar Lazarus is carried by the Angels into the bosom of the rich man Abraham (Gen. xiv. 14; xxiv. 1), who made God his friend (2 Chron. xx. 7), by a right use of this world.

On other doctrinal and practical uses to be made of this statement, see *Br. Bull.*'s Sermon above quoted; which may be commended to attentive perusal.

²⁶ χάσμα μέγα] "Inter hunc divitem," says *St. Ambrose* here, "et pauperem chaos magnum est, quia post mortem nequeunt merita mutari." See also *St. August.* Quæst. Evang. ii. 88. Matt. xii. 32.

²⁷ Ἐρωτῶ οὖν σε] This consideration for his father's house seems to bring out more forcibly the doctrine of the parable, that exemption from flagrant sin, such as the Pharisees indulged in, and social kindness and good nature, are not enough to save us from future torment; but that we must regard ourselves and all our substance, time and talents, as God's property, to be used in His service, and that if we fail to do this, He will not only not "receive us into everlasting habitations," but consign us to torments immediately on our departure from this world; and those torments will be increased in intensity at the Great Day, when our bodies will be raised and reunited for ever to our souls.

²⁸ ὅπως—μή] in order that they may not pass.

²⁹ Μωϋσῆα καὶ τοὺς προφήτας] i. e. the Old Testament. See Matt. xi. 13. Luke xvi. 16, and *Hollinger*, *Thesaur.* Philol. pp. 454—456. *Smith*, *Discourses on Prophecy*, p. 301, and the authorities cited in the Editor's Lectures on the Canon of Scripture, Lect. ii. pp. 30—40.

Here is a remarkable testimony from Christ Himself, speaking by the Father of the faithful in the world of departed Spirits, that the Jews have "Moses and the Prophets;" i. e. that the "Canon of the Old Testament" is what it was believed by the Jews to be, viz. the Word of God, speaking by Moses and the Prophets; and that it had been preserved by the Jewish Church to our Lord's age (whence it has come down to our own) in purity and integrity; that it is genuine, authentic, and divine, and not, as some, contradicting Christ, would now have us believe, a mere farrago of fragments put together by writers more recent than "Moses and the Prophets;" and that its testimony is so cogent, that they who will not receive it as such, are in so hardened and desperate a state, that they would not be persuaded though one rose from the dead.

Our Lord intimates also, that men come into the βασάνοις of ἄδης, as Dives did, because they will not hear the Holy Scripture delivered to them by God, and guarded by the Church. See next note.

³¹ οὐδὲ εἴαν τις ἐκ νεκρῶν ἀναστῆ] though one rose from the dead. One did rise from the dead, and his name was Lazarus, raised by Christ. (John xi. 44.) But the Chief Priests did not believe, they even "consulted that they might put Lazarus to death." (John xii. 10, 11.) And another rose from the dead. He who raised Lazarus raised Himself. Still, they would not believe, but sought to kill them who preached the Resurrection of Christ. (Acts iv. 2, 3.)

All this was, because they would not hear "Moses and the Prophets." What then will be the condition of those who refuse to hear Moses and the Prophets, Christ and the Apostles, speaking in the Old and New Testaments?

CH. XVII. 1. ἀνένδεκτόν] οὐκ ἐπιδέχεται, Luke xiii. 33. The circumstances of the case do not admit of any other result. See note on Matt. xviii. 7.

² λυσιτελεῖ] 'Tributum solvit, utilitatem affert.' (*Valck.*) — μύλος ὀνικός] Matt. xviii. 6.

³ εἴαν ἀμάρτη] Matt. xviii. 15—21.

αὐτῷ· ⁽¹⁹⁹⁾ ^(V) 4 καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σέ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

⁽²⁰⁰⁾ ^(V) 5 Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθεθι ἡμῖν πίστιν. ⁽⁶⁾ ^(V) Εἶπε δὲ ὁ Κύριος, Ὁ εἴχετε πίστιν ὡς κόκκον σιβάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ^{c Matt. 17. 20. & 21. 21.} ταύτῃ, Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. ^{Mark 9. 23. & 11. 25.} ⁽²⁰¹⁾ ^(V) 7 Τίς δὲ ἐξ ὑμῶν δούλου ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ, Εὐθέως παρελθὼν ἀνάπεσε, ^d ἄλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; ⁹ Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησε τὰ διαταχθέντα; οὐ δοκῶ. ¹⁰ ^(V) Οὕτω καὶ ὑμεῖς ὅταν ποιήσῃτε πάντα ^{e Job 22. 2, 3. & 35. 7. Ps. 16. 2. 1 Cor. 9. 16.} τὰ διαταχθέντα ὑμῖν λέγετε, Ὅτι δούλοι ἀχρεῖοί ἐσμεν ὅτι ὁ ἀφείλομεν ποιῆσαι πεποιθήκαμεν.

¹¹ ^(V) Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχειτο ^{f ch. 9. 51. 52. John 4. 4.} διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. ¹² ^(V) Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, ⁵ οἳ ἔστησαν πόρρωθεν, ¹³ καὶ ^{g Lev. 13. 46.} αὐτοὶ ᾄδον φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. ¹⁴ ^(V) Καὶ ἰδὼν ^{h Lev. 13. 2. & 14. 2. Matr. 8. 4. ch. 5. 14.} εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν

4. ἁμαρτήσῃ] 'shall have sinned.' So A, B, D, K, L, X.

— ἐπὶ σέ] Omitted by E, H, K, M, S, V; and A, B, and X have πρὸς σε.

5. πρόσθεθι ἡμῖν πίστιν] Not, 'increase our faith,' but add faith to us,—'appone nobis fidem,'—give faith in addition to our other privileges, powers, and virtues.

For further exposition see below on v. 19.

6. ἐλέγετε ἂν] 'ye would have said.'

— τῇ συκαμίνῳ] 'mulberry-tree,' 'morus nigra sanguinea.' Virg. Ecl. vi. 22. 'Morum nigrum,' Horat. Sat. ii. 4. 22. See Billerbeck, Flora Classica, p. 229. Winer, Lex. ii. p. 62. It seems to be derived from the Hebr. שִׁימָל (shikmal), which is rendered in the LXX by συκάμιος, 1 Chron. xxvii. 28, and in other places. The συκομορία of Scripture is the Ficus Egypcia. On the meaning of the sentence see Matt. xvii. 20. Mark xi. 23. 1 Cor. xiii. 2.

— ὑπήκουσεν ἂν] On this verse, where the particle ἂν occurs twice, Valck. makes this memorable remark: "Apud Græcos quidem veteres hoc usu particule ἂν nihil est vulgatum magis. In Græcæ Bibliorum versione unicus est Prophetarum et Psalmorum interpres; is septies voculam ἂν hunc in modum iis usurpavit. (Esa. i. 9. Ezek. iii. 6. Obad. v. 5. Ps. liv. 13; lxxx. 15; cviii. 9; cxliiii. 3.) In istis quidem libris hujus usus exempla plura non reperientur." Would this remark aid in settling the question concerning the date and authorship of the several classes of Books in the LXX? This use of ἂν is rare in St. Matthew and St. Mark; more common in St. Luke and St. John.

7. τίς δὲ ἐξ ὑμῶν] The reason why ye have not faith is, that ye consider God as your debtor for service rendered by you, instead of humbly regarding yourselves as indebted to Him for all your power to serve Him, and as δούλους ἀχρεῖους, servants of whom he has no need, and who cannot be profitable to Him (Job xxii. 2; xxxv. 7. Ps. xvi. 2. Rom. xi. 35).—i. e. as not laying your Master under any obligation, even though you should do all that He commands you; for that is what you owe, ἀφείλετε, v. 10, to Him. "Non est beneficium sed officium facere quod debetis" (Senec. Controv. ii. 13). All your power of working in His service, and all your future reward for service, is of His free grace alone. See Rom. i. 5; iv. 4; xi. 6. 1 Cor. xv. 10. Eph. iii. 7, 8. 16. Cp. Bp. Beveridge and Professor Bruce on Art. XIV. "on Works of Supererogation."

The connexion, therefore, with the preceding verse is,—'You ask for faith. Faith is a Grace, Grace is a gift of God; and to him that asketh shall be given, and he shall have more abundantly.' (Matt. xiii. 12. Mark iv. 25. Luke viii. 18.) You must therefore have grace,—you must be sensible that you have no merit of your own, for you are not your own (1 Cor. vi. 19; vii. 23); that you owe all service to God, whose you are by nature and grace. "Nemo in operibus gloriatur," says St. Ambrose, "quia jure Domino debemus obsequium; et dum vivimus debemus semper operari;" and that you can do nothing without God; that without Him you are unprofitable; and you must pray for His grace—for faith is the foundation of prayer (πάσης προσευχῆς βάθρον καὶ κρηπίς ἢ πίστις, Theoph.).—and rely on that, and ascribe all that you can do to Him alone; and then you will have faith, and be able to remove all the obstacles in your way. Cp. Matt. xvii. 20.

9. μὴ χάριν ἔχει] Does he feel obliged to? Does he return thanks? The Apostle St. Paul seems to refer to this question, and to put the matter in the true light, when he says of himself (1 Tim. i. 12), χάριν ἔχω τῷ ἰσχυρισμῶσαντί με Χριστῷ. 2 Tim. i. 3, χάριν ἔχω τῷ Θεῷ ᾧ λατρίων.

10. ὅταν ποιήσῃτε] Which will be never; but Christ reminds us how high the standard of duty is, in order to teach us humility.

— δούλοι ἀχρεῖοί ἐσμεν] Yet Christ says (Matt. xxv. 30) τὸν ἀχρεῖον δούλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον,—and He also says (xxv. 21. 23) εὐδούλος ἀγαθὸς καὶ πιστός. Therefore, though man cannot be profitable to God (see note on v. 7), yet one servant may be more unprofitable than another; and all are obliged to be δούλοι πιστοὶ καὶ ἀγαθοί: and in order that they may be so, they must be sensible that of themselves they are ἀχρεῖοι, and pray for God's grace to make them σκίση εἰς τιμὴν ἡγιασμένα, ἰδ-χρηστα τῷ Δεσπότῃ εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένα (2 Tim. ii. 21).

What God will reward in us hereafter is not our desert, but His grace in us. "Coronabit gratiam suam," says St. August. When, therefore, we say that we are unprofitable servants, we speak of ourselves abstractedly considered as ourselves, and not of God's grace in us, which makes us εὐχρηστοὺς εἰς διακονίαν. (2 Tim. iv. 11. Philem. 11.)

Of ourselves we are ἀχρεῖοι, and yet we shall be condemned (see Matt. xxv. 30) if we are ἀχρεῖοι; for it is our duty to improve the grace of God that is given us, so that we may not be ἀργοὶ καὶ ἀκαρποὶ (2 Pet. i. 8) in the day of the Lord. Hence it is true that "Miser est quem Dominus servum inutilem appellat, beatus, qui se ipse." (Bengel.)

— ὁ ἀφείλομεν] Why boastest thou? Dost thou not know that thou art in danger if thou payest not thy debts? and if thou pay them, thou hast no claim to thanks. (St. Cyril.)

So even if we did all that is commanded us, we should not have conferred a favour on God, but have only paid a debt; and since we leave undone many things that we ought to do, and do many that we ought not, we have more need to be ashamed, and to plead for pardon, than to ask for reward.

11. καὶ ἰγένετο] The lesson on the need of grace, and on the duty of thankfully ascribing all the good that we can do to God's grace preventing and following us, introduces naturally the succeeding narrative on the blessedness of gratitude to God in the case of the Samaritan leper, and on the prevalence of the sin of ingratitude in the world, exemplified by the nine.

— διὰ μέσου] Here is a retrospective reference. Our Lord was coming, probably for one of the feasts, to Jerusalem; and not willing to give offence to the Samaritans (see above, ix. 52, 53), He went along the boundary line of Galilee and Samaria, having Galilee on the left hand and Samaria on the right. Illustrations of this use of διὰ μέσου may be seen in the editor's "Athens and Attica," cap. xxiv. He then crossed the Jordan, perhaps at Scythopolis, where was a bridge, into Peræa, and then went southward till He crossed the Jordan again near Jericho (see Wetstein), and so came to Jerusalem.

He travelled between Galilee and Samaria, rejected by one and not received by the other, and He went to Jerusalem to be crucified. "He came unto His own, and His own received Him not." (John i. 11.) It is said by some (e. g. Meyer, p. 432; cp. him on Matt. xix. 1) that St. Luke's account is inconsistent with that of St. Matthew and St. Mark, who say that our Lord went by Peræa. But this is an error. St. Luke's account is supplementary to theirs, not at variance with it.

12. ἔστησαν πόρρωθεν] And perhaps crying, "Unclean, Unclean!" See Levit. xiii. 45.

14. ἐπιδείξατε ἑαυτοὺς] See on Matt. viii. 4.

— τοῖς ἱερεύσι] the Priests, i. e. of Jerusalem. It is imagined by some (e. g. Meyer) that Christ sent the Samaritan to a Samaritan priest. But (as Bengel observes) Christ sent the Samaritan to the Priests—the Jewish priests—and thus taught him a salutary lesson to the soul, viz. "that salvation is of the Jews (John iv. 22)." And the obedience of the Samaritans was more exemplary on this account.

τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. ¹⁵ Εἰς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν, ¹⁶ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. ¹⁷ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ; ¹⁸ Οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενῆς οὗτος. ¹⁹ ⁱ καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου, ἡ πίστις σου σέσωκέ σε.

(²⁰⁰/_v) ²⁰ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, ²¹ οὐδὲ ἐρούσω, Ἴδου ὧδε, ἡ ἰδου ἐκεῖ· ἰδου γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν. (²⁰⁰/_x) ²² Εἶπε δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. (²⁰⁴/_{ii}) ²³ Καὶ ἐρούσω ὑμῖν, Ἴδου ὧδε, ἡ ἰδου ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε. (²⁰⁵/_v) ²⁴ ὡσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανοῦ εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἐστὶν ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. (²⁰⁶/_{ii}) ²⁵ Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. (²⁰⁷/_v) ²⁶ Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἐστὶν καὶ ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου. ²⁷ Ἦσθιον, ἔπινον, ἐγάμον, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπόλεσεν ἅπαντας. (²⁰⁸/_x) ²⁸ Ὅμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Δῶτ, ἦσθιον ἔπινον, ἡγόραζον, ἐπῶλον, ἐφύτευον, ὠκοδόμουν, ²⁹ ἡ δὲ ἡμέρα ἐξῆλθε Δῶτ ἀπὸ Σοδόμων, ἐβρεξε πῦρ καὶ θείον ἀπ' οὐρανοῦ καὶ ἀπόλεσεν ἅπαντας. ³⁰ κατὰ ταῦτα ἐστὶν ἡ ἡμέρα ὁ Υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. (²⁰⁹/_{ii}) ³¹ Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐστι ἐπὶ τοῦ δώματος, καὶ τὰ σκευῆ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἔξω αὐτὰ· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω. (²¹⁰/_x) ³² μνημονεύετε τῆς γυναικὸς Δῶτ.

n Matt. 16. 25. (²¹¹/_{iii}) ³³ Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσει ἀπολέσει αὐτήν· καὶ ὃς ἐὰν

i Matt. 9. 22.
Mark 5. 34.
& 10. 52.
ch. 7. 50. & 8. 48.
ch. 18. 12.

j Matt. 24. 23.

k Matt. 24. 27.

l Matt. 24. 37, 38.

m Matt. 24. 17,
18.

n Matt. 16. 25.

15. ὑπέστρεψε] *dehors* he had shown himself to the priest; and so the paramount importance of thankfulness is brought out more forcibly.

Hence it appears that the obligation to gratitude to God, and, in like manner, to other moral virtues grounded on Love and Faith, is prior and superior to that of all positive law. Cp. on Matt. ix. 13, and Luke vi. 1—9; xiii. 10—16; xiv. 3. 5.

17. οἱ δέκα] Were not *the ten* cleansed? but *the nine*—where are they?

18. ἄλλογενῆς] The Samaritan is so called because of his Assyrian extraction. (*Cyril*, p. 367.) See above on x. 31.

19. ἡ πίστις σου] This word (*πίστις*) is the clue which connects this history with the request of the Apostles, *πρόσθετε ἡμῖν πίστιν*, in v. 5. "You ask me to *give you* Faith, in addition to your other privileges and supposed virtues. Look not merely to the *giver*, but look also to yourselves the *receivers*. I cannot give, unless you are disposed to receive; you must banish all thoughts of your having any merit of your own, to which faith is to be *added* (see v. 5). And think not that faith is to be *added*; imagine not that it is to be merely an appendage (*ἐν προσθήκῃ μέρει*) to other graces and virtues. No; it is the root and ground of all virtue. You must *begin* with *believing* in Me. And say not *πρόσθετε ἡμῖν*, 'add to us'; suppose not that it is to be added to *you*, as if *you* were something in yourselves. No; you must empty yourselves of yourselves, before you can receive an infusion of divine grace, giving you faith."

The Holy Spirit enforces this lesson by recording the history of the grateful Samaritan; and so teaches Christ's disciples by the example of a stranger (v. 18), of whom it is declared by Christ that he had faith, a saving faith by which he removed the *ycamine tree* of *his own leprosy* (a scriptural image of sin), and had *shown that Faith* by clear-sighted appreciation of the great duty of thankful ascription of all praise and glory to God alone (v. 16).

It may be observed here, that the Holy Spirit, writing by St. Luke to the Gentiles, not only carefully records, with particular prominence and emphasis, portions of our Lord's teaching which inculcate the duty of *Prayer* (see above v. 16), a duty little understood and still less practised by the Heathen world. He also recommends, in a similar manner, that of *Thanksgiving*, which was still less understood and practised than that of *Prayer*. There are some Prayers in Homer's Poems, but how few Thanksgivings!

20. μετὰ παρατηρήσεως] *παρατηρεῖν* is used by the LXX for the Hebr. *שמר* (*shamar*), 'to keep watch,' and the sense is, Do not suppose that the Kingdom of the Messiah is such that its approach is

to be observed from a watch-tower, like the march of a victorious army coming on with triumphal pomp and retinue. No; it is within you; its way must be prepared in your hearts. (*Cyril*.)

22. ἐπιθυμήσετε] He had spoken to the Pharisees, and now He adds, The time is coming when even you, my disciples, in your troubles, will desire earnestly to see even a *single one* of the days of the Son of Man, and ye shall not see it. You will expect me to interfere, and rescue you and destroy your enemies. (*Cyril*.) But the end is not yet. 'In patience possess ye your souls.' When I come, it will be unexpectedly; and so far from destroying mine enemies at once, I must first *suffer* much from them; and the world will go on, eating and drinking, careless of Me and of My coming (as in the days of Noah and of Lot), till I shall come like Lightning from Heaven.

26—28. ἡμέραις Νῶε—Δῶτ] On these two judgments, one by Water, the other by Fire, as types and rehearsals of the circumstances of the Universal Judgment by Fire of the Great Day, see 2 Pet. ii. 5. 6. Jude 7.

27. ἦσθιον] were eating and drinking—this was their life.

29. ἔβρεξε] ὁ Θεός, Matt. v. 45. The destruction of Sodom and Gomorrah is not attributed in Scripture to the agency of Water (i. e. to the waters of the Sea of Sodom) *drowning them*, but of Fire (Gen. xix. 23—28). But the soil itself was also convulsed, and the waters of the Jordan, which before flowed through that region, were pent up in the Lacus Asphaltites, or Dead Sea, a striking emblem of the Lake of Fire. See above, on Mark ix. 49.

31. ἐν ἐκείνῃ τῇ ἡμέρᾳ] 'at that time.' *ἡμέρα* is here used, in a larger sense, for the time, whether longer or shorter, in which Christ, who will come to all at once at the Day of Judgment, is coming to every man singly by death; and, to show that He is not speaking literally of a *day*, He says afterwards (v. 34) *ταύτη τῇ νυκτί*, *this night*.

—ἐπὶ τοῦ δώματος] The Holy Spirit here records these sayings of our Blessed Lord independently of any explicit reference to the taking of Jerusalem, and thus teaches us that they not only relate to that event (see on Matt. xxiv. 17—20), but have a general meaning, applicable to all ages of the Spiritual Jerusalem, or Christian Church.

He that is on the housetop, devoted to a holy life of prayer and meditation, let him not descend to earthly cares and interests. (*Ambrose*.) He that "has put his hand to the *plough*" (Luke ix. 62) and is engaged in the field of the Church, let him not turn back to the world, but rather forget the things that are behind and press forward (Phil. iii. 13). *St. Aug. Qu. Evang. ii. 41. Theoph.* See note on Matt. xxiv. 17—26.

ἀπολέσῃ αὐτὴν ζωογονήσει αὐτήν. ⁽²¹²⁾ ⁽¹⁷⁾ 34 Λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. ³⁵ ° Δύο ^o Matt. 24. 40, 41. ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό μία παραληφθήσεται, καὶ ἡ ἕτέρα ἀφεθήσεται. ⁽²¹³⁾ ⁽¹⁷⁾ 36 δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. 37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ Κύριε ; ὁ δὲ εἶπεν αὐτοῖς, ^p ° Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἅετοί. XVIII. ⁽²¹⁴⁾ ⁽¹⁷⁾ 1 ° Ἐλεγε δὲ ^p Matt. 24. 28. ^a Eccles. 15. 7, 8. ^b Rom. 12. 12. ^c Eph. 6. 18. ^d Col. 4. 2. ^e 1 Thess. 5. 17. ^f ch. 11. 5. ^g & 21. 36. καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, ² λέγων, Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. 3 Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἦρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4 Καὶ οὐκ ἤθελεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι, 5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. 6 Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει. 7 ^b ° Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν ^b Rev. 6. 10. ² Esdr. 15. 7, 8. ³ Eccles. 35. 17. ⁴ Isa. 42. 14. ⁵ Heb. 10. 37. ^c Ps. 46. 5. τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς ; 8 ^c λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ Τῖος τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς ;

33. [ζωογονήσει] 'vivipariet' (Acts vii. 19), an expressive word, derived from animal parturition, bringing forth to air and life what was before concealed in the womb. That day shall come as the pains of labour (ώδίνες) on a woman in travail (see on Matt. xxiv. 8) ; but to the saints of God it shall be the birth of the soul and body to life and glory everlasting. See St. Ignat. ad Rom. c. 6.
 34. δύο ἐπὶ κλίνης μιᾶς, κ.τ.λ.] Not our circumstances, but our hearts, will determine our future condition. See on Matt. xxiv. 40.
 35. ἀλήθουσαι] Perhaps a reference to the trials of the fearful night in Exod. xii. 5. (Euseb.)
 36. δύο—ἀφεθήσεται] Not in A, B, E, G, H, K, L, Q, S, V, X. Probably it has been brought into the text of some MSS. from the margin, where it had been written as a parallel from St. Matthew.
 37. ὅπου τὸ σῶμα] Do not seek to know where all this will occur ; but do your own duty. See on xiii. 23. Wherever My Body is, there, if you are Eagles of the Gospel, you will be gathered together. (St. Ambrose. Theophyl.) See note on Matt. xxiv. 28, and St. Cyril here, p. 373.

award which is determined, and judge the cause of His elect, who cry to Him on earth, and whose spirits pray to Him from under the altar, where they have been slain as sacrifices to Him. "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth!" (Rev. vi. 10. Esdr. xv. 7, 8. Eccles. xxxv. 17.)

CH. XVIII. 1. πάντοτε προσεύχεσθαι] See above on Luke v. 12. Ἐρ. Ἀνδρέως, Preparation to Prayer, v. p. 354. Dr. Barron's Sermon on 1 Thess. v. 17, and Sermon vi. vol. i. p. 107, and below, xxiv. 53.

The case of the widow is that of the Church, now a Widow in the world, and subject to persecution and distress, till the return of Her Lord, who is the righteous Judge of quick and dead ; "donec Sponsus e caelo redeat ad iudicium." (Aug.)

— ἐκκακεῖν] Said properly of a coward (κακός) in battle. Prayer is here spoken of as a militia or warfare. The arms of the Church are Prayers. The Church Militant is the Church Supplicant. Her congregations for public Prayer are her armies of Soldiers storming the Gates of Heaven with a siege of prayers. "Hæc vis Deo grata est." (Tertullian.)

St. Augustine asks,—How is this saying of Christ to be reconciled with His precept to pray for our enemies (Matt. v. 44) ? The Vindicta desired, he says, is to be effected "conversione ad iustitiam, aut amissâ per supplicium potestate, quâ nunc adversus bonos valent."

3. ἦρχετο] Used to come often. 'Ventitabat.' (Grot.)
 4. ἥθελεν] So A, B, D, L, Q, X, and preferable, it seems, to ἠθέλησεν, as shewing habit.

Perhaps, however, the true solution of the question is to be found in the meaning of the words ἐκδικεῖν and ἐκδικήσας, used here and in Rev. vi. 10 ; of which the essential sense is 'doing justice to an injured party,' and the infliction of punishment on any other party is only per accidens.

— ἐν ἑαυτῷ] secretly. Our Lord by this expression, frequently used in His Parables (see xvi. 3, 4, and xviii. 11), reminds us that He is the Searcher of hearts—a doctrine very necessary for the Gentiles. Cp. Horat. 1 Epist. xvi. 54—62.
 — τὸν, κ.τ.λ.] "Symbolum athei potentia." (Deng.)

The word 'avengo' in our authorized Version is from the Vulgate 'facere vindictam,' and may suggest an improper meaning, unless explained from the original.

5. διὰ γε] 'at certe.'
 — εἰς τέλος] = Heb. עַד עַד (lametal), 'in æternum' (Ps. ix. 18 ; x. 11 ; xlv. 23). The authorized Version has 'by her continual coming,' and this seems to be the true meaning ; i. e. least coming to the end—διατελεῖς, εἰς τὸ διηνεκές (Heb. x. 1. 12. 14), never ceasing—she bruise me.

Indeed, the drift of the whole passage is to discourage and forbid revenge ; for it commands Prayer, i. e. the laying of all our griefs before God, who forbids us to avenge ourselves (Rom. xii. 19), and requires us to forgive, if we desire to be forgiven (Matt. xviii. 35).

— ὑπωπιάζῃ] 'sugillet me.' St. Aug. Quæst. Evang. ii. 45, 'obtundat me,' 'bruise me.' 1 Cor. ix. 27, ὑπωπιάζω μου τὸ σῶμα, a word derived from pugilists, who strike the face under the eyes (ὕπωμα), and make it black and blue by contusion. The following is from Kxia. : "ὑπωπιάζειν hoc loco adhibitum ad significandam molestiam, quam sustinet is, cuius aures importunis flagitationibus obundantur, propriè notat sugillare, ut sub oculis æquânt oculos ; hinc translâtè notat, affligere, vexare, ærcuare, quovis modo, Aristoph. Pac. 539 sq. πρὸς ἀλλήλας λαλοῦσιν αἱ πόλεις, διαλλαγίσαι καὶ γαλώσιν ἄσμεναι, καὶ ταῦτα διμυονίως ὑπωπιασμέναι, ἀπαξάσασαι. Sermo est ibi de urbis, quæ multis belli malis vexatæ pacem quærebant. Scholiasies ὑπωπιασμέναι explicuit, σφοδρῶς πληγίσαι ὑπὸ τοῦ πολέμου. Conf. omnino de hoc verbo Suiserw Thea. Eccles. T. ii. p. 1400."

— καὶ μακροθυμῶν ἐπ' αὐτοῖς] Although He is long-suffering over them, and delays to execute vengeance in their cause. For this use of μακροθυμῶν, see Eccles. xxxii. 18, LXX, and cp. Rom. ii. 4, 1 Pet. iii. 20, 2 Pet. iii. 9 ; and see James v. 7—10 on the sense of μακροθυμία and μακροθυμῶν.

The unjust Judge represents himself as the injured person—as ὑπωπιασμένον by a poor widow !
 6. ὁ κριτὴς τῆς ἀδικίας] On this use of the genitive, see on xvi. 8, τὸν οἰοσόμενον τῆς ἀδικίας, and on Matt. xxiv. 15.

On the use of ἐπὶ see Acts xi. 19, θλίψις ἐπὶ Στεφάνῳ. (Glass. Phil. p. 562. Winer, Gr. Gr. p. 373.) For μακροθυμῶν some MSS.—A, B, D, L, Q, X,—have μακροθυμῶν, a reading which deserves consideration. They cry unto him night and day, and yet He delays to execute vengeance in their cause.

7. ὁ δὲ Θεός] The righteous Judge of all (2 Tim. iv. 8. Hebr. xii. 23) shall not He make τὴν ἐκδίκησιν, His award, that

The best illustration of this text is to be derived from the prayer of the disembodied souls of the Elect of God, under the Altar (Rev. vi. 9, 10), which cry with a loud voice, saying,—How long, O Lord, holy and true, dost thou not judge and avenge (ἐκδικεῖς) our blood on them (from them) that dwell on the earth ? i. e. on the Powers of this World.

8. ἐν τάχει] speedily. And yet eighteen centuries are passed since these words were spoken ; and what is described as near is not yet come. Cp. Rev. i. 3 ; xxii. 10. Rom. xiii. 12. Phil. iv. 5. Heb. x. 25. 37. James v. 8, where the day of Judgment is described as close at hand. For so it is,

In the eye of Almighty God, who thus speaks in the Scriptures inspired by Him, and to whom a thousand years are as one day (2 Pet. iii. 8) ; and because

It is near at hand relatively ; as all events in time are when compared with eternity, for which man is designed ; and so (as Augustine says), the Creation itself, which took place 4000 years before, is to an immortal being but an event of yesterday, and

Because, in fact, the day of Judgment comes to each man at the day of his death, which cannot be far from any one.

These considerations are necessary for the proper interpretation of Scripture Prophecy, which partakes "of the nature of its Divine Author," with whom a Millennium is but a Moment.

— πλὴν] And yet—though the day of retribution is so near at hand—will the Son of Man when He comes find the faith on Earth ? No ; The World, ἡ γῆ, is here contrasted with the children of Light and with the Kingdom of Heaven. Cp. Rev. i. 7, αἱ φύλαι τῆς

⁹ Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἔξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην ¹⁰ Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης ¹¹ ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης ¹² νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. ¹³ Καὶ ὁ τελώνης μακρόθεν ἔστως οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι, ἀλλ' ἔτυπτεν εἰς τὸ στήθος αὐτοῦ λέγων, Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ. (²¹⁵/_v) ¹⁴ Λέγω ὑμῖν, κατέβη οὗτος δεικναιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. (²¹⁶/_π) ¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται ἰδόντες

d Isa. 1. 15.
& 58. 2.
Rev. 3. 17.

e Job 22. 29.
Prov. 29. 23.
ch. 14. 11.
Matt. 23. 12.
James 4. 6, 10.
1 Pet. 5. 5.
f Matt. 19. 13, 14.
Mark 10. 13—15.

γῆς. iii. 10, τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, and xiii. 8. 14; xiv. 6; and xviii. 3. οἱ ἴμμοροι τῆς γῆς, and below on xxi. 35.

The World will have little faith in God's retributive Justice. Men will forget Him and live worldly lives, and magnify themselves as if God were not King and Judge of the Earth, and as if they had no account to render to Him. And even many of the good will faint through fear (Matt. xxiv. 12). Therefore do ye "pray always," and not lay down your arms in this divine warfare. "Ut oremus credamus, et ut ipsa non deficiat fides quæ oramus, oremus. Fides fundit orationem; fusa Oratio fidei impetrat firmitatem." (St. Aug. Sermon. xcv.)

9. ἐφ' ἑαυτοῖς] not in God.

— τοὺς λοιποὺς] the rest of the world. Cp. v. 11, οἱ λοιποὶ τῶν ἀνθρώπων.

10. εἰς τὸ ἱερὸν προσεύξασθαι] Probably at one of the stated times of prayer, sacrifice, and offering of incense in the Temple, on which see Acts ii. 15; iii. 1; x. 9. *Lightfoot* on the Temple Service, chap. ix. vol. i. p. 946. *Jahn*, Arch. § 396. For an exposition of this parable, see *Basil. Seleuc.* p. 180.

11. σταθεὶς] like a statue. *Valck.* says, "Notat Pharisei superbiam, qui in loco Templi conspicuo instar *statue* stans erectus, magnâ cum affectatione pietatem mentiebatur, oppositè ad modestum Publicanum, qui, oculis in terram dejectis, in angulum quandam se abdiderat."

— πρὸς ἑαυτὸν προσήχετο] Rightly rendered in Auth. Vers., 'prayed with himself,' listening to himself, recounting his own merits in prayer! There is something significant in the word *πρὸς ἑαυτὸν*, meaning *in seipso* (see v. 4. Mark xiv. 4) and something more, i. e. he prayed with his eye fixed on himself, and only glancing, as it were, at God.

"Quid rogaverit Deum quero in verbis ejus, nihil invenies; ascendit orare; noluit orare, sed se laudare; parùm est non Deum laudare et se laudare, insuper et roganti Publicano insultare." (St. Aug. Sermon. cxv.)

Our Lord, by revealing to us the secret prayer of this Pharisee, reminds us that in praying to Him we are dealing with One who reads our hearts.

— οἱ λοιποὶ] the rest of mankind, "omnes præter ipsum." (St. Aug.) He censures God in his prayer: Thou hast not one righteous on earth but me, ἐγὼ σοὶ μόνος τῆς ἀρετῆς θησαυρός! ἴσημος ἂν εἴη δικαιοσύνης ἡ γῆ, εἰ μὴ ταύτην ἐπάτουν ἐγώ. (*Basil. Seleuc.* p. 183.)

"Gratias agit de malis quæ in aliis videt!" (*Bernard*, De Grad. Humil.)

A remarkable proof of self-deceit. He had begun with deceiving others with a specious show of sanctity. He ends with deceiving himself; and he even thinks to deceive God. He draws a flattering portrait of himself, and holds it up for admiration to the eyes of God. And this is his prayer!

Because he had tampered with the truth, God gave him over to a reprobate mind, and he had become a prey to the Tempter: the God of this world blinded his eyes. Therefore, "Thou blind Pharisee!" says Christ, to such deceivers and deceived as this. (Matt. xxiii. 26.)

A warning to all not to tamper with the truth, but to treat it as sacred, and to revere the voice of conscience, and to cherish the motions of the Spirit of Truth in the soul, and to pray for a pure heart, and to be cleansed from *secret* faults.

A solution, also, of the mystery, which would otherwise be very perplexing, that men can quiet their consciences, and go up to the Temple to pray, and attempt to deceive the Omniscient, and yet be easy in their minds, and claim veneration from the world. They have commenced with attempting to deceive others. They are punished by self-delusion. They are deceived by the Tempter into attempting to deceive God.

— οὗτος ὁ τελώνης] He would not miss the opportunity of calling his neighbour by a contemptuous name ('*this publican*'), even in his prayers, and when that neighbour was beating his breast in penitential sorrow and prayer.

12. δις τοῦ σαββάτου] twice in the week; on Monday and Thursday. See *Theophylact* and *Lightfoot* here, and *Buxtorf*, De Synagog., ch. xiv. p. 279: "Nam Moysen die quinto montem Sinai

secundò conscendisse, et die Lunæ descendisse." *Theophyl.* adds correctly: *σαββάτα δὲ τὴν εβδομάδα* (the week) *ἔλιγον πληθυντικῶς, ὅθεν καὶ μίαν σαββάτων τὴν παρ' ἡμῖν κυριακὴν ἱκάλου, παρὰ γὰρ Ἑβραίοις τὸ μίαν σημαίνει ταύτων τῶ πρώτῃν.*

— ὅσα κτῶμαι] He boasts of his wealth. *κτᾶσθαι* is not necessarily to acquire in N. T. (See 1 Thes. iv. 4.) "De omnibus rebus meis utcumque minutis decimas pendo." This was in the true spirit of the Pharisees, who said, "Show me my duty, and I will do it; and show me what is more than my duty, and I will do that." It was his duty to pay tithe (Num. xviii. 21. Deut. xiv. 22), but not of mint, anise, and cummin; and in his minute and scrupulous curiosity about that he forgot the weightier matters of the Law.

13. μακρόθεν ἔστως] In the same court, that of the Israelites, as the Pharisee (see v. 11, οὗτος ὁ τελώνης), but not pressing forward toward the Holy Place.

— ἔτυπτεν εἰς τὸ στήθος] Was beating on his breast, and had his eyes fixed on the ground, while the Pharisee was standing as a statue. What a contrast!

Our Lord, who reads the heart, and therefore needs no interpreter of it, and teaches that God is a Spirit and must be worshipped in spirit and in truth (John iv. 24), yet does not omit to specify and approve these outward acts of the Publican, as fit exponents of inward devotion. Man is composed of body and soul. And God, who made both, requires no less the reverence of the body than the devotion of the soul. He detests profaneness no less than He abhors hypocrisy. Christ twice drove the buyers and sellers from the outer courts of the Temple, which was less holy than the Church.

It cannot, therefore, be doubted, that where decent and edifying outward forms are prescribed by competent authority, there compliance with those forms is pleasing in His sight, and is an essential part of duty to Him. Cp. 1 Cor. xi. 4—16.

13. ἰλάσθητι] *Ἰλάσθαι* μοι γένοιτο (*Phariseis*), "propitius esto." Cp. on Matt. xvi. 22.

— τῷ ἁμαρτωλῷ] the sinner. The Pharisee was the saint, and the Publican was the sinner, in his own eyes. To the Pharisee, all the rest of the world were sinners (v. 11), and he singled out his neighbour the Publican for condemnation as such. The Publican thought of no one's sins but his own. He was the sinner above all in his own sight, and as such he smote on his breast and prayed for pardon, God be merciful to me the sinner. Cp. St. Paul's language, 1 Tim. i. 15, and see on Rom. v. 7.

14. δεικναιωμένος—ἢ] acquitted and pardoned, not more than the other, but rather than the other.

The word 'justificavit,' or *ἰδικαίωσε*, is the Hebrew *רָצַח* (*hittedik*), a forensic word signifying *justum habere, pronuciare*; à *reali immunem declarare, absolvere*, from *רָצַח* (*toadik*), 'justus.'

The ellipsis of *μᾶλλον* is seen in Gen. xxxviii. 26, *δεικναιωται* *Θάμαρ ἢ ἐγώ*, 'rather than I.' Ps. cxviii. 8, *ἀγνοῶν πεποιθίνας ἐπὶ κύριον ἢ ἐπ' ἀνθρώπων*. Matt. xviii. 8. See *Glass*, Phil. S. p. 274. And this comparison is tantamount to a strong negative of the second member of the sentence. See the examples, *ibid.* p. 465. 1 Cor. vii. 9. 1 Pet. iii. 17, i. e. in this case the Pharisee was not justified, but condemned. As *Euthym.* here well says, ὁ δικαιοσύνας μόνον ἑαυτὸν καταδικάσθη παρὰ Θεοῦ, ὁ δὲ καταδικάσας μόνον ἑαυτὸν ἰδικαίωθη παρὰ Θεοῦ, and *Tertullian*, c. Marc. iv. 36, "Alterum reprobatum alterum justificatum descendisse," and *St. Aug.* "Superbia in Phariseo de templo damnata descendit, et humilitas in Publicano ante Dei oculos approbata descendit."

— ἢ γὰρ ἐκεῖνος] So the best MSS., A, E, G, H, K, M, O, P, Q, S, V. The *γὰρ*, *Winer* says, G. G. p. 216, is without example. But *γὰρ* serves to mark transition; and perhaps it is introduced for euphony, to soften the harsh hiatus between *ἢ* and *ἐκεῖνος*, and to strengthen the assertion. See Luke viii. 17, 18; ix. 24—26; xix. 10. Acts xvi. 37, οὐ γὰρ ἀλλ' ἔλθοντες. John vii. 41, μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; ix. 30, ἢ γὰρ τοῦτω θαυμαστόν ἐστιν. Gal. i. 10, ἀρτι γὰρ ἀνθρώπους πισθῶ;

Indeed, if we regard *γὰρ* etymologically, i. e. as formed of *γα ἄρα* (*Hoogheeten*), the sense of *ἢ γὰρ* here is obvious.

15. προσέφερον, κ.τ.λ.] See Matt. xix. 13—15. Mark x. 13—

δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁶ Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ⁽²¹⁷⁾ ¹⁷ Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

⁽²¹⁸⁾ ¹⁸ Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ¹⁹ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, ὁ Θεός. ²⁰ Τὰς ἐντολάς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ²¹ Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ⁽²¹⁹⁾ ²² Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἐν σοὶ λείπει, πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι. ⁽²²⁰⁾ ²³ Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο, ἦν γὰρ πλούσιος σφόδρα. ²⁴ Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ· ²⁵ εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλῆς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁶ Εἶπον δὲ οἱ ἀκούσαντες, καὶ τίς δύναται σωθῆναι; ²⁷ Ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστὶ παρὰ τῷ Θεῷ. ²⁸ Εἶπε δὲ Πέτρος, Ἰδοῦ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. ⁽²²¹⁾ ²⁹ Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ³⁰ ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

⁽²²²⁾ ³¹ Ἡ Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτούς, Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ Τίῳ τοῦ ἀνθρώπου· ³² παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, ³³ καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. ⁽²²³⁾ ³⁴ Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

⁽²²⁴⁾ ³⁵ Ἐγένετο δὲ ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἱεριχῶν, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ³⁶ ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τούτο· ³⁷ ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται· ³⁸ καὶ ἐβόησε λέγων, Ἰησοῦ Τιε Δαυὶδ, ἐλέησόν με. ³⁹ Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Τιε Δαυὶδ, ἐλέησόν με. ⁴⁰ Σταθεῖς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν· ⁴¹ λέγων, Τί σοὶ θέλεις ποιήσω; ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω. ⁴² καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον

17. St. Luke here ἄλληλιζων has βρέφη, the others have παιδία, which St. Luke also has in v. 16, 17.

— καὶ τὰ βρέφη] 'also their infants,' as well as themselves.
17. ἀμὴν λέγω ὑμῖν] See St. Aug. Sermon. cxv., where he uses this text (as the Book of Common Prayer does) as an argument for Infant Baptism: "Veniant ergo parvuli, languidi ad medicum, veniant perditii ad Redemptorem: veniant, nemo prohibeat. In rano nihil commiserunt, sed in radice perierunt. Benedicat pusillos cum magna. Causam parvulorum Domini commendamus majoribus. Nihil habent mali nisi quod de fonte traxerunt. Non eos impediunt à salute, qui ad id quod traxerunt multa addiderunt."

18. καὶ ἐπηρώτησε, κ.τ.λ.] See Matt. xix. 16—22. Mark x. 17—22.

— διδάσκαλε] προσίρχεται τῷ κυρίῳ ὡς ἀπλῶς ἀνθρώπου καὶ διδάσκαλου. (Theoph.)

19. τί με λέγεις ἀγαθόν;] If I am only Master, why call me Good? if I am God, why call me Master? why not call me God? For there is none good, but God. "Quid me dicis bonum, quem negas Deum? Non ergo se bonum negat, sed Deum designat." (St. Ambrose.) See on Matt. xix. 17.

24. Ἰδὼν, κ.τ.λ.] See on Matt. xix. 23—30.

25. εἰσελθεῖν] A, D, M, P, διελθεῖν.

28. ἡμεῖς] emphatic; we have done what Thou commandest others to do.

— ἠκολουθήσαμεν] we became followers of Thee, and still are. Cp. ἠγάπησα, vii. 47.

31. παραλαβὼν, κ.τ.λ.] See on Matt. xx. 17—19. Mark x. 32—34; and on these verses 31—44, see Greg. M. Moral. i. in Evang. ii. p. 1440.

34. οὐκ ἐγίνωσκον] 'did not understand': the Hebr. עָרְבָה, of which Buxtorf says (Lex. in v.) "propriè mentis est et intellecta."

35. ἐγένετο δὲ, κ.τ.λ.] On the time and place of the healing of the blind man, see on Matt. xx. 29—34, and on Mark x. 46—52.

— Ἱεριχῶν] Ἰριχ, in the Tribe of Benjamin (Joseph. Ant. xviii. 21), on the borders of Ephraim (xvi. 17), in a fair and fertile, well-watered country, celebrated for its balsam and its palm trees (Strabo, xvi. p. 763. Plin. v. 14. Reland. pp. 383, 829. Lightfoot, Works, ii. 43); 150 stadia east from Jerusalem, and 60 west from the river Jordan. Robinson, Palestine, ii. pp. 273—304. The city had been much beautified by Herod (Joseph. Ant. xvi. 5), who had a palace there; and it was now the next city to Jerusalem in importance. It is now called Richa or Ericha, and is almost deserted.

ἡ πίστις σου σέσωκέ σε. ⁴³ Καὶ παραχρήμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. (²²⁶/_X) ¹ Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· ² καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος, ³ καὶ ἐζήτηε ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. ⁴ Καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἡμέλλε διέρχεσθαι. ⁵ Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ Ἰησοῦς, εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατὰβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι. ⁶ Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. ⁷ Καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλύσαι. ⁸ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τι πῶς τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. ⁹ ^b Εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· (²²⁶/_X) ¹⁰ ^c ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

a ch. 3. 14.

b ch. 13. 16.
Gal. 3. 7.c Matt. 10. 6.
& 15. 24.
& 18. 11.
Acts 13. 46.

d Matt. 23. 14.

e Matt. 23. 20.

(²²⁷/_X) ¹¹ Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτόν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. (²²⁸/_{II}) ¹² Εἶπεν οὖν, ^d Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἐαυτῷ βασιλείαν καὶ ὑποστρέψαι. (²²⁸/_V) ¹³ Καλέσας δὲ δέκα δούλους ἐαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι. ¹⁴ Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεύσαι ἐφ' ἡμᾶς. ¹⁵ Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτόν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἵς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο. ¹⁶ ^e Παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ

CH. XIX. 1. διήρχετο] He was passing through; i. e. He was not going to make any stay there; but was induced to wait awhile (καταλῦσαι, v. 7), vv. 5, 7, 9, at the house of Zacchæus.

2. Ζακχαῖος] from Hebr. זַחָכָא (zachak), 'justus fuit.' (Mintert.) Cp. Ezra ii. 9. Neh. vii. 14. The name (which occurs in the Talmud, see *Lightfoot*) shows him to have been a Jew, and therefore more obnoxious to his countrymen, as an instrument in the hands of the Romans, for exacting taxes from them, being, as he was, a chief of the hated order of Publicans, and rich, perhaps, by means of his profession; and he dwelt at Jericho, a wealthy commercial city, the next in importance, in Judæa, after Jerusalem.

According to a later tradition (Const. Apost. vii. 46), he became first Bishop of Caesarea, in Palestine.

4. συκομορίας] the 'figus sycomorium;' of the fig tribe, in leaves and aspect like the white mulberry. *Plin.* xiii. 14. *Dioscor.* i. 182. It has a knotty stem, and grows to a considerable height, and shoots out its boughs wide, with thick foliage. (*Hasseltius*, *Reise*, &c. p. 535. *Billerbeck*, *Flora*, p. 229.)

"Puasillitatem nostram, ad videndum Dominum, turba præpedit, quia infirmitatem humanæ mentis, ne lucem veritatis intendat, curarum secularium tumultum premit. Sed prudenter Sycomorium ascendamus; per sycomorium Dominus transiens cernitur." (*St. Gregor.* 27 Moral. in Job xxxvii.)

— ἐκείνης] sc. οδοῦ. So A, B, D, E, G, H, K, L, Q, S, V. *Elz.*, δι' ἐκείνης. Cp. ch. v. 19.

Often by reason of the crowd of worldly affairs, and on account of our spiritual lowliness of stature, we cannot discern Christ; but there are sycamores in the road, by which He will pass. He has given us means of grace,—Prayer, Scripture, Sacraments. These are the Trees which He has planted by the way side of life. Let the crowd and our own littleness excite us to run before, like Zacchæus, and to ascend the tree; and like him, we shall see Christ, and He will come and abide with us.

God always anticipates us if He sees us eager for good. (*Theophyl.*)

5. ἀναβλέψας ὁ Ἰησοῦς, κ.τ.λ.] He who had seen the heart of Nathanael beneath the thick foliage of the fig-tree (John i. 48), reads that of Zacchæus in the shade of the sycamore, and more than grants his prayer. "Etsi cocem invitantis," says *St. Ambrose*, "Jesum non audierat, viderat tamen affectum." (See also *St. Cyril* here, and *St. Chrysostom*, *Homil. de Zacchæo*.) He promises to come to his house, having already visited his heart.

— Ζακχαῖε] Christ, the Good Shepherd, knows all His sheep, and calleth them all by their names. *John* x. 3.

7. καταλύσαι] *diversari*, 'to be a guest with;' hence the inn or

lodging, *diversorium*, in which Christ was born, is called *κατάλυμα* (see above, ii. 7), and the Guest Chamber for refreshment, where He ate the Paschal Supper, and instituted the Holy Eucharist. See below, xxii. 11.

8. σταθεὶς] We are left by St. Luke to judge of our Lord's Sermon at the table of Zacchæus by its effects. Perhaps Zacchæus had been reclining at meat, and listening to our Lord's teaching on the use of Money, and was convinced of his own past failings in this respect; and he then arose and stood forth in the presence of the guests, and spoke as follows. An example of confessing Christ before men, and of making public dedications of body, and soul, and goods to Him.

— ἰδοὺ] 'Henceforth I give;' present tense for future, to show that what is said is as good as done,—'the half of my goods I give to the poor.' He does not delay till to-morrow. He is not a *Donos*.

— ἐσυκοφάντησα] See iii. 14. A public confession of sin, and a public vow of restitution.

9. ἀποδίδωμι τετραπλοῦν] 'I will restore, voluntarily at least, what the law requires.' See *Exod.* xxi. 36; xxii. 1. *Numb.* v. 6, 7.

He thus vindicates Christ from the cavils of those who said He was gone to be a guest with a *sinner* (v. 7).

"Non dimittetur peccatum," says *St. Aug.* Ep. liv. "nisi restitatur ablatum."

9. υἱὸς Ἀβραάμ] A son of Abraham by faith (*Matt.* iii. 9. *John* viii. 39. *Rom.* iv. 11—16. *Gal.* iii. 7, 9), though despised by those who call themselves the children of Abraham.

10.] See *Athanas.* de *Incarn.*, pp. 47, 48.

11. προσθεὶς εἶπε] He went on to deliver a parable. See *Vorst.*, de *Hebr.*, p. 591. *Job* xxix. 1; xxxvi. 1. Cp. below, xx. 11.

12. ἐπορεύθη εἰς χώραν μακρὰν, κ.τ.λ.] As the members of the family of Herod and others from the East resorted to Rome to obtain kingdoms for themselves from the *Emperors*, and to return to Palestine and their own land. See *Wetstein* here, and *Joseph.* Ant. xiv. 25; xv. 10. Comp. on the parable of the five talents, *Matt.* xxv. 14—30.

13. ἕως ἔρχομαι] 'while I am coming.' The indicative mood marks more forcibly the *uncertainty* of the time of Christ's Advent, and that He is always coming to every man. Cp. *1 Tim.* iv. 13. *John* xxi. 22.

14. πρεσβείαν] As the Jews sent counter embassies to Rome to frustrate the appeals mentioned in a preceding note (on v. 12), e. g. in the case of Archelaus. (*Joseph.* Ant. xvii.)

The mention of this antipathy and opposition on the part of the πολῖται brings out more clearly the character of the servants; as the hostility of the citizens of the world against Christ tries and displays the temper of Christians.

σου προσειργάσατο δέκα μνᾶς. ¹⁷ Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. ¹⁸ Καὶ ἦλθεν ὁ δεύτερος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. ¹⁹ Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. ²⁰ Καὶ ἕτερος ἦλθε λέγων, ^{f Matt. 25. 24—29.} Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ ²¹ ἐφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἶρεις ὁ οὐκ ἔθηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας. ²² Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρῖνῶ σε, πονηρὲ δούλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ οὐκ ἔθηκα, καὶ θερίζων ὁ οὐκ ἔσπειρα. ²³ καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; ²⁴ Καὶ τοῖς παρεστῶσι εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. ²⁵ καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς. ^(280/II) ²⁶ λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ^(281/IV) ²⁷ Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε καὶ κατασφάζατε ἔμπροσθέν μου. ^(282/II) ²⁸ Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.

²⁹ Καὶ ἐγένετο, ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ ³⁰ εἰπὼν, Ἔπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε λύσαντες αὐτὸν ἀγάγετε. ³¹ καὶ εἴαν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει. ^(283/II) ³² Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. ³³ Λυόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; ³⁴ οἱ δὲ εἶπον, Ὁ Κύριος αὐτοῦ χρεῖαν ἔχει. ³⁵ Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπὶ ῥύψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. ^(284/I) ³⁶ Πορευομένου δὲ αὐτοῦ, ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁷ Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλήθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλη περὶ πασῶν ὧν εἶδον δυνάμεων, ³⁸ λέγοντες, Εὐλόγημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. ^(285/IV) ³⁹ Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. ⁴⁰ Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν, ὅτι εἴαν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκραξόνται. ^(286/II) ⁴¹ Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἐκλαυσεν ἐπ' αὐτῇ ⁴² λέγων, Ὅτι· εἰ ἔγνωσ καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου

16. ἡ μνᾶ σου] He does not say, *I have gained*, but *thy pound has gained*. The good servant ascribes all the increase to his lord's money. Cp. St. Paul's words, 1 Cor. xv. 10. It is God's *grace* in us which enables us to labour; and all the fruits of our labour are due to Him. See on xvii. 5—10.

17. ἴσθι ἔχων] 'scias te habere.' (Valck.)
— δέκα πόλεων] On this parable as illustrating the different degrees of bliss in heaven, according to different degrees of growth in grace on earth, see *Bishop Bull's Sermon* vii. vol. i. pp. 168. 189. Cp. Matt. xix. 27, 28. 1 Cor. xv. 41, 42. 2 Cor. ix. 6.
See also below on John xiv. 2.

20. σουδαρίῳ] The Latin word *sudarium* (from *sudor*), *Catull.* xii. 14, passed into many eastern dialects. *Buxtorf's Lex. Talmud.* p. 1442. See John xi. 44; xx. 7. Acts xix. 12.

There is a difference between this case and that of the unprofitable servant in St. Matt. xxv. 25. There the servant alleges fear lest he should lose what his master had given him, and therefore he has gone and hidden it in the earth.

Here the servant also alleges fear (v. 21); but says that he kept it stowed away in a napkin,—i. e. he claims credit for care and vigilance.

The Gospel speaks of the dead wrapped in a σουδαρίον (John xi. 44; xx. 7): fitly then the pound which he kept as dead was so enwrapped. (*Theophyl.*)

On the sin of wrapping up the Conscience, as if it were a dead corpse, in the folds of a σουδαρίον, such as the Papacy provides for its children, and requires them to use on pain of damnation, see *Bp. Saenger's*, de Conscient. Prel. iii. 5. 27, 28.

23. τράπεζαν] See Matt. xxi. 12; xxv. 27.

27. τοὺς μὴ θελήσαντας] A prophetic reference to the cry, "we have no king but *Cæsar*" (John xix. 15. Ps. ii. 2—6).

29—42. καὶ ἰγένετο, κ.τ.λ.] See on Mark xi. 1. Matt. xxi. 1—17. On the form Ἐλαιῶν see xxi. 37.

33. οἱ κύριοι] St. Mark says only *τινὲς τῶν ἰστηκότων* (xi. 5). Here is a mark of the later composition of St. Luke's Gospel. See Mark ii. 15. 25, 26; v. 36—38, compared respectively with Luke vi. 3, 4; viii. 50, 51, and *Τουσκων* on the Gospels, Disc. v. Sect. 1.

40. οἱ λίθοι] And so the λίθοι did cry out when one λίθος was not left upon another, according to his prophecy (xix. 44), and proclaimed His truth, justice, and power in thus punishing those that rejected the divine λίθος who became the Head Stone of the corner (xx. 17).

41. ἰδὼν τὴν πόλιν ἐκλαυσεν] The sight of the city brought tears into His eyes, and He wept, as David did on the same mountain (2 Sam. xv. 30). But Christ wept in the hour of His triumph, and near the spot where He was about to ascend in glory to heaven. He wept not for Himself, but for Jerusalem, and for her approaching calamities. (See below xxiii. 28.) He wept in the place where her enemies began to besiege her (Matt. xxiv. 3) for her sins in rejecting Him; He wept on that spot in divine foreknowledge of the miseries which they would then inflict upon her. Christ here proves His twofold nature by shedding tears as man for what He foretold as God.

For αὐτῇ A, B, D, H, L, have αὐτῆν, perhaps the true reading; cp. xxiii. 28, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτάς κλαίετε.

42—47.] See *Greg. M. Hom.* in Ev. xxxix.
42. εἰ ἔγνωσ—ἀφθαλμῶν σου] a remarkable saying: Thou art called *Jerusalem*. Thy Name means, "they shall see Peace" (צִיּוֹן שָׁמֶר). Cp. Ps. cxxii. 6, 7. And so God intended it should be, for He sent to thee the Prince of Peace to preach Peace. But thou hast closed

ταύτην, τὰ πρὸς εἰρήνην σου—νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· ⁴³ ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, (²²⁷ II) ⁴⁴ καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

h Matt. 21. 12, 13.
Mark 11. 15, 17.
Isa. 56. 7.

(²²⁸ I) ⁴⁵ h Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, ⁴⁶ λέγων αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

i Mark 11. 18.

(²²⁹ I) ⁴⁷ i Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ, ⁴⁸ καὶ οὐκ εὗρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

a Matt. 21. 23—27.
Mark 11. 27—33.

XX. (²⁴⁰ II) ¹ a Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, ² καὶ εἶπον πρὸς αὐτὸν λέγοντες, Εἶπέ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ³ Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ εἰπατέ μοι· ⁴ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ⁵ Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες, Ὅτι εἰάν εἴπωμεν, Ἐξ οὐρανοῦ ἔρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ⁶ εἰάν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι. ⁷ Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. ⁸ Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

b Matt. 21. 33—46.
Mark 12. 1—12.

(²⁴¹ II) ⁹ b Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς. ¹⁰ Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ. Οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξάπέστειλαν κενόν. ¹¹ Καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ κακείνον δείραντες καὶ ἀτιμάσαντες ἐξάπέστειλαν κενόν. ¹² Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τούτον τραυματίσαντες ἐξέβαλον. ¹³ Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν, ἵσως τούτον ἰδόντες ἐντραπήσονται. ¹⁴ Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; ¹⁶ ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο. ¹⁷ Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, Τί οὖν ἐστὶ τὸ γεγραμμένον τούτο, ^c Δίθρον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; ¹⁸ Πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμηθεῖ αὐτόν (²⁴² I) ¹⁹ Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφο-

c Ps. 118. 22.
Matt. 21. 42.

thine ears and thine eyes. Thou hast not *known*, i. e. considered the things that belong to *thy Peace*; and now they are *hid from thine eyes*. — *εἰ ἔγνωσ καὶ σὺ, κ.τ.λ.*] If thou hadst known, even thou, for whom so much love has been shown by God, hitherto in vain; if thou hadst known at least in this the day of thy visitation, when thy King and Saviour comes to visit thee in person for the last time (see v. 44), then how blessed would it be! The Apoptosis is full of pathos. See on xiii. 9, and cp. Isa. xxix. 1—8.

43, 44. *χάρακα—περικυκλώσουσι—δαφιοῦσι*] These were remarkable circumstances: and the prophecy in these respects was signally fulfilled by the Roman general Titus and his army, *against his own intention and desire*. He wished to be spared the labour and delay of making the *χάρακα* and *περικυκλώσει*. (See Joseph B. J. vi. 7. 13.) He wished to spare the City and Temple; and it was with great reluctance that he destroyed the city; and the Temple was burned in contravention of his express command.

45. *καὶ εἰσελθὼν, κ.τ.λ.*] See Matt. xxi. 12, 13. Here is another

instance of St. Luke's practice in dispatching a subject; preferring internal connexion to exact order of time. He describes the cleansing of the Temple immediately after the narrative of the triumphal Entry; but it did not take place till the day after. See Mark xi. 12.

On this practice of anticipation, see on Matt. xx. 29.
47. *τὸ καθ' ἡμ.*] On this use of τὸ, see on xi. 3.
48. *ἐξεκρέματο*] "pendebat ab ore." (Virg. *Æn.* iv. 79. *Ovid*, Ep. i. 30. See *Wetstein*.)

CH. XX. 1. *καὶ ἐγένετο, κ.τ.λ.*] See Matt. xxi. 23—32.
9. *ἤρξατο, κ.τ.λ.*] See Matt. xxi. 33—46.
11. *προσέθετο πέμψαι*] "purus putus Hebraismus: προσέθετο ἦν (γαστήρ)," *Valck.*; "addidit." See *Glass.* Philol. 8. p. 411. *Vorst.* de Hebraism. p. 590; above, xix. 11. Acta xii. 3. Cf. Gen. xviii. 20. Cp. LXX.

16. *μὴ γένοιτο*] An ejaculation of their consciences applying the parable to themselves.

βήθησαν τὸν λαὸν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

(²⁴³/_{II})²⁰ ^d Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς ^d Matt. 22. 15—
δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ ²² Mark 12. 13—17.
καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ²¹ Καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ²² ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ; ²³ Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπε πρὸς αὐτούς, Τί με πειράζετε; ²⁴ δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος. ²⁵ Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ²⁶ Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ ^e Matt. 22. 23—
εἶναι, ἐπηρώτησαν αὐτὸν ²⁸ λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν ³³ Mark 12. 18—27.
τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁹ Ἐπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος. ³⁰ καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος. ³¹ καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον. ³² Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ³³ Ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. ³⁴ Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγκαμίσκονται. ³⁵ οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐγκαμίσκονται. ³⁶ οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γὰρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ³⁷ Ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς Βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. ³⁸ Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας· ⁴⁰ οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

(²⁴⁴/_{II})⁴¹ ^f Εἶπε δὲ πρὸς αὐτούς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; ^f Matt. 22. 42—
(²⁴⁵/_{II})⁴² καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ Ψαλμῶν, Ἐἶπεν ὁ Κύριος τῷ Κυρίῳ ⁴⁵ Mark 12. 35—37.
μου, Κάθου ἐκ δεξιῶν μου, ⁴³ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπό- ^g Ps. 110. 1.
διον τῶν ποδῶν σου. ⁴⁴ Δαυὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ^{Acts 2. 34.}
εἶστιν;

(²⁴⁶/_{II})⁴⁵ ^h Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ, ⁴⁶ Προσ- ^h Mark 12. 38—
ἔχετε ἀπὸ τῶν γραμματέων τῶν θελώντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ⁴⁰ Matt. 23. 6, 14.

30. καὶ παρατηρήσαντες, κ.τ.λ.] See Matt. xxii. 15—22. — ἀπέστειλαν ἐγκαθέτους] “ἐγκαθέτοι proprie dicuntur, qui subdant in loco alioquo, alioquo insidias faciunt. Lex. Cyrill. Brem. ap. Albertium ad Hesych. T. i. p. 1542, b, ἐφιδος, ἐγκαθέτοι, ἐπι-καθέμιμος, κατάσκοπος. Suidas: ἐγκαθέτοι, κατάσκοπος. In versione Alexandrina respondet Hebr. גַּזַּל, ut Job xxii. 9, ἐγκαθέτοις ἐγνομῶν. insidiatum sum. Deinde ἐγκαθέτοι omnino dicuntur subdoli, insidiarum faciendarum cupidī, nominatim, εὐνοκαί ab aliis, ut descriant, ut explorent, alioquo, et eo iis sermonebus alioquo εἰσιαι, quo ei nocere possint. Suidas et Hesych. ἐγκαθέτοι, δόλιος. vid. Albertium ad Hesych. T. i. p. 1067, sic adverbium ἐγκαθέτοις, ut ait subdole, legitur ap. Diod. Sic. xvi. 68. Joseph. B. J. vi. 5. 2, πολλοὶ δὲ ἦσαν ἐγκαθέτοι παρά τῶν τυράννων τότε πρὸς ἄλλους προφῆται, προσμῖνεν τὴν ἀπό τοῦ Θεοῦ βοήθειαν καταγγίλλοντες, με ἦπτον αὐτομολεῖν, καὶ τοὺς ἰπάνω δίνου καὶ φυλακῆς γενομένου ἐλπίς παρακρατῆ.” (Κωίη.)

31. οὐ λαμβάνεις πρόσωπον] Used by LXX for Hebrew צַחַח רַחֵם (cech rachim), ‘to respect persons’ (Levit. xix. 15. Mal. i. 8).

St. Matt. and St. Mark have here οὐ βλέπει εἰς πρόσωπον.

32. φόρον δοῦναι] St. Matt. and Mark (who never use φόρος,

which is used by St. Luke here and xxiii. 2, and by St. Paul, Rom. xiii. 6, 7) have ἄμισον, which is never used by St. Luke.

27. προσελθόντες, κ.τ.λ.] See on Matt. xxii. 23—33.

34. οἱ υἱοὶ] St. Luke here omits our Lord’s words as recorded by St. Matt. (xxii. 29), πλανᾶσθε μὴ εἰδότες τὰς γραφάς, which were specially relevant to Jewish readers; and records the argument derived from the difference of this world (ὁ αἰὼν οὗτος) and the next.

36. οὔτε] Some Editors have substituted οὐδὲ here from A, B, L. But οὔτε seems preferable. It is not much to say they cannot even die; which may be said of evil spirits; but the words ‘for *asidat* can they die’ supply the reason why they do not marry.

— τῆς ἀναστάσεως υἱοὶ] See on x. 6, υἱὸς εἰρήνης.

38. αὐτῷ] No one is dead to Him, or in His sight.

41. εἶπε δὲ, κ.τ.λ.] See Matt. xxii. 41—46.

42. ἐν βίβλῳ Ψαλμῶν] Not in St. Matt. xxii. 43 or St. Mark xii. 36; added here as conveying information necessary to Gentile readers. He omits οἱ γραμματεῖς after λέγουσι (v. 41) as less interesting to them.

45. ἀκούοντος, κ.τ.λ.] See Mark xii. 38—40.

ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· ⁽²⁴⁷⁾ ^(VII) 47 οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήψονται περισσώτερον κρίμα.

a Mark 12. 41—44.

b 2 Cor. 8. 12.

XXI. 1^a Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίου· 2 εἶδε δὲ καὶ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά, 3 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι 4 ἡ χήρα ἡ πτωχὴ αὕτη πλείον πάντων ἔβαλεν· 4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

c Matt. 24. 1—30. Mark 13. 1—26.

⁽²⁴⁸⁾ ^(II) 5^c Καὶ τῶν λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, 6 Ταῦτα ἂ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. ⁽²⁴⁹⁾ ^(II) 7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. 9 Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον· ἀλλ' οὐκ εὐθέως τὸ τέλος. 10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, 11 σεισμοὶ τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. ⁽²⁵⁰⁾ ^(I) 12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον ⁽²⁵¹⁾ ^(II) 14 Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται ἀντιπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. 16 Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν, καὶ συγγενῶν καὶ φίλων καὶ θανατώσουσιν ἐξ ὑμῶν· 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· 18 καὶ θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19 Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. ⁽²⁵²⁾ ^(X) 20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. ⁽²⁵³⁾ ^(II) 21 Τότε οἱ ἐν

XXI. 1. ἀναβλέψας, κ.τ.λ.] See Mark xii. 41—44. St. Mark here uses *χαλκόν*, the Roman *as*; and specifies that the sum cast in by the poor widow made a Roman *quadrans* (42). St. Luke says, *δύο λεπτά*, and explains to his readers that what they were casting in were *δῶρα*, offerings to God (vs. 1. 4).

δ. καὶ τῶν, κ.τ.λ.] See Matt. xxiv. 1—51; xxi. 1—46. Mark xiii. 1—37.

— καὶ ἀναθήμασι] St. Luke alone mentions that our Lord's attention was invited to the ἀναθήματα, such as golden crowns, shields, censers, phials, lychnuchi, and *οἰσχοῖαι* and ἀμφορίσκοι. Such ἀναθήματα had been presented to the Temple of Jerusalem by Herod, and even by heathens, such as Ptolemy Euergetes, and also the Roman emperors. See *Joseph*, B. J. ii. 17; vi. 5. Ant. xii. 8; xv. 11; xvii. 6; xix. 6. *Philo*, Legat. ad Cai. ii. p. 592.

These offerings showed the reverence of the Powers of this world for Jerusalem and the Temple; and yet Christ foretold that Jerusalem and the Temple would be destroyed, by some who had adorned it with offerings.

6. ταῦτα ἂ θεωρεῖτε] On the construction, cp. John vi. 39; vii. 38; xv. 2. Matt. vii. 24; xii. 36. *Winer*, G. G. p. 506.

11. λιμοὶ καὶ λοιμοὶ] Instances of similar paronomasia in N. T., see Heb. v. 8, ἱμαθὶν ἀφ' ὧν ἵπαθον. Rom. xi. 17, τινεῖς τῶν κλάδων ἐξεκλάσθησαν. Matt. xxi. 41, κακοὺς κακῶς ἀπολέσει. Acts viii. 30, γινώσκεις ἂν ἀγαγίνωσκεις; Philom. 20, ὄναίμην — ὄνησιμος. See above, on Matt. xxvi. 2, and cp. *Winer*, p. 560.

13. ἀγομένους] So the best MSS., for which some have substituted ἀπαγομένους, from B, D, L. But is not this one of the changes which have been recently made in the Sacred Text, without reason? Ἀπάγειν and ἀπάγεσθαι occur nearly twenty times in the New Testament, but never followed by *ἔτι*.

13. ἀποβήσεται ὑμῖν εἰς μαρτύριον] i. e. as a testimony to them. See Mark xiii. 9, μαρτύριον αὐτοῖς, a testimony, by which some of them will be convinced and converted, as Sergius Paulus, the governor of Paphos, and Dionysius the Areopagite. See Acts xiii. 7—13; xvii. 34.

14. θέσθε] On the use of θέσθαι in this sense, see Luke i. 66;

ix. 44. Acts v. 4; xix. 21. Here, again, a change has been recently made in some Editions, which alter θέσθε into θέτε, against the authority of almost all the MSS. and against grammatical propriety.

The reader will not expect that all these alterations should be noticed; some few specimens are necessary, and they may suffice.

15. ἐγὼ δώσω] In Mark xiii. 11, this is said to be the work of the Holy Spirit, because He proceeds from the Son, and is sent by Him.

16. καί] even by them, not only by strangers.

19. ἐν τῇ ὑπομονῇ] by your patience save your souls, gain your lives; while others, by want of faith, are destroying theirs. See xvii. 33. Matt. x. 39; xvi. 25.

— κτήσασθε] a contrast to ἀπόληται in the preceding verse. You may *save* your life where you seem most likely to *lose* it. See Matt. x. 39. Luke ix. 24.

20. ὅταν ἴδητε κυκλουμένην] Our Lord gave two signs; one described by St. Matt. xxiv. 15, and Mark xiii. 14, viz. the Abomination of Desolation, spoken of by Daniel the prophet, set up in the city of Jerusalem, in the "Holy Place" of the Temple. The other sign here mentioned by St. Luke, was the blockade of the City from *ὠλεῖται* by the hostile armies of Rome.

The former sign was intimately connected with the latter. For it was the profanation of the Temple by the Jewish army *ὠλεῖται* the City, and by the sins of the Priests and the people in the City, which had rejected and crucified Christ, that gave power to the Roman army without; and brought it to besiege and destroy the City for the execution of God's justice and wrath for its sins. See note on Matt. xxi. 20.

21. οἱ ἐν τῇ Ἰουδαίᾳ] not in Jerusalem only; and, indeed, few were then able to escape from the City (see *Josephus*), but in *Ιουδαία* also. In consequence of this warning, the Christians escaped to Pella, in *Περσῶν*. See on Matt. xxiv. 16.

τῆ Ἰουδαία φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν· ⁽²²⁾ ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. ⁽²³⁾ Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ⁽²⁴⁾ ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὄργη τῷ λαῷ τούτῳ. ⁽²⁵⁾ Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. ⁽²⁶⁾ Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου· ⁽²⁷⁾ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ⁽²⁸⁾ Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

⁽²⁹⁾ Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

⁽³⁰⁾ Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα, ⁽³¹⁾ ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν· ⁽³²⁾ οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ⁽³³⁾ Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται· ⁽³⁴⁾ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ⁽³⁵⁾ Προσέχετε δὲ ἑαυτοῖς, μὴ ποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· ⁽³⁶⁾ ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ⁽³⁷⁾ Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ,

— μὴ εἰσερχέσθωσαν] It would have been well for the Jews if they had listened to this warning. But instead of doing so, they were deluded by a fanatical spirit, excited by their False Prophets, and by vain hopes of the Messiah's coming; and they imagined that the City and Temple were impregnable. Instead of quitting Judæa, they flocked to the city of Jerusalem for the Passover, and so were caught by the Romans as in a net; and the City became a prey to Famine, Pestilence, and Civil War; and an immense multitude—far beyond the ordinary population of the City—was destroyed.

⁽²³⁾ πάντα τὰ γεγραμμένα] especially in Daniel ix. 26, 27. See on Matt. xxiv. 15.

⁽²⁴⁾ ἀνάγκη] Hebr. נִצָּץ (isarah), 'angustia:' rendered by ἀνάγκη in the LXX, Job v. 19, and *passim*.

⁽²⁵⁾ στόματι μαχαίρας] צַרְפָּ (pî cheréb), Gen. xxxiv. 26. Deut. xiii. 15. Heb. xi. 34.

— αἰχμαλωτισθήσονται] The first Passover, or Type, was killed in obedience to God's command, and in forty years the promised land was entered. Christ, the last Passover, or Antitype, the true Pasover, was slain in rebellion against God; and in forty years the promised land was forfeited, and trodden under foot by the Gentiles. Cp. *Burton*, p. 531.

— Ἱερουσαλὴμ ἔσται πατουμένη] Jerusalem shall be trodden by, and remain subject to them. So καταπατεῖν, 1 Mac. iii. 52. Gentile Nations shall tread it down, and trample it under foot, until the times (καιροί, seasons) of the Gentiles are fulfilled; i. e. "till the fulness of the Gentiles be come in." (Rom. xi. 25.)

καιροί are the seasons for bringing forth fruit to perfection: see Matt. xiii. 30. Mark xi. 13; xii. 2. Luke xx. 10. Acts xiv. 17. Here they are the spiritual spring, summer, and autumn in which the ἔθνη are ripening to maturity under the showers of grace, and in the sunshine of the Gospel. And when that harvest is gathered, then the blindness which has fallen on Israel will be removed. Rom. xi. 15, 25. 2 Cor. iii. 14—16. Zech. iii. 9; viii. 8. Isa. xxxii. 13—15; lxvi. 8.

Others (e. g. Meyer) suppose καιροί to be seasons of judgment and vengeance upon the Gentiles. And doubtless the season for bearing fruit being a season of trial, is to many a season of judgment, as well as of mercy to others.

⁽²⁵⁾ σημεῖα] On these verses, see *Greg. Moral.* in Evang. i. 1, p. 436. They have a double sense:

1. literal; as applied to Jerusalem.

2. spiritual; as applied to Christendom, or the Spiritual Zion.

The Sun of righteousness, Christ, will show signs of His power; the Moon, i. e. the Christian Church, illumined with His beams, will show signs of His coming. And some Stars, i. e. Luminaries of the Church, will fall from their place. *St. Ambrose* says, "Plurimis à religione deficientibus, clara fides obscurabitur nube perfidie; quia mihi SOL cælestis meâ fide vel minuitur vel augetur. Et quemadmodum menstruis cursibus Luna vel terræ oppositu, cum fuerit à regione Solis, vanescit, sic et sancta Ecclesia, cum lumini VOL. I.

cælesti vitia carnis obsistunt, fulgores divini luminis de Christi radiis non potest mutuari." See on Matt. xxiv. 29.

— συνοχή] 'anxietas,' 'angor.' See on Matt. xxiv. 29.

— ἀπορία] "desperatione ob consilii inopiam utpote angustiarum implicitorum, ex quibus explicare se nequeant."

— ἠχούσης] Some MSS., particularly A, B, L, M, X, have ἠχου, which has been received in some recent Editions. If it is the true reading, the genitive ἠχου follows σημεῖα. But that reading seems to have proceeded from ἠχούσης altered into ἠχου ἕως. And ἠχου, not ἠχου, seems to be the form used in N. T. See Heb. xii. 19.

— θαλάσσης] The γῆ, or Earth, in this verse, appears to represent men and nations in their worldly state (τὰς φυλάς τῆς γῆς, Matt. xxiv. 30), engrossed by low and earthly thoughts (see below, v. 35). The θάλασσα, or Sea, represents them as tossed about on the tumultuous billows of internal and external troubles. And in both respects, whether as to γῆ or θάλασσα, the ἔθνη of this world are distinguished from the children of the kingdom of heaven, i. e. of the Christian Church, which will be assailed by storms (v. 25), but is raised above earthly cares, and cannot be shaken by earthly vicissitudes.

⁽²⁶⁾ τῇ οἰκουμένῃ] the world, as inhabited; i. e. cities and nations.

⁽²⁸⁾ ἀνακύψατε] while the men of this world (John viii. 8) are looking downwards (κατακύπτουσι εἰς τὴν γῆν), oppressed with earthly cares and lusts (v. 34), and poring on earthly treasures, and cast down with despair (see v. 26), do you look upwards with faith, hope, and joy; for, when their destruction is at hand, then your redemption draweth nigh: "Levare capita, est mentes ad patriam cælestem erigere." (*Greg.*)

⁽²⁹⁾ πάντα τὰ δένδρα] Countries which have no fig trees, have their parables (Matt. xxiv. 32) for watchful hearts.

⁽³⁰⁾ προβάλωσιν] Cf. ὅταν παραδῶ, Mark iv. 29, and ἐπιβαλῶν, Mark xiv. 72.

⁽³²⁾ ἡ γενεὰ αὕτη] the Israel of God. See Matt. xxiv. 34; and cp. *Euseb.* here (*Mat.*, p. 301), who compares Ps. xxii. 31; cii. 18.

⁽³⁴⁾ βαρηθῶσιν] βυρνωθῶσιν, *Elz.* But βαρηθῶσιν is in A, B, C, G, K, L, S, V. It is remarkable that in the N. T. βαροῦμαι occurs often (Matt. xxvi. 45. Mark xiv. 40. Luke ix. 32. 2 Cor. i. 8; v. 4. 1 Tim. v. 16), but βαρόνομαι never; whereas in the LXX βαρόνομαι is often, but βαροῦμαι, I believe, never found.

⁽³⁵⁾ ὡς παγίς] will come suddenly on them, as a snare or trap on birds or beasts enjoying repose (Eccles. ix. 12).

— τοὺς καθημένους ἐπὶ π. π. τ. γ.] Those who are of the earth, earthly (1 Cor. xv. 47), and have not set their affections on things above (Col. iii. 2), and have not their conversation in heaven (Phil. iii. 20).

See above on xviii. 8. The expression καθῆσθαι ἐπὶ πρόσωπον τῆς γῆς is a double Hebraism. καθῆσθαι is the Hebrew יָשָׁב (yasab), to sit, to take their ease, rest, to dwell (Isa. ix. 2. Matt. iv. 16). And ἐπὶ πρόσωπον is the Hebr. עַל-פְּנֵי (al-pney) col-lacerte, 2 Sam. xviii. 8. See *Vorst.* p. 170, and p. 342. And it denotes that C c

δεόμενοι ἵνα καταξιώθῃτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.

³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ἠλιζέτο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. ³⁸ Καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

a Matt. 27. 2, 4.
Mark 14. 1.

XXII. ⁽²⁶⁰⁾ ^(I) ¹ ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα ⁽²⁶¹⁾ ^(I) ² καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλθωσιν αὐτόν ⁽²⁶²⁾ ^(IX) ³ ἐφοβούντο γὰρ τὸν λαόν.

b Matt. 26. 14—16.
Mark 14. 10, 11.

³ ^b Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα ⁽²⁶³⁾ ^(II) ⁴ καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς ⁵ καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι ⁶ καὶ ἐξωμολόγησε, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

c Matt. 26. 17—19.
Mark 14. 12—15.

⁷ ^c Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα ⁸ καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. ⁹ Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; ¹⁰ Ὁ δὲ εἶπεν αὐτοῖς, Ἴδου, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συνατήσῃ ὑμῖν ἄνθρωπος κερά-

the persons so described have made earth their home, and say, "here is our rest." Cp. Heb. xiii. 14. Mic. ii. 10. Rev. xiii. 14.

³⁷. ἠλιζέτο εἰς τὸ ὄρος] Resorted for a lodging to Olivet, i. e. to Bethany (Matt. xxi. 17. Mark xi. 11). See below, xxiv. 50.

On the use of εἰς, see Matt. ii. 23, and on Mark i. 39.

— Ἐλαιῶν] *Elz.* Ἐλαιῶν, gen. plur. But Ἐλαιῶν in the nominative singular seems to be the true reading. (Cp. xix. 29.) The Evangelists appear to prefix the article τῶν Ἐλαιῶν after τὸ ὄρος. See Matt. xxi. 1; xxiv. 3; xxvi. 30. Mark xi. 1; xiii. 3; xiv. 26. Luke xix. 37; xxii. 39. John viii. 1 (if genuine). St. Luke (and he alone) uses the form Ἐλαιῶν, *Olivet* (Acts i. 12), probably to be restored here and xix. 29. On this *nominative* in proper names, see *Lobeck*, *Phryn.* p. 517, and *Meyer* on Luke xix. 29. *Winer*, p. 164.

³⁸. ὠρθριζε] The word used by the LXX for Hebr. עָרָף (*shakam*), 'to rise early in the morning.' Gen. xix. 2. 27; xx. 8; and *passim*. The more Attic form was ὀρθρεύω. See *Thom. Mag.* in v., who says ὀρθρεύω—οὐκ ὀρθρίζω.

CH. XXII. 1. ἤγγιζε, κ.τ.λ.] See Matt. xxvi. 1—5. Mark xiv. 1, 2, 10, 11.

Our Lord ate the Passover with His disciples on the Evening of the Fourteenth of Nisan, being the Fifth day of the week (Thursday).

But the Rulers of the Jews, who conspired against Him, would not enter (on the next day) into the hall of Pilate, lest they should be defiled, but they might eat the Passover (John xviii. 28). For, says *Eusebius*¹ (as cited in *Cat. Aur.* p. 288, ed. Venet. 1775), "Ex quo Veritatis insidiati sunt, verbum Veritatis à se expulerunt, non primo die azyorum, quo die debebat immolari Pascha, manducantes solum sibi Pascha; erant enim erga aliud attentī (i. e. on killing Christ), sed die sequenti post illum, quæ erat azyorum secunda. Dominus verò primâ die azyorum, hoc est quintâ feriâ, Pascha cum discipulis peregit."

See note below on v. 7; and on John xviii. 28, and on Matt. xxvi. 17. 2. τὸ] See v. 4 and on Mark ix. 23.

3. εἰσῆλθε ὁ Σατανᾶς] The Article ὁ here is not found in some MSS., and is omitted by many recent Editors. Perhaps, however, the Article, which is found in the majority of MSS., may have considerable force here, as referring back the reader's mind to the earlier operations of the Satan, or Adversary.

The circumstance of this *entrance* of the Enemy is not mentioned by St. Matt. or St. Mark here. St. Luke, writing for the Gentiles, had traced our Lord's genealogy to Adam (Luke iii. 23—38), and had shown that He is the promised *Seed of the Woman*, between which and the *Seed of the Serpent* God had put enmity (whence the name *Satan*, ἄντι, 'enemy,' or 'adversary'), and who would bruise the Serpent's head (Gen. iii. 15). He is careful to show how that primeval prophecy or *præsalvangelium* was fulfilled by Christ.

He does this—first in the history of the temptation (chap. iv.), then he records our Lord's words, saying (x. 18), "I saw *Satan*—the Enemy, τὸν Σατανᾶ—as lightning fall from heaven," and ascribing the diseases of the body which He healed to the agency of Satan (xiii. 16), and telling Peter (xxii. 31), that Satan desired to have them to sift them as wheat. And now the Holy Spirit reveals Satan—the ancient Enemy of Man—that Old Serpent—as the prime instigator of those who brought about the crucifixion, by which he bruised the heel of the woman's seed, and through which his own head was bruised by the woman's seed.

The word *Σατανᾶς* occurs five times in St. Luke, but never without the article, except in the vocative; and nine times in St. Paul's Epistles, but never without the article; eight times in the Apocalypse, and only once without the article (xx. 2, where its omission is easily accounted for).

It would seem as if the Sacred Writers were studious to mark the personal identity of the Enemy from the beginning to the end.

See further on xxii. 43 concerning St. Luke's Evangelical revelations concerning Good Angels.

4. στρατηγοῖς] "*templi præfectis*; cum his agebat Judas, et hi speciatim commemorantur, quoniam horum erat, apparitorum ope, prehendere et in carcerem conjicere Judæos, qui in legem peccarant, vid. ad Matt. xxvi. 47. infra v. 52. Act. v. 26. Dicebantur autem στρατηγοὶ τοῦ ἱεροῦ, et simpliciter στρατηγοί, duces ac præfecti sacerdotum et Levitarum, qui in templo excubias agebant, vid. 2 Par. xxxv. 8. Supremus excubiarum præfectus, qui, ut reliqui στρατηγοί, ex sacerdotum numero erat, κατ' ἔξοχὴν dicebatur ὁ στρατηγός Act. v. 26, coll. v. 24. ὁ στρατηγός τοῦ ἱεροῦ Act. iv. 1, v. 24. Idem cum *synpto pontifice* conjungitur à Josepho xx. 6. 2, et *ante* reliquos synedrii *æmores* commemoratur Act. v. 24, coll. xxi. 27." (*Klein.*) Cp. *Winer*, ii. p. 590.

6. ἄτερ ὄχλου] 'sine strepitu' (Acts xxiv. 18). See Matt. xxvi. 5. Mark xiv. 2.

7. ἐν ᾗ ἔδει θύεσθαι] Perhaps there is something of emphasis in the word *ἔδει*, as much as to say that our Lord sacrificed and ate the Paschal Lamb on the day appointed by the divine Law, but the Priests and Pharisees, who professed great zeal for the law, did not.—"*ἔδει* dicitur de eo quod fieri *debet* nec tamen fit;" and cp. *Klein*'s note here; and see Matt. xviii. 33. Acta xvii. 31. *Klein* and others affirm that the Law had been superseded by Tradition, and that the sacrifice and eating of the Passover was postponed by some of the Pharisees to the following day. But it is more probable, as *St. Chrysostom*, *Eusebius*, and others of the Fathers suppose, that the Chief Priests and Scribes were so busy in plotting the sacrifice of the true Paschal Lamb, that they omitted to sacrifice and eat the legal Passover at the proper time. See Matt. xxvi. 1—5, and cp. on John xviii. 28; and note above, xxii. 1, whence it appears that they took counsel together *before* the Passover to kill Jesus by subtlety without any public disturbance, and not at the Passover. They made their compact with Judas and dispatched their officers and servants with him to Gethsemane to take Jesus after He had eaten the Passover. Judas and the band (*σπείρα*) came by night from the Chief Priests and Scribes and Elders (Matt. xxvi. 47. Mark xiv. 43. John xviii. 2), and even some of the Chief Priests and Elders accompanied Judas to Gethsemane (Luke xxii. 52), and the others seem to have waited with impatience for our Lord's arrest, and to have been ready to meet together immediately (Luke xxii. 66) to carry on His examination and to expedite His execution. And there does not appear to have been any available interval in which they could have separated and returned to their several households in order to eat *the Passover*, and then have come back to prosecute the trial and condemnation of their Divine Prisoner.

8. καὶ ἀπέστειλε, κ.τ.λ.] See Matt. xxvi. 17—19. Mark xiv. 12—16.

10. κεράμιον ὕδατος] See Mark xiv. 13, and *St. Cyril* here, *ἰδοὺ γὰρ ἀν εἰσὶλθη τὸ ὕδωρ τοῦ ἀγίου βαπτίσματος ἐκὶ καταλύσει Χριστόν.*

¹ The original of this scholium of *Eusebius*, from his work *de Paschate*, has been published by *Cerd. Mai*, Coll. Vat. iv. pp. 215, 216.

μιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται
 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Πού ἐστι τὸ
 κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κακείνος ὑμῶν
 δείξει ἀνάγιον μέγα ἐστρωμένον, ἐκεῖ ἐτοιμάσατε. 13 Ἀπελθόντες δὲ εὗρον
 καθὼς εἶρηκεν αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ
 (284) 15 καὶ εἶπε πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ'
 ὑμῶν πρὸ τοῦ με παθεῖν 16 λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως
 ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. (285) 17 Καὶ δεξάμενος ποτήριον,
 εὐχαριστήσας εἶπε, Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς 18 λέγω γὰρ ὑμῖν, d Matt. 26. 22—
 ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ
 19 Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς λέγων, e Matt. 20. 25—
 Τοῦτο ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
 ἀνάμνησιν. (287) 20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο
 τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.
 (288) 21 Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.
 22 Καὶ ὁ μὲν Τίδης τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον πλὴν οὐαὶ τῷ
 ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται. (289) 23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς
 ἑαυτοὺς, τὸ τίς ἄρα εἶναι ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. (290) 24 Ἐγένετο
 δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. 25 Ὁ δὲ εἶπεν
 αὐτοῖς, Ὁ βασιλεὺς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν
 εὐεργέται καλοῦνται 26 ὑμεῖς δὲ οὐχ οὕτως ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ
 νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. (291) 27 Τίς γὰρ μείζων, ὁ ἀνακεί-
 μενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ
 διακονῶν. 28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου
 29 καὶ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ Πατὴρ μου βασιλείαν, (292) 30 ἵνα
 ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσεσθε ἐπὶ
 θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. (293) 31 Εἶπε δὲ ὁ Κύριος,
 Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξήγησατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον
 (294) 32 ἐγὼ δὲ ἐδέηθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου καὶ σὺ ποτε

d Matt. 26. 22—
 29.
 Mark 14. 19—25.
 1 Cor. 11. 23—26.

e Matt. 20. 25—
 27.
 Mark 10. 42—44.

f Matt. 19. 28.
 Heb. 2. 18.
 & 4. 10.

13. ἀνάγιον] So A, B, E, H, K, L, P, S, and other MSS.—*Elz. ἀνάγιον.*

15. ἐπιθυμία ἐπεθύμησα] A Hebraism. "Expressit Evangelista ipsius verba Salvatoris." *Voss. de Hebr.*, p. 624, who compares Matt. xiii. 14, ἀκοῆ ἀκούσατε. John iii. 29, χαρὰ χαίρει. Acts iv. 17; v. 28; xxiii. 14, and see LXX in Gen. xxxi. 30.

All these Hebraisms appear to be preserved by the Sacred Writers, for the sake of reminding the reader that he has before him the very words used by the speakers on the occasions described.

16. οὐ μὴ φάγω] See on Matt. xxvi. 29.

Besides the larger meaning there assigned to the words, perhaps they had reference also to what our Lord was now about to do, viz. to give a spiritual consummation (πλήρωσις) to the Paschal rites of eating and drinking, by changing them into a Sacrament of the New Covenant in the Gospel and the Church (ἐν τῇ βασιλείᾳ τοῦ Θεοῦ), in the Holy Communion of His Body and Blood. Henceforth the Levitical sacrifice was to cease, being transfigured into an Evangelical Sacrament.

Having said these words, He proceeded to explain their meaning by instituting the Christian Passover,—the Holy Eucharist.

18. γεννήματος] On this use of γέννημα (not γένημα, as edited by some), see *Phrysiak.*, p. 286, *Loback.* and *Voss. de Hebr.*, p. 464.

19. τοῦτο ἐστὶ] See Matt. xxvi. 26.

— τὸ ὑπὲρ ὑμῶν διδόμενον] to which St. Paul adds κλάμενον, 1 Cor. xi. 24. These words are not in St. Matthew and St. Mark; they serve to give greater clearness to what preceded. The bread (ἄρτος, loaf, 1 Cor. x. 17) blessed by Christ, and broken in His hand before He suffered (v. 19), and distributed by Him to His disciples, was a figure of His death, voluntarily accomplished by his own act, and a showing forth of it, and a conveyance of its blessings as already purchased and secured, as the bread now blessed in His name, and broken after His suffering, is a commemorative representation and showing of His death and the communion of His body and blood, to all penitent and faithful receivers.

— τοῦτο ποιεῖτε] See 1 Cor. xi. 24, 25. This commemorative sentence is not recited by St. Matthew and St. Mark; and St. John adds nothing to the history of the institution.

— εἰς τὴν ἰ. ἀνάμνησιν] More than 'in remembrance of Me.' Ἀνάμνησις is not simply remembrance, which may be involuntary,—but a deliberate inward act (*recordatio*), showing itself by external signs. See on Mark xiv. 72, and cp. 1 Cor. xi. 25, 26. Heb. x. 3.

"Do this for My Commemoration." This was a prospective precept for the future; for when He Himself was present with them, there was no occasion for ἀνάμνησις.

20. ὡσαύτως] i. e. with thanksgiving and benediction.

— τοῦτο τὸ ποτήριον] See on Matt. xxvi. 28.

21. πλὴν] although I am now about to shed My blood for you and for all men.

22. κατὰ τὸ ὀρισμένον] Cp. on xvii. 1, and on Acts ii. 23, τῇ ὀρισμένῃ βουλῇ.

— παραδίδεται] Ps. xli. 9.

24. φιλονεικία κ.τ.λ.] See Matt. xx. 25. Mark x. 42.

— δοκεῖ] in common estimation. See Gal. ii. 6. (*Beag. Meyer.*)

25. εὐεργέται] Cp. 2 Macc. iv. 2, where Onias is so entitled. So Ptolemy *Euergetes*; and cp. Paradise Regained, iii. 82, "Then swell with pride, and must be titled Gods, Great benefactors of mankind," &c.

29. διατίθεμαι] 'I covenant to you.' See Ps. lxxxi. 4, where LXX has διεβίμην διαθήκην. (*Rosenm.*)

— βασιλείαν] See xii. 32. 2 Tim. ii. 12.

30. θρόνων] See Matt. xix. 28.

31. ἐξήγησατο] Therefore Satan cannot act except by God's permission. Cp. the case of Job, i. 12; ii. 5.

— ὑμᾶς] not only σὺ; and especially Judas, whom He does not expose publicly, but whom He had warned secretly, vv. 21, 22. Perhaps Peter thence inferred that the Apostles would suppose that he himself was the person meant by our Lord when He said that "one of you shall betray me" (Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 21. John xiii. 21), and therefore he was more eager to obtain an explicit declaration from Christ on this subject (John xiii. 24), and thought it requisite to be more forward in his own professions of fidelity (33, 34).

— σιναῖσαι] κοσμιῦσαι. (*Hezsch.*)

32. ἐγὼ δὲ ἐδέηθην περὶ σοῦ] Satan asked for permission to sift C c 2

ἐπιστρέψας στήριζον τοὺς ἀδελφούς σου. ⁽²⁷⁵⁾ 33 Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. ⁽²⁷⁶⁾ 34 Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἶδέναι με. ⁽²⁷⁶⁾ 35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπον, Οὐδενός. ⁽²⁷⁷⁾ 36 Εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. ⁽²⁷⁷⁾ 37 Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ τό, Ἐὰν μετὰ ἀνόμων ἐλογίσθῃ καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. ⁽²⁷⁸⁾ 38 Οἱ δὲ εἶπον, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο· ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστι.

f Isa. 53. 2.

⁽²⁷⁹⁾ 39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. ⁽²⁸⁰⁾ 40 Γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. ⁽²⁸¹⁾ 41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεῖς τὰ γόνατα προσήχετο ⁽²⁸²⁾ 42 λέγων, Ἐ Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω. ⁽²⁸³⁾ 43 ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. ⁽²⁸⁴⁾ 44 Καὶ γενόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσήχετο. Ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. ⁽²⁸⁴⁾ 45 Ἡ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔλθων πρὸς τοὺς μαθητὰς εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, ⁽²⁸⁵⁾ 46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.

g Mark 14. 36.

h Matt. 26. 40, 41.
Mark 14. 37, 38.i Matt. 26. 47—
51, 55.
Mark 14. 43—48.

⁽²⁸⁵⁾ 47 Ἡ Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προσήχετο αὐτοὺς, καὶ ἠγγισε τῷ Ἰησοῦ φιλήσαι αὐτόν. ⁽²⁸⁶⁾ 48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν Τῖον τοῦ ἀνθρώπου παραδίδως;

you all (*ὑμᾶς*); but when He asked to sift you, I prayed specially for *Isas*. The prayer was prophetic; it was specially needed by Peter, because Peter was specially in peril. It is said by Roman Divines (e. g. *Maldonat.*, à *Lupide*, and *Mai* here) that this prayer and precept of our Lord extends to all the Bishops of Rome, as St. Peter's successors, and that in speaking to St. Peter our Lord spake to them. Will they complete the parallel, and say that the Bishops of Rome specially need prayer, because they deny Christ? Let them not take a part of it and leave the rest. St. Peter himself (2 Pet. iii. 16) has condemned such wrappings of Scripture as this, and such as that by which another verse in this chapter (v. 38) has been perverted to a like purpose, and where the words *ἰδοὺ μάχαιραι δύο* have been used by Popes themselves to authorize their claim to wield the double sword of spiritual and secular supremacy. See *Boniface VIII's* "Unam Sanctam," in the Roman Canon Law (Extrad. Com. i. 8. 1, p. 1159, ed. 1839): "Dicentibus Apostolis ecce gladii duo, in Ecclesiâ scilicet, quum Apostoli loquerentur, non respondit Dominus *animis esse, sed satis*. Certè, qui in potestate Petri temporalem gladium esse negat, malè verbum attendit Domini proferentis 'Convertite gladium tuum in vaginam' (Matt. xxvi. 52). Uterque ergo in potestate est Ecclesiæ, spiritualis scilicet gladius et materialis."

— *στήριζον*] A, B, D, L, M, Q have *στήρισον*.

34. *Πέτρε*] The only place in the Gospels where Christ is said to have addressed Simon by his name *Πέτρος*. (*Burgon*.)

Doubtless there is a reference to his good confession (Matt. xvi. 18). Thou when uttering the revelation from My Father, and confessing Me to be the Christ, the Son of the Living God, wast a *Πέτρος*, built on Me, the Living Rock; but now thou wilt deny Me thrice because thou speakest thine own words and reliest on thine own strength.

35. *ἄτερ βαλλαντίου*] See notes on Matt. x. 10.

36. *μάχαιραν*] A proverbial expression, intimating that they would now be reduced to a condition, in which the men of this world would resort to such means of defence. See *Theophyl.*, *Euthym.*, and *Glass*. Phil. p. 705, and above on Matt. xxiv. 20.

38. *ἰδοὺ μάχαιραι δύο*] A sentence recorded by the Holy Spirit here, in order, perhaps, to show how narrow-minded and enslaved by the letter (cp. Matt. xvi. 12—16, on *ἴμνη*) the Apostles of our Lord as yet were, even to the time of His Passion; and in order also to show how gentle, considerate, and tolerant our Blessed Lord was in His dealings with them even to the end; and how incompetent they were to do any thing of themselves to propagate the Gospel, and to build up the Church; and how gracious and powerful was the gift of the Holy Ghost, Who wrought so great a change in them, by enabling them, such as they were, to speak and write, to do and suffer, to live and die, as they did.

39. *ἐπορεύθη, κ.τ.λ.*] See Matt. xxvi. 30. 36—46. Mark xiv. 82—42.

40. *ἐπὶ τοῦ τόπου*] 'the place.' St. Luke never uses the word *Gethsemane*, which had been specified by Matt. xxvi. 36, and Mark xiv. 32.

41. *λίθου βολήν*] He was apart, and yet near, so that He might be heard; and His agony was visible in the clear light of the Paschal Moon.

43. *ἄγγελος*] The Holy Ghost in St. Luke's Gospel is particularly careful to describe the victory gained by Christ, the Seed of the Woman, over Satan and Evil Angels (see on xxii. 3). He also dwells frequently on the visible ministrations of *Good Angels* to the Son of Man. (Heb. i. 6. John i. 51.)

The angel Gabriel appears in the Temple to announce his Fore-runner's birth (Luke i. 11), and His conception (i. 26). Angels appear to the Shepherds at the Nativity (ii. 10—15). "There is joy in the presence of the angels of God over one sinner that repenteth" (xv. 10); the soul of Lazarus is carried by angels into Abraham's bosom (xvi. 22). And now an angel appears from heaven strengthening Christ, the second Adam, in His agony. Cp. xxiv. 23. Acts i. 10; x. 3. 30; xii. 7—11. 15. John xviii. 18.

44. *ἰδρῶς*] Although it was a cold night, and He kneeling on the cold ground. (*Bp. Andrewes*.)

— *ὡσεὶ θρόμβοι αἵματος*] *ὡσεὶ* is to be joined with *θρόμβοι*, not with *αἵματος*. The Fathers, for the most part, understand this literally as a 'sudor sanguineus.' So *Hilary*, *Athanasius*, *Jerome*, *Aug.*, *Bernard*, who says, Serm. 3, in *Domin. Palmæ*, "Non solis oculis, sed quasi membris flevisse videtur." Christ thus gave some external evidence of His inexpressible inward agony (*St. Jerome*, c. *Pelag.* ii.), and of the bitterness of that cup which He drained for our sake. He also foreshadowed a representation of the sufferings which His mystical Body, the Church, would have to endure in the world. (*Aug.*)

— *ἐπὶ τῶν γῆν*] Not only on His raiment, but on the ground,— "propter copiam: eò terra benedictionem accepit." (*Beng.*) See also Heb. xii. 24. But as the voice of blood of the first shepherd, Abel, cried unto God from the ground (Gen. iv. 10), so the blood of the Good Shepherd, Christ; and brought down a malediction from heaven on the Jewish Nation (cp. Matt. xxvii. 25). His Brother according to the flesh, who slew Him, has now become a wanderer on the earth—a never-dying Cain of near twenty centuries. We hear of Christ's blood being shed twice; and both times, it is probable, in a *gardén*; first in Gethsemane, secondly in Calvary (John xix. 41). And so Paradise, lost by the first Adam, was regained by the Second.

45. *προσευχῆς*] See on ch. v. 16.

47. *φιλήσαι*] St. Luke takes for granted that the reader has learnt from *other sources* (e. g. Matt. xxvi. 48. Mark xiv. 44) that this was the *σύσσημον*.

48. *τὸν Τῖον τοῦ ἀνθρώπου*] "Filius enim Dei Filius hominis propter nos esse voluit. Quasi dicat, 'Propter te suscepi quod trahis.'" (*Ambrose*.)

(²⁸⁷/₁) ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐξόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρα; ⁵⁰ καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. (²⁸⁸/₂) ⁵¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰν εἴς τούτου καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν. (²⁸⁹/₁) ⁵² Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστήν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; ⁵³ καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. Ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

(²⁹⁰/₁) ⁵⁴ Ἰ Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. (²⁹¹/₁) ⁵⁵ Ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. ⁵⁶ Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀενείσασα αὐτῷ εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. ⁵⁷ Ὁ δὲ ἠρνήσατο αὐτὸν λέγων, Γύναι, οὐκ οἶδα αὐτόν. (²⁹²/₁) ⁵⁸ Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἀνθρωπε, οὐκ εἰμί. ⁵⁹ Καὶ διαστάσης ὡσεὶ ὥρας μίας ἄλλος τις διῶσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. ⁶⁰ Εἶπε δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παρακρήμα, ἐτι λαλούντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ. (²⁹³/₁) ⁶¹ Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου ὡς εἶπεν αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. (²⁹⁴/₁) ⁶² καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

⁶³ καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες, καὶ κερκαλιζήσαντες αὐτὸν ἐτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν λέγοντες, Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε; ⁶⁵ καὶ ἕτερα πολλά βλασφημοῦντες ἔλεγον εἰς αὐτόν.

51. [Ἰὰντι ἕως τούτου] This is mentioned by St. Luke alone; and St. John, writing after St. Peter's death, adds, that he it was who cut off the servant's ear, and that his name was Malchus. John xviii. 10.

52. [εἶπε δὲ, κ.τ.λ.] See Matt. xxvi. 55—57. Mark xiv. 48—53. — στρατηγούς τοῦ ἱεροῦ] Captains, not of the Roman Castle of Antonia, but the sacerdotal chiefs of the several sentries of Priests and Levites who kept watch and ward in the Temple by day and night. See above on xxii. 4. Cp. Acts iv. 1. Joseph. Ant. xx. 6. 2. 54. συλλαβόντες αὐτόν] Væ illis, qui ligant Verbum. Ligant illi qui tantummodo Christum hominem esse putant, qui Omnipotentem non constituentur; mala vincula, quibus seipso alligant." (St. Ambrose.) For, if Christ be only man and not God, they are still captives of Satan and prisoners of sin.

— τὸν οἶκον τοῦ ἀρχιερέως] Cp. John xviii. 13, 24. We have seen that Annas is called the High Priest, ὁ ἀρχιερεὺς, by St. Luke, Acts iv. 6. See on Luke iii. 2.

Judas made his covenant to betray Christ with the Chief Priests, and our Lord was arrested by them, and not by the civil power of Rome; and He was taken to Annas first, as the chief of the Spiritual Power. See on Luke iii. 2. Cp. John xviii. 13, 24.

Did Annas, the father-in-law, and Caiaphas, the son-in-law, dwell in the same official residence? Did Annas, as high priest *de jure*, occupy

an οἶκος, or apartment there? It is observable, that in the history of the arrest and arraignment before the High Priest, St. Luke never mentions Caiaphas by name. Remark also, that the two earlier Evangelists say that the officers of the Chief Priests ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερεῖα, or πρὸς Καϊάφαν τὸν ἀρχιερεῖα. (Matt. xxvi. 57. Mark xiv. 53.) But St. Luke says (xxii. 54) εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως.

And in all the three, Peter is said to be in the court-yard (αὐλῆ) of the High Priest (Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 55) beneath (Mark xiv. 66)¹.

56. Ἰδοῦσα, κ.τ.λ.] See Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17. All the four Evangelists mention the παιδίσκη.

58. ἕτερος] At the same time as the παιδίσκη in Mark xiv. 69, and the ἄλλη, Matt. xxvi. 71. See on John xviii. 25, who reconciles the three accounts.

59. ἄλλος] Perhaps the relative of Malchus, John xviii. 26; but many spoke at the same time. See Matt. xxvi. 73. Mark xiv. 70.

60. ἀλέκτωρ] *Elz.* has the Article ὁ before ἀλέκτωρ, but the ὁ is not found in A, D, G, K, L, M, S, V, and other MSS.; and it is doubtful whether there is any passage of the Gospels where the Article is prefixed to this word, which occurs twelve times. The Evangelists seem careful not to say that it was any one ἀλέκτωρ which crowed thrice.

¹ Certain alleged discrepancies between this narrative, and that of other Evangelists, are thus recited by Meyer, p. 486. They will not cause any perplexity to a careful and candid reader, and are here adduced in order to show the nature of the Criticism to which the Sacred Text is subjected, and the necessity of an accurate, as well as of a reverent, study of it. "F. 54—62. S. z. Matth. 26, 57 f. 69—75. Mark. 14, 53 f. 66—72. Jesus wird in das Haus des Oberpriesters geführt, woselbst er aber nach Luk. bis nach Anbruch des Tages (v. 66.), wo der Sanhedrin zusammenkommt, im Hofe, gehalten (v. 61. 63.) und auch verspottet wird. Nach Matth. u. Mark. versammelt sich der Sanhedrin gleich nach Jesu Ankunft, und verhört ihn. Beide Referate sind nicht zu vereinigen; der Vorzug aber ist dem Luk. in so weit zu geben, als er mit Johann. stimmt. S. nachher s. τοῦ ἀρχιερ. Uebrigens steht Luk. nicht im Widerspruch mit sich selbst (gegen Strassm.), da die v. 52. erwähnten Oberpriester und Aeltesten nur als Einzelse (eine Deputation) zu denken sind. — τοῦ ἀρχιερ.] Da Luk. nicht den Καϊάφας (gewöhnliche Meinung), sondern den Hannas für den fungirenden Oberpriester gehalten hat (s. z. 3. 2.), so ist dieser auch hier zu verstehen (so auch Bleek). Damit tritt Luk. freilich in eine neue Differenz mit Matth., kommt aber theilweise mit Johann. zusammen, sofern nämlich dieser ebenfalls Jesum zunächst zum Hannas bringen lässt, und sofern nun auch bei Luk. wie bei Joh. die Verleugnungen im Hofe des Hannas statt finden. Von einem Verkäre aber bei Hannas (Joh. 18, 19 ff.) hat Luk. nichts; doch findet es natürlich genug gleich nach εἰς τὸν οἶκον τοῦ ἀρχιερ. bei der Anmeldung des Gefangenen, welche man sich zu denken hat, seinen historischen Platz. Auch Wieseler Synops. p. 405. kommt zu dem Resultate, dass Luk. 22, 54—65. in's Haus des Hannas

gehöre,—aber auf anderem Wege. Vgl. z. 3. 2. — v. 58. ἕτερος] Differenz mit Matth. u. Mark. Denn Luk. denkt nicht an eine Magd, unterscheidet vielmehr das fragende Subject als *Magd.* durch ἕτερος und ἄθροισμα von der Fragerin v. 56 f., daher *Ebrard* (vgl. *Wetst.*) mit Unrecht bei dem unbestimmten Sinne 'jemand anderes' sich beruhigt. — v. 59. ἄλλος γινε] nach Matth. u. Mark. mehrere. S. überh. über die Differenzen der vier Evang. im Berichte über die Verleugnungen Petri s. Matth. p. 458 f.—v. 61. Jesus ist also nach Luk. auch noch im Hofe, und wird da bis v. 66. in Verwahrung gehalten (v. 63.). Freilich ist es psychologisch höchst unwahrscheinlich, dass Petrus in Anwesenheit Jesu die Verleugnungen begangen haben soll, was auch gegen die übrigen Evangelien ist. Eine Vereinigung derselben mit Luk. ist unmöglich, und auch die Annahme, dass Jesus Petrum angeblickt, als er von Hannas zu Kaiphas geführt wurde und dabei nahe bei Petrus auf dem Hofe vorbeigekommen sei (Joh. 18, 24., so *Olsh.*), ist unzulässig, da nach Joh. schon die zweite Verleugnung mit dieser Wegführung Jesu ungeführt zusammenfällt, nach Luk. aber v. 59. zwischen der zweiten und dritten Verleugnung etwa eine Stunde Zwischenzeit ist.

"F. 63—65. S. z. Matth. 26, 67 f. Mark. 14, 65. Luk. folgt einer ganz verschiedenen Tradition, verschieden hinsichtlich der Zeit, des Ortes und der verspottenden Subjects. Die nämliche charakteristische Mißhandlung (Schlagen,—Aufordern zur Weissagung), deren ursprünglicher Zusammenhang bei Matth. u. Mark. ist, hatte sich in der Uebersetzung verschieden gestellt. Gegen die Annahme mehrmaliger Wiederholung der Verhöhnung spricht die Identität und Eigentümlichkeit ihres wesentlichen Bestandes (gegen *Ebrard* u. M.)."

1 Matt. 27. 1.
Mark 15. 1.

(²⁹⁶/_{II}) 66¹ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν (²⁹⁶/_X) 67 λέγοντες, Εἰ σὺ εἶ ὁ Χριστὸς, εἶπέ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσητε. 68 εἰ δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. (²⁹⁷/_I) 69 Ἀπὸ τοῦ νῦν ἔσται ὁ Τίσις τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. (²⁹⁸/_X) 70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ Τίσις τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ἔμεῖς λέγετε ὅτι ἐγὼ εἰμι. (²⁹⁹/_{II}) 71 Οἱ δὲ εἶπον, Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

a Matt. 27. 2.

XXIII. (³⁰⁰/_I) 1^a Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. (³⁰¹/_X) 2^b Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὖρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. (³⁰²/_I) 3^b Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. (³⁰³/_X) 4^c Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὕρισκω αἰτίων ἐν τῷ ἀνθρώπῳ τούτῳ. (³⁰⁴/_X) 5^c Οἱ δὲ ἐπίσχυον λέγοντες, Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

b Matt. 27. 11.
Mark 15. 2.

6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι, 7 καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γνωόμενον. 9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. (³⁰⁵/_{II}) 10 Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. (³⁰⁶/_X) 11 Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασι αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. (³⁰⁷/_{IX}) 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν 14 εἶπε πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαὸν καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εἶρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ. (³⁰⁸/_X) 15 Ἄλλ' οὐδὲ Ἡρώδης ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. (³⁰⁹/_{II}) 17^c Ἀνάγκη δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα. (³¹⁰/_I) 18 Ἀνέκραξαν δὲ παμπληθεῖ λέγοντες, Δίρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν 19 ὅστις ἦν διὰ στάσιω τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. (³¹¹/_I) 20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε θέλων ἀπολύσαι τὸν Ἰησοῦν. 21 Οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρωσον, σταύρωσον

c Matt. 27. 15, 16,
22, 23, 26.
Mark 15. 6—8,
15.

Him, but *by* Him, otherwise it would have appeared in evidence before Herod or before me.

CH. XXIII. 1. καὶ ἀναστάν] See Matt. xxvii. 1, 2. Mark xv. 1. John xviii. 28.

2. φόρους] See xx. 22. They accuse Him of doing what they themselves did and what He forbade them to do.

7. ὄντα αὐτόν] Herod Antipas, being then at Jerusalem for the Passover.

11. ἐξουθενήσας] He who had murdered the forerunner of Christ now mocks Christ. So one sin leads to another and greater. Because our Lord answered nothing, and did no miracle to gratify his curiosity, he too with his στρατεύματα mocked Him at Jerusalem, the City of God, and arrayed Him in an ἐσθῆ λαμπρᾷ, a shining robe—Him who will appear in a bright robe of glory in the heavenly Jerusalem, with His στρατεύματα of Cherubim and Seraphim, as King of Kings and Judge of Herod and Pilate and of the World.

12. Πιλάτος καὶ ὁ Ἡρώδης] Cp. Ps. ii. 1—3. Acts iv. 27. Pharisees combine with Herodians (Matt. xxii. 16). Herod is reconciled to Pilate; but all are against Christ. Cp. Ps. lxxxiii. 3, a prophetic intimation of the combination of hostile powers adverse to one another, but leagued together in the latter days against Him and His Church. See Rev. xix. 19. Ps. lxxxiii. 5.

16. οὐδὲν ἄξιον θανάτου] and you see that nothing worthy of death has been done *by* Him' (πεπραγμένον αὐτῷ). Not done to

Him, but *by* Him, otherwise it would have appeared in evidence before Herod or before me.

Pilate and Herod, the representatives of the Roman and Jewish World, unite in acquitting and in crucifying Christ. Both Jew and Gentile pronounce Him innocent, and yet condemn Him as guilty. He is put to death by the world, and dies for it. Cp. *Barrow's* Sermons, vol. iv. p. 575. Serm. xxvi. on the Creed.

16. παιδεύσας] an euphemism or λιτότης for φραγελλώσας. See *Thom. Magist.* in πολλάκις; the LXX in Deut. viii. 5. Cp. Matt. xxvii. 26.

St. John says (xix. 1) ἐμαστίγωσα τὸν Ἰησοῦν. It appears that Pilate scourged Jesus in hopes that the Jews would be satisfied with this punishment. (See Mark xv. 15, and St. Luke here and c. 22, and on John xix. 1.) The Evangelists St. Matthew (xxvii. 26) and St. Mark (xv. 15) introduce the word φραγελλώσας just before the mention of our Lord's delivery to be crucified; not because, as it would seem, the scourging took place *then*, but to intimate that He was punished *twice*, first by scourging and then by crucifixion; and so His prophecy was fulfilled (Matt. xx. 19), παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαίξαι καὶ μαστίγωσαι καὶ σταυρώσαι. Cp. Mark x. 34. Luke xviii. 33.

17. ἀνάγκη εἶχεν, κ.τ.λ.] See Matt. xxvii. 15—22.

21. οἱ δὲ, κ.τ.λ.] See Matt. xxvii. 22—26.

αὐτόν. ⁽⁸¹²⁾ ^(IX) 22 Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος ; οὐδὲν αἷτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. ⁽⁸¹³⁾ ^(I) 23 Οἱ δὲ ἐπέκρωτο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. ⁽⁸¹⁴⁾ ^(I) 24 Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν· ⁽⁸¹⁵⁾ ^(I) 25 ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιω καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν ἣν ἤτούντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

⁽⁸¹⁵⁾ ^(I) 26 ^d Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου, ^d ^{Mark 15. 21.} ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ. ⁽⁸¹⁶⁾ ^(I) 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐβρῆνον αὐτόν. ⁽⁸¹⁷⁾ ^(I) 28 Στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν· ⁽⁸¹⁸⁾ ^(I) 29 ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐρούσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. ⁽⁸¹⁹⁾ ^(I) 30 Τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς· ⁽⁸²⁰⁾ ^(I) 31 ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιούσιν, ἐν τῷ ξηρῷ τί γένηται ; ⁽⁸²¹⁾ ^(I) 32 Ἦγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι.

⁽⁸²¹⁾ ^(I) 33 ^e Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον ἐκεῖ ἐσταύρωσαν αὐτόν, ⁽⁸²²⁾ ^(I) καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. ^e ^{Mark 27. 33, 37, 39, 42.} ⁽⁸²³⁾ ^(I) 34 Ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιούσιν. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον. ⁽⁸²⁴⁾ ^(I) 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες, ⁽⁸²⁵⁾ ^(II) Ἄλλους ἔσωσε, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. ⁽⁸²⁶⁾ ^(II) 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, ⁽⁸²⁷⁾ ^(II) 37 καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων σῶσον σεαυτόν. ⁽⁸²⁸⁾ ^(I) 38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλ-

26. *ἐρχομένου*] *Elz.* has τοῦ before *ἐρχομένου*, but τοῦ is not found in A, B, C, D, G, H, K, L, P, S, V. It seems to have been introduced to identify him with the person who *was well known* as such from St. Mark xv. 21, and may be an evidence of the priority of St. Mark's Gospel.

It is observed by some of the Fathers (e.g. *St. Ambrose*) that it was not a Jew of Jerusalem, but a Cyrenian stranger, who was first chosen to carry Christ's cross after Him to Calvary, and that in so doing he was a type of the priority of the Gentile world in coming to Christ, and in bowing under the yoke of the cross. And now eighteen centuries have passed, and the Jews have not yet taken up the cross and followed Christ.

Simon came from the *country*—a *ραμῆσις*, from Cyrene, the land of Ham, to Jerusalem, and took up the cross and followed Christ. The pagans of Africa have preceded the Jews of the literal Jerusalem in coming to Christ, and in taking up the cross; and so have become citizens of the "Jerusalem that is above" (Gal. iv. 26), while the children of the kingdom have been cast out.

— *ἐπέθηκαν αὐτῷ τὸν σταυρὸν*] Our Lord bare His own cross (John xix. 17), as Isaac did the wood (Gen. xxii. 6); and Simon also was compelled to bear it. Either Christ bare one portion of the cross and Simon the other, or, when He was oppressed by the weight, He was relieved by Simon. Cp. *Aug. de Consensu Evang.* iii. 10.

Christ bare the cross on His shoulders as a burden, and also as a badge of the "government on His shoulders" (Isa. ix. 6), and a trophy of victory (Phil. ii. 9). And it is also laid on Simon; for His disciples must take up the cross and follow Him to the shame of Calvary, in order that they may reign with Him in the glories of Heaven. Cp. *Ambrose* and *Cyril* here.

27. *ἀκόπτοντο*] See Luke viii. 52.

30. *τότε ἄρξονται λέγειν τοῖς ὄρεσι*] This had a primary and literal fulfilment in the flight of many (e.g. *Josephus* and his companions) to the caverns and rocks of Palestine for refuge (cp. Matt. xxiv. 16; and see *Bede's* note here); and for its wider application to the Spiritual Jerusalem, see Rev. vi. 16. Isa. ii. 10.

31. *εἰ ἐν τῷ ὑγρῷ ξύλῳ*] On ξύλων = Hebr. *עץ* (*etz*), δένδρον, see *Vocat. de Hebr.* p. 27. Gen. i. 11, 12. Rev. ii. 7; xxii. 2. 14.

Εἰ ταῦτα ποιούσιν is to be taken impersonally (see on xii. 20), and the sense is, If such things as these are done with the green tree, what shall be done with the tree that is dry? Good Men are compared in Scripture to green trees, and bad to barren and dry (Ps. i. 3. Ezek. xx. 47. Jude 12). And our Lord may be supposed to say, If such are the sufferings of One who is the Tree of Life, bringing forth all healthful fruits, what shall they endure who inflict these sufferings, and are themselves like an unfruitful and barren fig-tree, dry and ready for the fire, and who will be withered by Me as such.

Cp. on Matt. xxi. 19, 20. Mark xi. 13—20; and see *Greg. Moral.* xii. 4 and *Cyril* here. *Theophyl.* and *Gloss. Philol.* pp. 751, 752. *Vocat. de Hebr.* 819.

33. *Κρανίον*] See Matt. xxvii. 33.

St. Luke alone of the Evangelists does not mention its Hebrew name—*Golgotha*. St. Matthew and St. Mark add *κρανίον* as the interpretation of *Golgotha*. St. John mentions *κρανίον* first, and adds *ὅς λέγεται Ἑβραϊστί Γολγοθά*. This may serve as one illustration, among many, of the modifying principles which guided the several Evangelists in the composition of their respective Gospels.

— *ἰσταύρωσαν*] On the question why our Lord, when He gave Himself to die, chose to die by the painful and ignominious death of the Cross, and that *publicly*, at the great feast of the Passover, see *St. Athanas.* de Incarnat. Verbi Dei, and *St. Ambrose* and *Theophyl.* here. "Quoniam Crucem trophæum jam vidimus," says *Ambrose*, "curram suum triumphator ascendat; et patibulo triumphali suspendat captiva de sæculo spolia. Unus Dei triumphus fecit omnes prope jam homines triumphare, Crux Domini."

The cross now became a triumphal car, in which Christ rides "conquering and to conquer," by His *Victory over Satan*; and it also was like a royal throne and tribunal, on which Christ sits a King and Judge, and separates *between* the good and the wicked—represented by the two Malefactors—the one on one hand, the other on the other (see on v. 42).

Cp. *Dr. Barrow's* Sermons on the Creed, Sermon xxvii. vol. iv. pp. 573—596, and ii. p. 206, and above, on Matt. xxvii. 35, and below, on John xix. 18.

34. *ὁ δὲ Ἰησοῦς*] This prayer of Jesus for His murderers is mentioned only by St. Luke. See above, v. 16, and cp. Acts iii. 17.

38. *ἐπιγραφὴ*] See Matt. xxvii. 37. Mark xv. 26. Designated as a mark of Ignominy. But Pilate's hand was guided from above; and while he crucified Jesus, he wrote His true title; and he wrote it in the principal languages of the World; for "all kings shall bow down before Him, and all Nations shall do Him service." (Ps. lxii. 11.)

St. Luke alone and St. John (xix. 20) mention the three languages; St. Luke specifies the *Greek* first; St. John the *Hebrew*. St. Luke puts the Hebrew *last*, and the Roman *second*, which St. John puts *last*.

It is observable that neither of the Evangelists, who mention the superscription, put the *Roman* in the first place; although it is not probable that Pilate, the Roman Governor, who caused the Inscription, would have placed his own language,—the language of the Imperial Mistress of the World,—*after* that of the Conquered Greeks and despised Jews. Yet the Church of Rome would make *that* tongue to be the universal language of Holy Scripture and the

ληνικοῖς καὶ Ῥωμαῖκοῖς καὶ Ἑβραϊκοῖς, ΟΤΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

f Matt. 27. 44.
Mark 15. 32.

(³²⁹/_{II}) 39 † Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. (³³⁰/_T) 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέγων, Οὐδὲ φοβῆ σὺ τὸν Θεὸν ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 Καὶ ἡμεῖς μὲν δικάως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. 42 Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

g Matt. 27. 45, 46,
50, 54, 55.
Mark 15. 33, 34,
37, 39, 40.

(³³²/_{II}) 44 † Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. 45 Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· (³³²/_{II}) 46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, (³³²/_T) Πάτερ, εἰς χεῖράς σου παρατίθειμαι τὸ πνεῦμά μου καὶ ταῦτα εἰπὼν ἐξέπνευσεν. (³³⁰/_{II}) 47 Ἴδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον ἐδόξασε τὸν Θεὸν λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. (³³¹/_X) 48 Καὶ πάντες οἱ συμπαραγερόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. 49 Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὀρώσαι ταῦτα.

h Matt. 27. 57—
60.
Mark 15. 43, 46.

(³³²/_I) 50 † Καὶ ἰδὼν, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συγκαταθεμιμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, (³³³/_T) 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 53 Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν

Church; though manifestly unfit for that purpose (see the proofs in *Beasley's Sermon*, on 2 Cor. ii. 17. Works, iii. p. 247).

At the same time (as *Bengel* observes), the superscription on the Cross may remind the Christian Teacher that there are three languages, to which all who preach Christ crucified should give special attention,—the Hebrew, Greek, and Latin. *St. Luke* places the Hebrew after the Roman, though he does not give the first place to the Roman. This appears to be in accordance with the general tenour of his Gospel, and of *St. Paul's* preaching, viz. to show that the first should be last, and the last first; and that the Gentiles were to be preferred to the Jews; the younger son to the elder. Perhaps also the Holy Spirit, by inverting the order, may have designed to show that the language of human majesty is subordinate to that of conquered Nations—Hebrew and Greek—which is consecrated by Himself as the language of Inspiration in the Old and New Testament. The Roman language, alone of the three, never holds the first place on the Cross.

40. οὐδὲ φοβῆ] If thou hast no love and pity for thy fellow man, in his agony, dost not thou even fear God, Whose creature man is, and Who is outraged, when suffering man is reviled and insulted in his anguish?

42, 43. μνήσθητί μου—παραδείσῳ] Some of the Fathers (e.g. *Origen*, Tr. 35 in Matt., *St. Jerome*, *Chrys.*, *Cyril Hierosol.* Cateches. 13. *Theophyl.* *Euthym.* in Matt. xxvii.) are of opinion, that at first both the malefactors nailed on Jesus. But *St. August.*, *Epiphani.*, and others (see *Suarez* and *à Lapide* here), say that the plural is used by *St. Matthew* (xxvii. 44), *St. Mark* (xv. 32), for the singular. Cp. *Glass*. Phil. S. p. 286, and *Matt.* xxvi. 8, where Judas only is meant. See on *Matt.* xxvii. 44.

The penitent thief prayed to be remembered at that future time, however distant, when Christ should come in His Kingdom. Christ rewarded his faith and good confession by a promise of immediate happiness. "To day thou shalt be (i. e. thy human soul shall be with My human soul) in Paradise."

Paradise, a word of Persian origin, signifying a Park or Garden (see *Xenophon*, Cyr. i. 3. 12. *Æcon.* iv. 13. *Reland* de vestig. ling. Pers. Miscellan. ii. p. 210. *Winer*, Real-W. i. p. 244, v. *Eden*), and is used by the LXX for γῆν-Ἐδεν (Gan-Eden), the Garden of Eden or Delight. Gen. ii. 8—10. 15, 16; iii. 1—3, &c., and thence was employed figuratively by the Jewish writers (see *Joseph.* xviii. 1, and *Wetstein's* note here) to designate the place of rest and peace to which the souls of the faithful are conveyed, immediately on their deliverance from the burden of the flesh, and in which they enjoy a sweet repose, and a delightful foretaste of the full and final fruition of a glorious immortality, and in which they remain till the General Resurrection, when they will be reunited to their bodies, and be admitted to the infinite and everlasting bliss and glory of heaven.

"Paradise" is equivalent to "Abraham's bosom." See above, *Luke* xvi. 23, and cp. *Acts* ii. 31. 1 *Pet.* iii. 18, 19.

Leo M., Bishop of Rome, *Serm.* lxxi. de Ascens., says, "Hodie

non solum *Paradisi* possessores formati sumus, sed etiam regni celorum in Christo superna penetramus, ampliori adepti per ineffabilem Christi gratiam quam per diaboli amiseramus invidiam." Cp. *Macar.* p. 133, and *Routh*, who says (R. S. i. 10: cp. 15. 55. 66), "*Paradisi* distinguitur à *Cælo*; et in eo loco, qui quidem *justis* preparatus est, οἱ μετατεθίντες dicuntur manere, auspiciis incorruptelam." See also the *Sermon* of *Bp. Bull.*, "On the middle state of Happiness and Misery," vol. i. pp. 49 to 62.

The following is from *Klein.*: "Vocabulum *παράδεισος* h. l. non significat *cælum*. Scilicet *παράδεισος* est vocabulum origine Persicum, non Græcum, ut *Suidas* et *Auctor Etymol. M.* tradunt. *Polux* ix. 13, οἱ δὲ *παράδεισοι*, *βαρβαρικῶν* εἶναι δοκοῦν τοῦνομα, ἧκει καὶ κατὰ *συνήθειαν* εἰς χρῆσιν Ἑλληνικῇ, ὡς καὶ ἄλλα πολλά τῶν *Περσικῶν*. Erant autem *παράδεισοι*, *νεοσῖα* (*Gellius* ii. 19) septa muris et aquis irrigata nemora, ubi feræ alebantur, venationibus destinatæ. v. *Curt.* viii. 1. 11. Ex lingua Persicâ nomen *παράδεισος* venit in linguam Hebraicam et Græcam, et usurpâri consuevit, de loco *γεωστικῆς ἀμαθῆς*, ut *Eccl.* ii. 5. *Cant.* iv. 13. *Neh.* ii. 8, et in versione Alexandrinâ *Gen.* ii. 8, ubi in textu Hebraico legitur γῆν-Ἐδεν (*Gan-Eden*), positum extat de regione illâ amenissimâ, quam Deus habitandam assignarat Adamo. Hinc *Judæi* hâc voce utebantur de sede *animarum piarum post mortem*, in τῷ ἄδῳ v. not. ad *Luc.* xvi. 23, quas ibi usque ad resurrectionem corporum mansuras statuebant. vid. *Joseph.* Ant. xviii. 1. 3. *Conf. Wetstenius* ad h. l. qui etiam de scriptis Rabinorum solennes preces *Judæorum moribundorum* attulit has: *sin mihi moriendum erit—da portionem meam in horto Edenis, et memento mei in futuro sæculo, quod reconditum est justis*. Similes preces illis quæ h. l. v. 42 leguntur *μνήσθητί κ.τ.λ.* Etiam veteres Christiani diu discernabant *Paradisi* à *Cælo*; laudavit hanc in rem *Wetstenius* verba *Tertulliani* Apologet. si *Paradisi* nominemus, locum *divinæ ἀμαθῆς*, *recipiendis sanctorum spiritibus*, non *cælum intelligimus*. Sic et h. l. per *παράδεισον*, *Judæorum* cogitandi et loquendi consuetudini convenienter, intelligi debet locus in quo *piorum animæ post mortem commorantur, usque dum, cum corporibus iterum conjunctæ, in futurum sæculum recipiantur*."

On the case of the Penitent Thief, see *St. Aug.* Tract. in Joann. xlvii., and *Serm.* xxiii. 3, "Latro pendens cum Domino credit in Christum quando de illo discipuli dubitaverunt.

"Contemperunt *Judæi* mortuos suscitantem, non contempit latro secum in cruce pendentem," and *Serm.* ccxxiv. 2. "In cruce latro vos vocat. . . . Crux illi schola erat. Ibi docuit *Magister* latronem; lignum pendentis cathedra factum est docentis."

44. ἦν δὲ ὡσεὶ ὥρα ἕκτη] See *Matt.* xxvii. 45. *Mark* xv. 33.

46. παρατίθειμαι] So A, B, C, K, M, P, Q, X, and others.—*Elz.* has *παράθησμαι*, the reading of many MSS., derived perhaps from LXX version of Ps. xxxi. 6.

47. δίκαιος ἦν] *St. Matt.* (xxvii. 54) and *St. Mark* (xv. 39) say *ὁ δὲ δίκαιος ἦν*. Perhaps *St. Luke* explains by *δίκαιος ἦν*, the sense in which the centurion used the words *videt ἦν Θεοῦ*. *St. Aug.* de *Consens. Evang.* iii. c. 20.

μνήματι λαξευτῷ, οὐδ' οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. ⁽⁸⁸⁴⁾ ⁵⁴ Καὶ ἡμέρα ἦν παρασκευῆ· σάββατον ἐπέφωσκε.

⁵⁵ ¹ Κατακολληθῆσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνελθυῦσαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ ⁽⁸⁸⁵⁾ ⁵⁶ ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολήν· XXIV. ⁽⁸⁸⁶⁾ ¹ τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνήμα φέρουσαι ἃ ἠτοίμασαν ἀρώματα· καὶ τινες σὺν αὐταῖς. ² Ἐδρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, ³ καὶ εἰσελθούσαι οὐκ εἶδον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ. ⁴ Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, ⁵ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. ⁽⁸⁸⁷⁾ ⁶ Ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλιουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ⁷ οὐκ ἔστω ὧδε, ἀλλ' ἠγέρθη μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ ⁸ λέγων, Ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. ⁽⁸⁸⁸⁾ ⁹ Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ ¹⁰ καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα, καὶ πᾶσι τοῖς λοιποῖς. ⁽⁸⁸⁹⁾ ¹¹ Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. ¹² Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. ¹³ Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθῶνια κείμενα μόνα· καὶ ἀπήλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

¹³ ¹⁴ Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἧ ὄνομα Ἐμμαοῦς· ¹⁵ καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

53. οὐδ' οὐκ ἦν οὐδέπω οὐδεὶς κείμενος] See John xix. 41.

Our Lord took human nature in the womb of the Blessed Virgin; to which the prophecy has been applied, "This gate shall be shut, it shall not be opened; and no man shall enter in by it, because the Lord the God of Israel hath entered in by it" (Ezek. xlv. 2). Cp. *Bp. Pearson on the Creed*, Art. iii. And from the secret darkness of that bridal chamber, in which He espoused our nature, He went forth to redeem the world. And His human body is now laid in a new tomb, where none other was ever laid, and thence He comes forth, that all who are in the graves may rise by Him. In the former case, Joseph of Bethlehem is the guardian of His sacred body; in the latter, Joseph of Arimathea; one Joseph, from the city of David, the greatest of Kings; the other Joseph from the city of Samuel, the greatest of Prophets, who anointed David to be king. Cp. *Bede* here, and see note on Matt. xxvii. 57.

56. τὸ μὲν σάββατον] They had prepared some ἀρώματα or spices before the sunset of the sixth day (see v. 56), and brought more after sunset of the seventh day. See on Mark xv. 46; xvi. 1.

They rested on the Seventh Day or Sabbath (ἰσαββατίου), such was their reverence, which Christ had inculcated, for the Law, according to the fourth commandment, which was now fulfilled in Christ (Col. ii. 17), resting on the Sabbath in the Grave. He is the true Sabbath in whom the Father rests and is well-pleased, and Who is the Rest of the Soul and the Body. For He says, "Come unto Me—and I will give you rest" (Matt. xi. 28), and "Blessed are the dead that die in the Lord, for they rest from their labours" (Rev. xiv. 13).

The seventh Day Sabbath itself died and was buried with Christ, and rose again with Him to new life and beauty on the First Day of the week, hence called (Rev. i. 10) κυριακῆ, 'dies dominicus,' or the Lord's Day; and the command to rest was transferred from the seventh day of the week to the first.

It is observable that our Lord, the second Adam, the Author of our life, died on the sixth day of the week, the day on which the first Adam—the author of our death—was born.

This was very appropriate: for we derive all our spiritual life from His death. He died in order that we might be born anew, and live for evermore.

"Sexta Sabbati," says St. Aug. in Joan. Tract. xvii., "inclinato capite, reddidit spiritum, et in sepulchro Sabbato respiciens de operibus suis." Thus the first Sabbath on which God rested from His works was a type of the last Sabbath on which Christ rested from His works in the grave. And yet, be it remembered, His Rest was a Rest of Mercy, a Rest of Beneficence. (See on John v. 17.) For on that day "He went and preached to the Spirits in prison" (1 Pet. iii. 18, 19). What a Sabbath day's Journey was that!

See further the notes on John v. 17, and on Matt. xxviii. 1.

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CH. XXIV. 1. τῇ μιᾷ] Matt. xxviii. 1.

The first day of the week is the day after the Sabbath, or Seventh Day, and is therefore the Eighth Day; and therefore it is observed by the Fathers that our Lord arose on the Eighth Day. See the passage of St. Barnabas, c. 15, quoted below on v. 50 of this Chapter.

Indeed, as the number Seven is the Sabbatical number in Holy Scripture, so Eight may be called the Dominical. Seven is expressive of rest in Christ; Eight of Resurrection to new life in Him.

In accordance with this principle, the Eighth Day was the Day of Circumcision (cp. Luke i. 59. Phil. iii. 5)—the type of Christian Baptism—the Sacrament of Resurrection,—in which we rise from the death of sin to newness of Life in Him. Hence also we find that the Transfiguration—which was a figure and a glimpse of the future glory of the bodies of the Saints after the Resurrection—is mentioned as having taken place eight days after our Lord had said "There be some standing here which shall not taste of death till they see the kingdom of God." (Luke ix. 27.) As St. Ambrose says there, "Quid est quod ait, In diebus octo? Quia is qui verba Christi audit, et credit, Resurrectionis tempore gloriam Christi videbit. Octava enim die facta est Resurrectio. Unde et plerique Psalmi in Octavam inscribuntur."

Our Lord received the name JESUS on the eighth day (Luke ii. 21); and as Jesus, Joshua, Saviour, He brings us to the heavenly Canaan,—to the glory of the Resurrection. The great Day of the Feast of Tabernacles—the type of His Incarnation—was the Eighth. See on John vi. 59. And (as has been noticed by Mr. Helt) the word Ἰησοῦς = 888.

2. τὸν λίθον] the stone. St. Luke takes for granted that his readers are aware from the other Gospels (see Matt. xxvii. 60. Mark xv. 46), that there was a stone on the mouth of the tomb. So also St. John xx. 1.

5. τὸν ζῶντα] the living one—and the Cause of Life; for He said, "I am the Resurrection and the Life" (John xi. 25).

10. Μαρία Ἰακώβου] The article ἡ is prefixed to Ἰακώβου in A, B, D, K, S, V, Z, perhaps rightly.

13. Ἐμμαοῦς] According to local tradition, *Kuliseidā*, N. W. of Jerusalem. Cp. *Lightfoot*, ii. 42. But see *Robinson*, iii. 65. *Winer* in v., i. p. 325.

The true position seems to have been lost before the times of Jerome and Eusebius. (See *Robinson*, iii. 66.) It is called Ἀμμαοῦς by Josephus, B. J. vii. 6. 6.

14. ὠμίλουν] ἐλάλουν used in this sense by LXX, and in N. T. only by St. Luke. See xxiv. 15. Acts xx. 11; xxiv. 26.

Ὀμιλεῖν is the word now in common use in Greece for λαλεῖν.

D D

ἐγένετο ἐν τῷ ὄμιλῳ αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς·¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.¹⁷ Εἶπε δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποὶ;¹⁸ Ἀποκριθεὶς δὲ ὁ εἰς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;¹⁹ Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ·²⁰ ὅπως τε παρέδωκαν αὐτόν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν,²¹ ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο.²² Ἄλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθραὶ ἐπὶ τὸ μνημεῖον,²³ καὶ μὴ εὐρούσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακεῖναι, οἱ λέγουσιν αὐτόν ζῆν.²⁴ Καὶ ἀπηλθόν τινες τῶν σὺν ἡμῶν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτόν δὲ οὐκ εἶδον.²⁵ Καὶ αὐτὸς εἶπε πρὸς αὐτούς, Ὡς ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦεν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται.²⁶ οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;²⁷ Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρημήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.²⁸ Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι.²⁹ Καὶ παρεβίασαντο αὐτόν λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέ-

f Matt. 21. 11.
ch. 7. 16.
John 4. 19.
& 8. 14.

g Acts 1. 6.

h Matt. 28. 8.
Mark 16. 10.
John 20. 18.

i Isa. 50. 6.
& 53. toto.
Phil. 2. 7, &c.
Heb. 12. 2.
1 Pet. 1. 11.
j Gen. 3. 15.
& 22. 18. & 26. 4.
& 49. 10.
Ps. 16. 8—10.
& 22. toto.
& 132. 11.
Dan. 9. 24, &c.
k Gen. 19. 3.
Acts 16. 15.
Heb. 13. 2.

16. ἐκρατοῦντο] He seems to have appeared to them like a πάροικος. See on v. 18 and Mark xvi. 12.

18. Κλεόπας] Supposed by *Rouilh* (R. S. i. p. 281) to be the same as the Κλεόπας of St. John (ix. 25) and the Alphæus of St. Matthew and St. Mark, who never mention *Cleopas*, the father of St. James and St. Jude. (See on Matt. x. 3.) St. John never has Ἀλφαιῶν. Others suppose Κλεόπας here to be a different word altogether, viz. an abbreviation of Κλεόπατρος. Cp. *Mill.*, pp. 236, 237.

Some suppose that the other disciple, whose name St. Luke does not mention, was St. Luke himself. (*Theophyl.*)

— σὺ μόνος παροικεῖς] Perhaps our Lord seemed to them to wear the dress and speak the dialect of a stranger.

The sense is: "Art *Thou* alone a sojourner at Jerusalem, and dost not know what things have happened there? i. e. all others who *σποῦσα* there do know. Have we met in *thee* the only person who does not know?"

The expression is stronger, because παροικεῖν describes the persons who were temporary residents for the Passover. The LXX use the word παροικεῖν for ψῆ (yashab), *sedet*, and more often for ἔμ (em), *pergrinus* *fuisset*. There is an emphasis, therefore, on παροικεῖν,—"Art thou alone a sojourner, or stranger, staying merely for a few days at Jerusalem, and yet dost not know?" i. e. so wonderful are they, that not only the Jews there resident, but even the strangers who have flocked thither from other lands, do know them.

The use of *καὶ* here is similar to that of the Hebrew *וְאֵם*. See *Schoeder*, Syntax. Hebr. p. 328. *Gesen.* ad Is. v. 4: "What could have been done more to My Vineyard and I have not done in it?" And so *καὶ* in John iii. 10, οὐδ' εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; vii. 4, οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ καὶ ζητεῖ αὐτὸς ἐν παρήρσι εἶναι. Cp. *Winer*, p. 554.

Observe, He who was the principal Agent in these wonderful events, is said by them to be the only person who did not know these things. He that was the true Passover was taken by them for a stranger who had come up to be a spectator at the Passover. For their eyes were then holden that they should not know Him, but they were opened when they received Him as the guest of their hearts in the Sacrament of the Lord's Supper.

21. ἄγει] *imperpetuum*: 'tertia dies est hodie.' (*Vulg.*) Cp. Acts xix. 38, ἀγύρατοι (sc. ἡμέραι) ἀγούσται.

25, 26.] On these verses see *Iren.* iii. 16. 5, *Athanas.* (adv. Arnan.) ii. 15, p. 381, and below on Acts ii. 36.

27. Μωϋσέως, κ.τ.λ.] 'Moses and the Prophets,' i. e. the Scriptures of the Old Testament. See above, xvi. 19, and on John ix. 34.

¹ See the interesting discussion of *St. Aug.* *Serm.* lxxxix. 4, and de *Consensu Evang.* ii. 51; iii. 25 (which have suggested in part what is said above), and ad *Consentium* vi. p. 779, where he says, "Longius namque postea profectus super caelos, non tamen deseruit discipulos suos." and compare our Lord's questions, Who touched me? (Luke viii. 45.) Where have ye laid him? (John xi. 34.) "Sic quippe interrogavit quasi nesciens

28. προσεποιεῖτο] Not aorist προσεποιήσατο, but imperfect προσεποιεῖτο. The Vulgate *facit* is liable to a double objection,—first as to sense, next as to tense. *Facit* suggests the idea of pretending to do what is not intended to be done; and the aorist intimates a single act.

The meaning is,—He was making overtures to go further. He was like one going further.

Probably he acted thus, as well as appeared "in another form" (Mark xvi. 12), in order to try the faith of the disciples; and to teach us, by their example, that if we desire to have Christ with us, we must use some effort for that purpose; and that if we endeavour to detain Him with us, He will abide with us and *sup* *uolū* us. (Rev. iii. 20.)

This trial of the disciples was similar to that of the woman of Canaan (Matt. xv. 22). At first He treated her with apparent indifference and severity; but it was to bring out more clearly her faith and love, and to teach the world by her example that patience and perseverance in prayer is necessary, and that He is prevailed upon by holy violence and untiring importunity.

There was nothing but truth in this. He made as if He would have gone further; and doubtless He would have gone further, if the disciples had not detained Him. Cp. the similar phrase Mark vi. 48.

God, Who sees and hears all things, often *seems* to us not to see us, and not to hear us; and, doubtless, He will hide His face from us, and be deaf to our prayers, unless we look stedfastly and cry earnestly to Him. God tries our strength, by seeming to partake in our weakness. He exercises our faith in His knowledge and love by seeming to be ignorant and unmerciful. So Christ tested and proved the desire of the disciples to keep Him, by showing an intention to leave them.

All the acts of this period of our Lord's sojourn on earth appear to have had a profound spiritual meaning. It was now evening. He made as though He would go further. He was like one about to go further (προσποιεῖται, σὺναρτίζεται, *Herzsch.*). But at their desire He consented to abide with them. He was made manifest to them in the breaking of bread. Our Lord had said on the cross, "It is finished" (John xix. 30). The day of His earthly ministry was now over. The evening was come. He was no longer to be with His disciples in bodily presence on earth; He was going further—to heaven. Every thing now betokened this departure. And yet, at their prayer He would not leave them; He would remain with them even to the end (Matt. xxviii. 20), and He would specially manifest Himself to the eyes of the faithful in the breaking of bread (v. 35), by which they communicate with Him, and show the Lord's death till He come. (1 Cor. xi. 26.)¹

quod utique sciebat." *Aug.* refutes the Priscillianists, who from these actions of our Lord derive a plea for mental reserve and equivocation.

Maldonatus gives another exposition which does not appear satisfactory. But it may be observed, that *Aug.* and the Schoolmen were entangled in a needless perplexity by the unfortunate words of the Vulgate, "*Anxit se longius ire.*"

κλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. ³⁰ Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβῶν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. ³¹ Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτὸν καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. ³² Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῶν, ὡς ἐλάλει ἡμῶν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῶν τὰς γραφάς; ³³ Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς ³⁴ λέγοντας, ὅτι ^{11 Cor. 15. 5.} ἠγέρθη ὁ Κύριος ὄντως καὶ ὤφθη Σίμωνι. ³⁵ Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

(³⁴⁰/_{IX}) ³⁶ ^m Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, ^m Mark 16. 14. ⁿ John 20. 19. καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. ³⁷ Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. ³⁸ Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διατὶ διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; ³⁹ ⁿ Ἴδετε τὰς χεῖράς μου ⁿ John 20. 20, 27. καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. ⁴⁰ Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. (³⁴¹/_{IX}) ⁴¹ ^o Ἔτι δὲ ἀπιστούντων ^o John 21. 10. αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἔχετε τι βρώσιμον ἐνθάδε; ⁴² Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου ⁴³ καὶ λαβῶν ἐνώπιον αὐτῶν ἔφαγεν. (³⁴²/_X) ⁴⁴ ^p Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι ^p Matt. 16. 21. & 17. 22. & 20. 18. ^q Mark 8. 31. & 9. 31. & 10. 33. ^r ch. 9. 22. & 18. 31. & 24. 6. ^q ver. 26. ^r a. 22. 7. ^s Acts 17. 3. ^t Acts 15. 38. ^u John 2. 12. ^v Job 15. 27. ^t John 14. 26. & 15. 26. & 16. 7. ^u Acts 1. 4. & 2. toto. οὗς ἐλάλησα πρὸς ὑμᾶς ἔτι ὂν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ Προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ. ⁴⁵ Τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, ⁴⁶ ^q καὶ εἶπεν αὐτοῖς, Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ ^r καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλὴμ. ⁴⁸ Ὁ γὰρ ἡμεῖς δὲ ἐστε μάρτυρες τούτων. ⁴⁹ ^t Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὑψους.

30. λαβῶν τὸν ἄρτον—καὶ κλάσαι] See v. 35, *ἰγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου*.—i. e. 'inter edendum.' Hence some would justify their celebration of the Holy Eucharist *in one kind only*. But by saying that He blessed and brake the *Bread*, the Holy Spirit does not say that He did *not* also bless and deliver the cup. Rather we may say, that the Evangelist, having so lately recorded the institution of the Holy Eucharist by Christ with the words *ἑσαύτωε καὶ τὸ ποτήριον* (Luke xxii. 20), could hardly suppose it necessary to speak of the cup here as well as the bread, or imagine it possible that any one should believe that our Lord had forgotten His own words, and was inconsistent with Himself.

It is to be remembered that *bread*, *ἄρτος*, *ἄρτι* (*lechem*), was to the Jews a general name for food, including drink as well as meat; and that *ἄρτον ἐσθίειν*, to eat bread, and *κλάσαι ἄρτον*, *διáτριβετε σίβητον*, are general terms for taking refreshment.

Thus *bread* became spiritually an expressive term for all the blessings received from communion in Christ's body and blood; and the *κλάσει*, or breaking of bread, was suggestive of the source from which those blessings flow (viz.), Christ's body, *κλώμενον*, or broken. (1 Cor. xi. 24.)

Hence *κλάσει ἄρτου*, in Acts ii. 42, is a term for the Holy Eucharist. Cp. xx. 7, *κλάσαι ἄρτον*.

They who derive the inference above specified from this passage, prove the weakness of that inference by their own practice. For, even suppose it were probable (which it is not), that our Lord on this occasion did not administer *the cup*; yet the most that could be thence inferred is, that in certain cases it may not be necessary for the people to receive it, but they in their practice make it necessary *not* to receive it in *all* cases, which is a very different thing.

Let them listen to the words of one of the greatest Bishops of Rome, who thus speaks of Half-Communion (*Leo M.*, Serm. xli.): "Resiliunt à sacramento salutis humanæ, et Christum Dominum nostrum in verâ naturâ nostræ carne verè natum, verè passum, verè sepultum, et verè suscitatum esse non credunt. Cùmque ad tegendum infidelitatem suam nostris audeant interesse mysteriis, ita in sacramento communione se temperant, ut interdum, ne penitus latere non possint, ore indigno Christi Corpus accipiant, *Sanctissimam sanctæ redemptoris nostræ karissimæ omniaque declinant*. Quod ideo vestræ notum facimus sanctitati, ut vobis hujusmodi homines et

his manifestentur indicia, et quorum deprehensa fuerit sacrilega simulatio à Sanctorum societate Sacerdotali autoritate pellantur."

31. ἄφαντος ἰγίνετο] and yet He had a real body. "Quòd ab oculis repentè evanuit, virtus Dei est, non umbra et phantasmatis. Ante Resurrectionem, quum eduxissent eum de Nazareth ad precipitent de supercilio montis, transivit per medios et elapsus est." See the excellent remarks of *St. Jerome*, on the risen bodies of the Saints ('adversus errores Johannis Hierosolym.' p. 329), who observes, that Our Lord before His Passion walked on the water, and enabled Peter also to do so. See also on John xx. 19.

33. συνηθροισμένους] See *Mede's* Discourse, i. book ii., on Churches in the first century.

35. κλάσει τοῦ ἄρτου] in the Holy Communion. See above, on v. 30.

39, 40.] See John xx. 20—29.

43. ἔφαγεν] See John xxi. 10. Acts x. 40, 41. Mark xvi. 14. Not because He had need of food for the body, but because they had need of faith for the soul. Our Lord gives evidence here of His own resurrection. He also affords us an image of our own resurrection, and of the nature of the bodies of the Saints after the resurrection. See *St. Ambrose* here, and *St. Gregory* (Moral. in Evang. xvi. c. 55).

44. οὗτοι οἱ λόγοι] A, D, K, L, N, X, all *μου*, perhaps rightly. — *ἐν τῷ νόμῳ Μ. καὶ Προφήταις καὶ Ψαλμοῖς*] i. e. in the entire Canon of the Holy Scriptures of the Old Testament, which was divided into the three classes here mentioned:—

1. The Law *ἰσραήλ* (*Torah*).

2. The Prophets *נביאים* (*Nebiyim*), greater and lesser.

3. The Hagiographa *כתובים* (*Chethubim*), or *Writings*, of which

last class "the Psalms" standing first in order, is here the representative. See *Bp. Cosin* on the Canon, chapter ii., and the authorities cited in the Editor's Lectures on that subject (Lect. ii. and Appendix, pp. 389. 398. 403, 2nd ed.), where the importance of this passage is shown in reference to the Integrity and Inspiration of the Canonical Books of the Old Testament, as received by the ancient people of God and by CHRIST Himself, and through Him by the primitive Church Universal, and by the Church of England. (Art. vi.)

48. παθεῖν τὸν Χριστὸν] On the legal and prophetic foreshadowings of Christ's *suffering* and Resurrection on the third day, see *Mede's* Discourses, Book i. Disc. xiii. Works, p. 49.

u Acts i. 12.

v Mark 16. 19.
Acts i. 9.

⁵⁰ Ἔξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. ⁵¹ Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. ⁵² Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· ⁵³ καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. ἀμήν.

^{50.} Ἐξήγαγεν αὐτούς] at the end of *forty days* (see Acts i. 3). Another instance of St. Luke's manner, "ad eventum festinantia." Cp. iii. 19.

He thus also affords a refutation of the allegation, that *St. Mark* did not know that our Lord was forty days on earth after His Resurrection; or, as the objection is now sometimes framed (e. g. by *Meyer* here, p. 516), that the sojourn for forty days was a later tradition! See on Mark xix. 19.

St. Luke certainly did know that our Blessed Lord was forty days on earth after His resurrection, for he relates the fact in the second part of his work, viz. in Acts i. 3. And yet, in *his Gospel*, the transition from the Resurrection to the Ascension,—without any mention of the intervening *Forty Days*,—is quite as rapid as in *St. Mark*.

No argument can be drawn from the *silence* of any *single* Evangelist, as to his knowledge of events. *St. John* was present at the *Ascension* of Christ. Yet he does not relate it in the order of his history. But in two other places of his Gospel he alludes to it. See John vi. 22; xx. 17. He supposes the reader to know it from the other Gospels (Mark xvi. 19. Luke xxiv. 51). It cannot be too carefully borne in mind,—that *All the Four Gospels are One Gospel*.

There is a passage in the Epistle of *Barnabas* (c. 15), which has been cited in modern times as an argument that Our Lord's Ascension did not take place after an interval of *forty days* from His Resurrection, but on a Sunday. "Ἀγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς

εὐφροσύνην, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνίστη ἐκ νεκρῶν, καὶ φανερωθεὶς ἀνέβη εἰς τοὺς οὐρανοὺς. But there *φανερωθεὶς* is to be construed with *ἐν ᾗ*, and not with *ἀνέβη*. See notes in the edition of *Cotelerius*, i. p. 48. The Author of this Epistle *passes* immediately, in this passage, from the Resurrection to the Ascension. And so do all the Creeds of all Churches of Christendom, with the Acts of the Apostles (i. 3) in their hands. *Barnabas* himself was present at, and concerned in, a speech in which it is said that our Lord remained on earth *many days* after His Resurrection (Acts xiii. 31).

— ἕως εἰς Βηθανίαν] On the Eastern slope of the Mount of Olives. Cp. Acts i. 12. *Bethania* (i. e. the village and its district) is considered a part of the Mount of Olives. See Mark xi. i. 11. Luke xix. 29, and on xxi. 37. Matt. xxi. 17.

The tradition, which supposes the Ascension to have taken place on the *summit* of the Hill (see *Robinson*, Pal. i. 348), is at variance with this statement.

St. Cyril of Jerusalem says, Cateches. 14, p. 217, ἐκ τοῦ δρους τῶν Ἐλαιῶν εἰς οὐρανοὺς ἀνελήλυθεν.

^{51.} ἐν τῷ εὐλογεῖν] As *Elias* left his mantle with *Elisha*, by whom he was seen when taken up, so *Christ* at His Ascension left a blessing with His Apostles and His Church. See 2 Kings ii. 9—11.

^{53.} διαπαντός] 'continually.' See above, πάντοτε (xviii. 1). Acts x. 2. John xviii. 20. *Glass*. Phil. S. p. 444. "Semper orat," says *Aug.* Epist. 130, "qui per intervalla certa temporum orat."

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΕΥΑΓΓΕΛΙΟΝ.

INTRODUCTORY NOTE TO ST. JOHN'S GOSPEL.

"JOHANNES Ἰωάννης (Yohanan), Zebedæi, baud infimæ sortis piscatoris, Galilæi, et Salomes filius (Matth. iv. 21; xxvii. 56. Marc. xv. 40), primum magistro usus est Johanne Baptista (Joh. i. 37 sqq.), deinde autem adhuc adolescens¹, ut videtur, ad Christi signa sese contulit (v. Joh. l. c.), neque tamen statim ab initio comes ejus perpetuus fuit, sed Jesu jubente vel permittente ad artem suam aliquamdiu rediit; postea à Jesu, qui ad Capernaum proficiscebatur, ad lacum Genesaret (v. 37) iterum evocatus et in intimam familiaritatem ejus receptus est (Matth. iv. 21. Marc. i. 19. Luc. v. 10), ita ut unà cum Petro atque Jacobo fratre suo principem locum inter discipulos Christi teneret (Marc. v. 37. Matth. xvii. 1. Marc. ix. 1. Matth. xxvi. 37. Marc. xiv. 33), et magistro, quem ipse unicè amabat et suspiciebat, à cujus latere nunquam discedebat, esset omnium reliquorum discipulorum longè carissimus²." (*Kuin. Guericke.*)

"Cùm Christus ex his terris abiisset, Johannes, Petri comes assiduus, plures adhuc annos substitit Hierosolymis (Act. iii. 1 sqq. v. 18 sqq.). Post Stephani quidem necem unà cum Petro à Collegio Apostolorum ablegatus est Samariam, ubi Philippus complures ad religionem Christi adduxerat (Act. viii. 15), sed inde unà cum Petro rediit Hierosolymam, ibique, ut vetus traditio à Nicephoro³ allata docet, coll. Act. i. 14, usque ad Mariæ matris Jesu mortem remansit; obiit illa, teste Eusebio, anno post C. N. XLVIII.

"In quamnam regionem, eà mortuà, Johannes se contulerit, definiri nequit, eum varias externas, longiùsque remotas regiones peragrassè, haud improbabile est. Hoc autem certum videtur, eum a. LVIII. l. LIX. p. C. N. nondum fuisse Ephesi, cùm ejus Act. xx. 17, ubi narratur Paulum Ephesi presbyteros convenisse, nulla mentio facta sit. Haud dubiè post Petri et Pauli demum mortem, post a. LXVII., id quod et Irenæus adv. hæres. iii. 3, confirmat, Asiam Minorem transgressus, stabilem sedem Ephesi fixit. Parum enim probabile est, Paulum, qui fundamentum alieno ædificio superstruere detrectaret (Rom. xv. 20), tam diù commoratum fuisse Ephesi et in Asiâ Minori, si Johannes jam ante ipsius adventum ecclesias ibi collegisset et curasset. Verosimile igitur est, Johannem seriùs in Asiâ Minori degisse, ubi septem urbium ecclesias, Smyrnesem, Pergamensem, Thyatirensen, Sardensem, Philadelphiensem, Laodicensem, præcipuè verò Ephesinam ecclesiam, rexit (Apoc. c. ii. 3).

"Johannem in insulam Patmum, inter Sporadas olim numeratam, relegatum fuisse, ex idoneis auctoribus constat, docet etiam locus Apoc. i. 9, sed de tempore relegationis diversa tradunt.

"Ac Epiphanius quidem hæres. li. 33, jam Claudio regnante, intra a. XLI—LIII. Johannem in illam insulam exsulatum abiisse, ibique Apocalypsin scripsisse, affirmat: αὐτοῦ δὲ προφητεύσαντος ἐν χρόνοις Κλαυδίου Καίσαρος ἀποστότου, ὅτε εἰς τὸν Πάτμον ἦσαν ὑπῆρξεν ἐν Patmo, eodem Claudio regnante, eum rediissè, tradit li. 12.

"Huic vero Epiphanius testimonio plura obstant. Etenim Epiphanius, qui solus contra antiquiorum scriptorum fidem hanc sententiam tuestur, pro teste idoneo et locuplete haberi nequit, idque non tantùm ob ætatem recentiorum, sed etiam quia, ut rectè monuit Lampius Comment. in Joh. T. i. p. 17, turbatissima ejus vel hoc ipso in facto est chronologia⁴. Præterea nullum vestigium persecutionis Christianorum, regnante Claudio, in illorum temporum historia deprehenditur. Judæi quidem jussu Claudii Romam relinquere cogebantur, neque tamen ad alios, quàm ad Judæos Romæ degentes, illud edictum à Suetonio memoratum pertinebat, Christianos non spectabat. Nemo Patrum Claudium inter persecutores Christianorum numeravit. Neroni omnes primas partes dant. Johannes Ephesi degens, ut veteres tradunt, v. Eichhornii Einl. Th. ii. p. 107, inde in insulam Patmum relegatus est, eum autem jam Claudii tempore Ephesi commoratum esse, probari nequit.

"Plerosque movit Irenæi auctoritas, ut statuerent, à Domitiano exilio affectum fuisse Johannem⁵. Locus Irenæi adv. hæres. v. 30, coll. Euseb. H. E. iii. 18, ita se habet: ἡμεῖς οὐκ ἀποκινδυνεύομεν περὶ τοῦ δυνάματος τοῦ ἀντιχριστοῦ ἀναφανόμενοι βεβαιωτικῶς· εἰ γὰρ εἶδει ἀσαφῶδ' ἐν τῷ νῦν καιρῷ κηρύττεσθαι τοῦνομα τοῦτο, δι' ἐκεῖνον ἐν ἐρήθει τοῦ καὶ τὴν Ἀποκάλυψιν ἐωρακότος. Οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἐωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τὸ τέλος Δομητιανοῦ ἀρχῆς. Irenæus quidem h. l. nullam exilii Johannis mentionem fecit, attamen memoravit τὴν ἀποκάλυψιν, quam contigisse Apostolo in insulâ Patmo locus Apoc. i. 9 docet; jam si ad τὴν ἀποκάλυψιν refertur verbum ἐωράθη, omnino ex Irenæi verbis colligi potest, sub Domitiano in insulâ Patmo Johannem vixisse⁶.

¹ Hieronymus in Jovin. L. i. c. 14, *Ut autem sciamus, Johannem tunc fuisse puerum, cùm à Jesu electus est, manifestissimè docent ecclesiastica historia, quòd usque ad Trajani cæsaris imperium.* v. Lampii Prolegg. p. 17. add. infra § extr.

² Se magistro inprimis carum fuisse, Johannes ipse non semel, sed sæpiùs testatus est, ita tamen, ut nomen suum cœcundè supprimeret. v. xiii. 23; xix. 26; xx. 2; xxi. 7. 10.

³ Verba Nicephori H. E. ii. 42, ed. Paris, 1630, t. i. p. 206, sunt: ἱστορεῖται, ὅς ὁ θειώτατος οὗτος Εὐαγγελιστὴς (Ἰωάννης) μετὰ τὴν εἰς σάρατον ἐξοδὸν Ἰησοῦ, συνῆν τῇ μητρὶ τοῦ Θεοῦ ἐν τῷ κατὰ τὸ ζῶον οἴκῳ αὐτοῦ ἕως τῆς πρὸς Κύριον ἐσθμίας αὐτῆς· ἔπειτα δὲ ἐν Ἀσίᾳ γενόμενον εὐαγγελισθῆσαι τὸν Χριστόν. Quæ traditio, cui libri N. T. hæc addunt, ita intelligenda est: Johannes usque ad Mariæ mortem non diutina itinera suscepit, non diu ab Hierosolymis abfuit. v. Act. viii. 15.

⁴ Johannem grandævum, regnante Claudio, de exilio revocatum, Evangelium conscripsisse contendit Epiphanius, hæres. 51, § 12. T. i. p. 434.

⁵ Johannem iter Romam suscepisse, ibique Domitiani jussu, in vas ferventis oleo plenum immersum, sed incolumem inde prodiasse, atque tum in insulâ Patmum relegatum fuisse, vetus traditio est. Auctor hujus traditionis est Tertullianus de præscriptionibus hæretic. c. 36, verba ejus

sunt: *Habes Romam—ubi Apostolus Johannes, postquam in oleum igneum immersus, nihil passus est, in insulam relegatur.* Tertullianum secuti sunt auctor fragmentorum Polycarpo adscriptorum, et Hieronymus. Ille ait: *Legitur et in dolio ferventis olei pro nomine Christi deustus Johannes fuisse demersus.* Hieronymus autem lib. i. adv. Jovinian. c. 14, scribit: *Referit Tertullianus, quòd à Nerone cæsaris in ferventis olei dolium, purior et ocellior cæsarit, quàm iustaverit.* Silentio præterit hanc rem Eusebius in Demonstr. Evang. l. 3, c. 5. Nihil ibi aliud quàm hoc attulit: καὶ Πέτρος δὲ ἐστὶ Ῥώμῃ κατὰ κεφαλῆς (capite in terram verso) σταυρούται, καὶ Παῦλος τε ἀποτίμνεται, Ἰωάννης τε νήσῳ παραδίδοται. Cp. Origen in Matth. tom. xvi. 6.

⁶ Eusebius in Chronico ad a. 14 Domitiani: Ἰωάννην τὸν θεόλογον ἀπὸ σπυλον ἐν Πάτμῳ τῇ νήσῳ περιώρισεν, ἐθα τὴν ἀποκάλυψιν ἐώρακεν, ὡς ὁ ἕγιος Εἰρηναῖος φησὶ. Cp. Euseb. lib. 18. 20. Dem. Evang. iii. 5. Etiam Hieronymus de script. Eccles. c. 10 scribit: *Quarto decimo anno secundam post Neronem persecutionem moventis Domitiano in Patmum insulam relegatus scripsit Apocalypsin.* Id. ib. *interfecto Domitiano et actis ejus ob nimiam crudelitatem à senatu relictis, sub Nerò principe rediit Ephesum.* Allos, qui hanc sententiam, Domitianum fuisse exilii Johannis auctorem, defenderunt, laudarunt Suicerus in Thes. Eccl. p. 1470. Lampius in Prolegg. T. l. p. 71 sqq. Fabricius et Keilii l. c. p. 789.

"De exilio Johannes revocatus, per longam annorum seriem, Ephesinam aliasque Asiæ ecclesias gubernavit, et in re Christianâ tuendâ atque adaugendâ omne reliquum vitæ tempus consumpsit, v. *Clemens Alex.* ap. Euseb. H. E. iii. 23. Mortuus est Johannes Ephesi, ut *Origenes* ap. Eusebium¹ H. E. iii. 1. c. 31. v. 24, et *Hieronymus* de script. eccl. 9, testantur. Quoniam autem ætatis anno discesserit, dissentiunt scriptores veteres. Omnes ferè, excepto uno Isidoro Hispalensi (qui anno ætatis LXXXIX. Johannem mortuum esse tradit), eum nonagenario majorem, imperante Trajano, placidâ morte obiisse credunt, sed in decernendo Trajani anno, Johannis emortuali, non conveniunt. Sententias varias congesserunt *Lampius* l. c. p. 93 sqq. *Wegscheiderus* l. c. p. 59 sqq." (*Kuin.*)

The *persons* for whom St. John wrote were others beside Jews. He is careful to describe places in Judæa, and to explain the manners and customs of the Jews, and to interpret Hebrew words (see i. 39. 43; ii. 6. 13; iv. 5. 9; v. 1, 2; vi. 4).

The *time* at which he wrote was after St. Peter's death (see xviii. 10 and xxi. 19), and after the destruction of Jerusalem. Hence (as *Chrys.* observes) he does not record our Lord's prophecies concerning its siege and capture, which were contained in the other Gospels, published *before* that event. He would not appear to write prophecies *after* the event.

He wrote after the other three Evangelists. "Johannem enim omnium postremum scripsisse Evangelium tradit *Euseb.* H. E. iii. 24. Ἰδὴ δὲ Μάρκου καὶ Λουκᾶ τῶν κατ' αὐτοὺς Εὐαγγελίων τὴν ἔκδοσιν πεποιημένων Ἰωάννην φασὶ τὸν πάντα χρόνον ἀγράφῳ κεκηρημένον κηρύγματι, τέλος καὶ ἐπὶ τὴν γραφὴν ἐλθεῖν κ.τ.λ. add. *Clemens Alex.* ap. Euseb. H. E. vi. 15. *Hieronymus* Catal. Script. Eccl. c. 9, *Johannes novissimus omnium scripsit Evangelium.* *Epiphanius* teste, hæres. li. 12, Johannes nonagenario major, μετὰ ἑτὴ ἐνενήκοντα τῆς ἑαυτοῦ ζωῆς, Evangelium edidit, auctore *Suida* voc. Ἰωάννης, anno ætatis centesimo." (*Kuin.*)

The *place* at which he wrote was at Ephesus, in Asia Minor. So *Irenæus* adv. hæres. iii. 1, ἔπειτα Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, ὁ καὶ ἐπὶ τὸ στήθος αὐτοῦ ἀναπεσὼν, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον ἐν Ἐφέσῳ τῆς Ἀσίας διατριβῶν (cf. ii. 22; iii. 23), add. Euseb. H. E. v. 8; iii. 24; vi. 14. *Hieronymus* Præfat. in Matth. "*Johannes cum esset in Asiâ, etiam tum hæreticorum semina pullularent—coactus est ab omnibus pænè tunc Asiæ episcopis et multarum ecclesiarum legationibus de divinitate Salvatoris altius scribere.*"

After the death of Domitian he returned from Patmos to Ephesus, where he lived to the reign of Trajan, and died near Ephesus, in the sixty-eight year after our Lord's crucifixion. (*Iren.* ii. 22, 5; iii. 3, 4. *Euseb.* iii. 23. *Theophylact,* ex *Sophronio.*)

St. John makes less use of the LXX Version than his predecessors. He employs it sometimes, see i. 23; ii. 17; vi. 45; x. 34; xii. 14; xv. 38. 25; xix. 24. 36; but deserts it sometimes, as xii. 40; xiii. 18; xix. 37 (*Lücke,* p. 171), a remarkable passage, to be compared with Rev. i. 7.

Thus while he shows his respect for the LXX Version, he also indicates that the final standard of appeal is the Hebrew Original. He writes not only for those who used the LXX, but for all.

As to his diction, "the Evangelist St. John," says *Aug.*, "soars above the heights of earth, and the fields of air, and the stars, and the choirs and legions of angels. If he did not mount above all creatures, he could never have attained to speak as he does of Him by whom they were all created."

St. John saw, approved, and canonized the other Gospels, and wrote his Gospel as a sequel to them, and as the consummation of the evangelical canon.

The three former Gospels were brought to St. John, and were approved by him; and he observed that a more detailed narrative of what happened in the first year of our Lord's ministry, before the imprisonment of John, was still wanting; and he wrote his Gospel to supply this need (*Euseb.* H. E. iii. 24; vi. 14. *Jerome,* Cat. Scr. Eccl. 9. *Epiph.* Hæres. ii. 51), as well as for other reasons of a doctrinal nature. (Cp. *Aug.* de Cons. Ev. ii. 17.)

"Liquet," says *Dr. Routh,* R. Sac. i. 407, "Lucæ Evangelium, unâ cum duobus alteris Evangeliiis, à Joanne Apostolo fuisse comprobatum." Cp. the Editor's Lectures on the *Canon of Scripture,* Lect. vi. p. 169, 2nd ed.; and see the authorities cited and the remarks made by *Lee* on Inspiration, pp. 387, 388.

In modern times, this uniform consent of Antiquity concerning the design of St. John's Gospel in relation to the other three, has been controverted and rejected by many, indeed by most continental critics. Their objections to it are thus drawn out and propounded by one of the most celebrated of the class, *Dr. Friedrich Lücke,* Commentar. über das Evang. d. Johannes i. pp. 197, 198.

Objection 1.—Allowing that the three other Gospels were, as is most likely, anterior to St. John's, we do not know that they were generally circulated or even known to St. John.

Answer.—This objection, like most of the others, to the witness of Christian Antiquity on the composition of St. John's Gospel, is grounded on disbelief of the Inspiration of the Gospels. If the Gospels are the work of the Holy Ghost writing for the edification of the Christian Church, it is morally certain that they were very early communicated to the Churches of Europe and Asia, according to the divine purpose of Him who wrote them, and in conformity with the commission of Christ to His Apostles to proclaim the Gospel to all nations. And it is incredible that St. John, who had received this charge, and was inspired by the Holy Ghost, should not have known what the Holy Spirit had done by the instrumentality of his brother Apostle St. Matthew, and the Evangelists St. Mark and St. Luke, also inspired by the Holy Ghost, for the execution of the Divine will and command in the diffusion of the Gospel.

Objection 2.—If St. John desired to authorize and complete the narrative of the three former Evangelists, he would have mentioned them by name, and declared his purpose of doing so.

Answer.—He would have been unlike other inspired writers, and unlike himself, if he had done so.

The later Prophets of the Old Testament enlarge upon and complete the prophecies of the earlier, but they do not mention their names or declare their own purpose to do what they do. (See *Townson,* pp. cxxxiv.—cxlvii.) St. John's Apocalypse may be called a sequel and completion of the prophecies of Ezekiel, Daniel, and Zechariah; but he never says that it is so, and never mentions their names.

Objection 3.—If St. John had intended to complete the other Gospels, he would not have repeated any thing that they relate, as he does in chaps. vi. and xii.

Answer.—This is by no means certain. On the contrary, by repeating some portions of the other Gospels, he has shown his knowledge of them; and that he adopts, confirms, and authenticates as true and as divinely inspired that history, which he, the beloved disciple, the last surviving Apostle, was (as Christian antiquity affirms) employed by the Holy Ghost, Who inspired him, to complete. By taking up some threads of the synoptical Gospels, as they are called, and weaving them into his own, he shows that they are all of one texture and tissue, and form one divine work.

He does the same in his Gospel, with the three other Gospels, as he has done in his Apocalypse with prophecies of Ezekiel, Daniel, and Zechariah. He adopts some of the substance and language, and confirms it, and adds to it. Thus he declares the unity and divine authority of the whole. If they are inspired, he who does not scruple to add to

¹ On this subject, and on the date of the *Apocalypse,* see further below in the Introduction to that Book.

their work and complete it, is inspired; if he is inspired, that which he adopts into his own work is not of less authority than that into which it is adopted.

Objection 4.—If St. John desired to complete the other Gospels, he would not have *differed* from their narratives in sundry particulars; and he would not have done this without stating the points of difference and the reasons for it.

Answer.—This objection *assumes* what has not been proved, *viz.* that St. John does differ in certain substantial respects, and not merely in circumstantial additions and the like, from his predecessors.

The points in which it is alleged he differs from them will be considered in the notes in the following pages.

Objection 5.—If St. John had designed to complete the other Gospels, his own Gospel would not be so complete in itself as it is. It would have been like a supplement, and not a whole.

Answer.—The ancient Christian writers, in saying that St. John's Gospel is supplementary to the other three, never meant to say that it is *only* a supplement. Nor do they, who adopt their testimony, mean this. They regard St. John's Gospel as perfect in itself, as well as supplementary to the rest, and conducing to their perfection. To adopt the figure by which Christian antiquity describes the Gospels,—each of the Evangelical Cherubim, or Living Creatures, is perfect in itself; and each lends its aid in supporting the rest, and in forming the heavenly car on which the Spirit rides. The Eagle, the symbol of St. John, is perfect in himself, but he lends his aid to complete the evangelic quaternion, and to bear the Living Gospel, in which the Spirit moves, through all ages and into all quarters of the world.

St. Augustin says, "Although each of the Four Evangelists appears to have observed a peculiar order of his own, yet none of them designed to write as if he were ignorant of what had been written by his predecessor, nor did any pass over through ignorance what his predecessor had written. But each, according to the Inspiration which he received, added the necessary co-operation of his own work." (*St. Aug. de Consens. Evang. lib. i.*)

St. John excels in the depth of divine mysteries. For sixty years after the Ascension he preached without the aid of writing, to the end of Domitian's reign; and after the death of Domitian, having returned to Ephesus, by the permission of Nerva, he was induced by the Bishops of Asia¹ to write (his Gospel) concerning the divinity of Christ, co-eternal with the Father, to refute those heretics, *Cerinthus* (*Iren. iii. 12*) and the *Ebionites* (*Hieron. Cat. 9*), who denied that Christ had existed before Mary. Whence in the emblems of the four Living Creatures (*Ezek. i. 10; x. 14. Rev. iv. 7*), St. John is compared to the Eagle, who soars above all birds, and gazes with unflinching eye on the sun. (*Aug., Theophylact, and Jerome, Proleg. in Matth.*)

The three former Evangelists narrated our Lord's temporal acts and the sayings that were of most avail for regulating the conduct of this present life, and were conversant about the inculcation of active duties. St. John relates fewer acts of Christ, but is more full and minute in recording His sayings, particularly concerning the Unity of the Trinity and the felicity of life everlasting, and applies himself to the commendation of contemplative virtue. Hence the three other Living Creatures, by which the three other Evangelists are symbolized in the book of Ezekiel and in the *Ayocalypse* (*Ezek. i. 5—10; x. 14. Rev. iv. 6—8*), the Lion, the Man, and the Calf, walk on the earth, because the three other Evangelists were principally occupied in relating those things which Christ wrought in the flesh, and the practical precepts which he delivered to those who are in the flesh; but John soars, like the Eagle, above the clouds of human infirmity, and contemplates the light of never-waning truth with the keen and steadfast eye of faith; and gazes at the Divinity of Christ, by which He is equal to the Father, and endeavours to present it in his Gospel, as far as he thought sufficient for man. (*St. Aug. de Consensu Evang. i. cap. 5, 6, ad Joann. Tract. xxxvi.*)

Let us listen, therefore, with attention to his Gospel; for he now presents himself before us who is the Son of Thunder², the beloved Disciple of Christ, the Pillar of the Universal Church; he who holds the keys of heaven; he who drank of Christ's cup, and was baptized with His baptism, and leaned on His breast at supper. (*Chrysostom, Hom. in S. Joann.*)

St. John, says *Bengel*, presupposes many things which had been recorded by the former Evangelists, and were perfectly well known at the time when St. John wrote.

For example, Every thing that preceded His Baptism, particularly the place of His birth. Although our Lord on the cross commended His Mother to St. John, yet St. John never mentions His Mother's name.

The Temptation in the wilderness; the name of St. John himself, and his brother's name; the cause of the Baptist's imprisonment and death.

The Transfiguration, the Agony, and particularly the *Ascension*, at each of which St. John himself was present.

We may call St. John's Gospel the supplement, or rather the complement, of the Evangelical history, as recorded by St. Matthew, Mark, and Luke; and it consists of four parts: I. Chap. i.—v. II. Chap. vi. III. Chap. viii.—x. IV. Chap. xi. to end.

It is not meant by what has been said above that St. John does not repeat much of what has been related by other Evangelists (see above, p. 206, and the parallels in the Eusebian canons prefixed to this volume), but where he does repeat, he does it with some additional circumstances, showing independent knowledge.

It is observable also, that St. John is distinguished from the other Evangelists by *commenting* on the facts which he relates. See ii. 25; v. 21; vi. 34. 71; vii. 39; xii. 33. 37. 43; xiii. 11; xxi. 17. St. John's Gospel is not only an inspired History of Christ, but also an inspired Commentary on that History.

This is an indication of later composition. Another evidence that his Gospel is subsequent to that of the other three, may be seen in the remarkable use which the author makes of the term *Ἰουδαῖοι*. Throughout this Gospel, *the Jews*, represented by their leaders the Priests and Pharisees, are contemplated *ab extra*, and are spoken of in the third person as a separate body; such as they *had become* after the fall of Jerusalem, when those who adhered to Judaism were distinguished by bitter hostility to the Church.

St. John, therefore, and the Christians generally, even those like him of Hebrew extraction, had detached themselves from the Jews, and spake of them as a separate body. For this use of *Ἰουδαῖοι* see John ii. 18. 20; v. 10. 15. 16. 18; vi. 41; vii. 1. 11; viii. 52—57; ix. 18. 22; x. 24. 31; xi. 8.

On this subject see also the General Remarks introductory to the Gospels in this Volume.

The principal ancient commentaries on this Gospel are to be found in *Origen*, vols. i. and ii. ed. Lommatzsch. *St. Cyril Alex.* vol. iv. ed. Aubert. Lutet. 1638. *St. Chrysostom*, vol. ii. ed. Savil. Eton, 1612. *St. Augustine*, vol. iii. ed. Bened. Paris, 1837.

¹ Cp. *Routh*, R. S. i. 394. 408—413, who has collected a list of authors who quoted his gospel from the beginning of the second century (i. 410). See also *Lücke*, cap. 1, § 2.

² On the name *βροννῆς*, see on Mark iii. 17: cp. *Justin. M. c. Tryphon*, 106.

a 1 John 1. 1, 2.
Rev. 19. 13.
ch. 10. 33, 36.
b Eph. 3. 9.
Col. 1. 17.
Heb. 1. 2.
ch. 5. 26. & 8. 12.
& 9. 5. & 12. 46.
1 John 5. 11.
Ps. 33. 6.
c ch. 3. 19.
d Matt. 3. 1.
Mark 1. 2, &c.
Luke 3. 3.
& 7. 27.
Acts 13. 24.

I. (1/3) ¹ Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. ² Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ³ Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ⁴ Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

(2/3) ⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ⁷ οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. ⁸ Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

CH. I. 1. *ἐν ἀρχῇ* (breath) The Evangelist thus connects the Gospel with Genesis, and shows that the Author of the New Creation is one with the Author of the Old Creation. (Cp. *Jerome*, ii. 507.) "Christus tam in ipsa fronte *Genesis*, quæ caput librorum omnium est, non minus quàm in principio Joannis Evangelistæ cæli et terræ conditor approbatur." St. John's Gospel may be called the Genesis of the New Testament.

"It is alleged by some," says *Chrysostom*, "that the words 'In the beginning' do not intimate eternity; for we read (Gen. i. 1), 'In the beginning God created heaven and earth.' But what is there in common between *created* and *was*? God *created* the world in time; but the Word *was* from eternity. St. John goes back beyond *Moses*, and speaks not only of the Creation, but of the Creator." (*Chrys.* Hom. 2; Hom. 5. *Hilary*, de Trin. ii. *Origen*, Hom. 2.)

Moses begins with the Works made; St. John begins with the Maker of the Works. The other Evangelists begin with Christ's Incarnation in time. St. John with His eternal generation. (*Chrys.*)

To be in the beginning signifies to exist before all things. (*Aug.* de Trin. vi. 2.) The Holy Spirit foresaw that some heretics would argue, that, if Christ was begotten, therefore there was a time when He did not exist¹, and He therefore says, "In the beginning was the Word." (*Basil*, Hom. in princ. Joann. ii. p. 134—137.)

The sense of these words and the final cause of the Incarnation is well expressed by *Irenæus* (iii. 18. 1), the scholar of Polycarp, the disciple of St. John. "It has been clearly shown that the Word existed in the beginning with God, and that by Him all things were made, and that He who had been always present with mankind, was in the last days, according to the time preordained by the Father, united with his Creature, and became Man, and so capable of suffering, and thus all contradictions of Heresies are excluded, which say, If Christ was then born, therefore He did not exist before. For it has been shown that the Son of God did not then begin to be, but was always existing with the Father, and that when He was Incarnate and made Man, He summed up Humanity in Himself, bestowing Salvation on us collectively, in order that what we had lost in the first Adam—namely, our Creation in the Image and Likeness of God,—we might recover in Christ." (See also *Iren.* v. 14.)

—ὁ Λόγος] *מִמְרָא* (*mimra*), the word by which the Chaldee Paraphrases, which were read in the Jewish synagogues, render the name of God (see *Bp. Bull* on the Nicene Creed. i. 1. 19); e. g. Pa. cx. 1, "the Lord said *מִמְרָא* unto His Word," i. e. to Christ. And thus, as *Bp. Bull* has shown, the LXX had used the term *λόγος* for Shaddai, the Omnipotent God, Ezek. i. 24. Hence the name "Word" was prepared for the designation of Christ, who has declared God (*ἐξηγήσατο Θεόν*, v. 18) in the Gospel, and in the Book of Revelation, xix. 11—16. See also *Bp. Pearson* on the Creed, Art. ii. p. 219 and notes; and *Schoettgen*, Hor. p. 321.

Christ is called the *Λόγος* by *Justin M.* Apol. i. 32; ii. 6. *Tyrph.* 105, and *Athanasius*, Legat. c. 10: *ἵστιν ὁ υἱὸς τοῦ Θεοῦ ὁ Λόγος τοῦ πατρὸς ἐν ἰδίᾳ καὶ ἑναργίᾳ πρὸς αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἵνα εἰς τοῦ πατρὸς καὶ τοῦ υἱοῦ, ὅτι οὗτος δὲ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατὴρ ἐν υἱῷ ἐνόησεν καὶ δι-νῆμι πνεύματος, οὗτε καὶ λόγος τοῦ πατρὸς, ὁ υἱὸς τοῦ Θεοῦ.* For the passages of *Justin*, see below on v. 14. Cp. *Theophyl.* Ant. ad Autolyc. ii. 22, who says, in the second century, *ἴθην διδάσκουσιν ἡμᾶς ἄγλαι γραφαί, καὶ πάντες οἱ πνευματοφόροι, ἐξ ἑν Ἰωάννης λέγει: Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν—ἴτα λέγει καὶ Θεὸς ἦν ὁ λόγος—οὐ δὲ ἴν.*

The Word, i. e. the Son; the Word, the Living Word, never separated from the Father. (*Origen*, in Joann. tom. i.) Cp. *St. Hippolyt.* Philosophum. pp. 334, 335. *Clement Alex.* Strom. i. 29; ii. 15, Potter. *Greg. Naz.* p. 554.

—ὁ Λόγος ἦν πρὸς τὸν Θεόν] He says *πρὸς* not *ἐν*, will God not see; showing the Word's Eternity, and that the Son no more than the Father was circumscribed by any limits of space; and that He was without time, but never without God (*Chrys.* Hom. 3. *Basil.* Hom. in princ. Joann. *Hilary*, de Trin. ii.). Hence we may refute

Sabellius, who said that the Father, Son, and Holy Ghost are one person, who showed Himself in various modes; for the Evangelist clearly distinguishes between the person of God the Father and of God the Son. (*Theophyl.*)

—πρὸς is the Hebrew *ל*. See *Schroeder*, Syntax. Hebr. p. 292. Cp. *ist.* ver. 18, and the use of *πρὸς* in Matt. xiii. 56; xxvi. 55. Mark vi. 3; ix. 19.

—Θεὸς ἦν ὁ Λόγος] Cp. John v. 21, 22; x. 38; xiv. 9. Being with the Father, the Word was a different person from the Father; and being God, He is coequal with the Father. (*Theophyl.*)

2. οὗτος ἦν ἐν ἁ. π. τ. Θεόν] He was always God with God. (*Theophyl.* Cp. *Aug.* Serm. 117—120 and 127.)

3. πάντα δι' αὐτοῦ] 'all things.' Even *ἄλλ.*, or matter itself, was made by Him;—against the Peripatetic theory, and the later heresy of *Hermogenes*.

Therefore, also, He was from Eternity; and since all things are from Him, Time itself was made by Him. *Hilary* (de Trin. ii.). And *St. Ignatius*, the disciple of St. John (ad *Magnesian*. 8), speaks of Him thus: *εἰς Θεὸς ἵστιν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, δε ἵστιν αὐτοῦ Λόγος ἀίδιος.* Cp. *Bp. Pearson*, Vind. Ignat. P. ii. cap. iv. pp. 384—415, ed. Churton. Against the *Valentinians* and other *Gnostics*, who said that the world was made by the agency of *Æons*. (*Iren.* i. 8, 5.)

Since all things were created by Him, He cannot be a creature. *Athanas.* de Decret. Nicen. s. 13, who quotes (p. 327), in evidence of Christ's Divinity, Rev. i. 4. Rom. ix. 5.

On the creative and administrative agency of the *Logos*, see *Athanas.* ad Gentes, 41, 42, pp. 32, 33, who (p. 36) applies the words of the Psalmist (xxxii. 6. 9), "By the WORD of the Lord were the Heavens made" to Christ; and cp. *Athanas.* de Decret. Nic. Syn. § 16, p. 175, and so *Hippolytus*, adv. Noet. § 12.

The Word could not have been made, since all things were made by Him; and if the Word was not made, He is not a creature; and if not a creature, He is of one substance with the Father.

He did not make the world as an *ἰσουργός*, but as *ἀμοούσιος τῷ Θεῷ*.—*St. Cyril*², who refers to Gen. i. 26. John v. 17; x. 38. The *Arians*, indeed, say that the World was made by the Word as by an Instrument, as a door is made by a saw; but this is heretical. Why then did the Evangelist use the preposition *διὰ*, *per*? In order that we may not suppose Him to be unbegotten. (*Theophyl.*) And if you are disturbed by the preposition *διὰ*, remember the words of the Psalmist, "Thou Lord, in the beginning hast laid the foundation of the earth" (Pa. cii. 25), and that the Apostle applies that Scripture to Christ. (Heb. i. 10.) (*Origen*.)

The words *πάντα δι' αὐτοῦ, κ.τ.λ.* are quoted by *Tatian*, Justin Martyr's scholar, adv. Græc. 19.

Since all things, even Angels, Archangels, Dominions, Principalities and Powers, were made by Christ, hence we may infer how great He is Who made them. (*Aug.*)

3, 4. ὁ γέγονεν—ἐν αὐτῷ ζωὴ ἦν]

This may be pointed thus, with a stop after *οὐδὲ ἓν*—whatever was made in Him, was life (*Origen*); and *St. Cyril* interprets it, whatsoever was made, its life was in Him. But this interpretation might lead to the error of the Manicheans, who say that life is in all things. It is better to put a stop after 'that was made,' and then to say 'in Him was life.' (*Aug.*)

On the dogmatic and practical uses of these three verses see *Dr. H. Mill's* Sermons at Cambridge, 1848, pp. 1—28.

4. ἐν αὐτῷ ζωὴ] *ζωὴ* = *ἡγή* (*chayah*), *οἴα*, and therefore He is no other than *ἡγή* (*Yehovah*), *Jehovah*, and is so called Jer. xxiii. 6; xxxiii. 16. So *Κύριος* à *κύρω*, *swm*. Cp. Luke ii. 9.

5. τὸ φῶς ἐν τῇ σκ. φ., καὶ ἡ σκ. αὐτὸ οὐ κατ.] Quoted by *Tatian* adv. Græc. 13.

6. ἀθεωτος] To distinguish him from Christ, who is God. (*Cyril*) —ὄνομα αὐτῷ Ἰωάννης] i. e. the Grace of God. See Luke i. 13; and as to the construction, see below, iii. 1.

8. οὐκ ἦν] John was a light which was enlightened, but had not the light in itself. (*Aug.*)

¹ The Arian assertion on this subject may be seen in the words of Arius himself, cited by *St. Athanas.* (Orat. 1. contr. Arian. § 5), pp. 322—326. An answer to the principal objections of the Arians, derived from *this* interpretation of Holy Scripture, may be seen in *Greg. Nazian.* Orat. xxx.

pp. 540—556, and see *St. Basil* in *Eunomium*, l. pp. 249—252. 281. 292—294. 301.

² In citing *St. Cyril*, I refer to *St. Cyril of Alexandria*, in his comment on St. John,—unless it is otherwise expressed.

(⁸/_{III}) ⁹ * Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ * Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω (⁴/_X) ¹¹ εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹² * Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ¹³ * οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρῶς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. (⁶/_{III}) ¹⁴ * Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῶν καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρὸς, πλήρης χάριτος καὶ ἀληθείας.

ech. 3. 19. & 8. 12.
& 9. 5. & 12. 46.
f Heb. 1. 2.
g Rom. 8. 15.
Gal. 3. 26.
2 Pet. 1. 4.
1 John 3. 1.
h ch. 3. 5.
James 1. 18.
1 Pet. 1. 23.
1 Matt. 1. 16.
& 17. 2.
Luke 1. 31. & 2. 7.
2 Pet. 1. 17.
Col. 1. 19.
& 2. 3. 9.
Heb. 2. 14. 16.
Isa. 40. 5.

9. τὸ φῶς τὸ ἀληθινόν] The light not only of Apostles and Prophets, but also of Angels. (*Origens*.)

The true light is that light which kindles other lights. Our eyes may be called lights, but in vain are they opened unless there is something to illumine them. He is the true light, which makes us see itself and every thing else. (*Aug.*)

ὃ φωτίζει] Enlightens all men, and therefore enlightened John, in order that he might enlighten others to see Christ. (*Aug.*) Hence we may explain what John says below, ἐγὼ (I, of myself) οὐκ ἴδον αὐτόν (vv. 31. 33).

No man has any being of himself, and no man has any knowledge by himself, and no man is really enlightened, who is not enlightened by Christ. (*Aug. Bode.*)

— ἐρχόμενον] Some render this—"the φῶς, by coming into the world, enlightens all." And it is true that ὁ ἐρχόμενος is specially said of Christ. Matt. xi. 3. Luke vii. 19. See below, iii. 31; iv. 25; vi. 14; vii. 27.

But *St. Cyril*, and others of the Fathers, rightly observe that ἐρχόμενον construed with ἄνθρωπον (to which it stands next in the sentence) unfolds an important truth, viz. that no one but Christ had any light before coming into the world, and that all receive light from Him who is the light of the world. See also *Vorst.* de Hebraism. p. 713, who shows that 'to come into the world' is a common Hebrew idiom for 'to be born.'

10. ἐν τῷ κόσμῳ ἦν] He was here as God, and came hither as man. He was in the world, but prior to it, for the world was made by Him. (*Aug. Chrys.*)

— ὁ κόσμος δι' αὐτοῦ] The term *World* is used in Scripture in two senses; first for the universe made by Christ; next for those who love the world and worldly things, and have not their heart in heaven (*Aug.*); but those who were not of the world knew Christ even before His Incarnation. Thus Abraham saw his day and was glad. (John viii. 5.) David in spirit called Him Lord. (Matt. xxii. 43. Cp. Acts xiii. 22. *Chrys.* Hom. 7. See also *Aug. Serm.* 121.)

11. εἰς τὰ ἴδια] i. e. to the world made by Him, and specially to the Jews, His own peculiar people. (*Cyril, Chrys., Aug.*)

12. ὅσοι δι' ἔλαβον] Much vigilance is therefore necessary to preserve the divine image formed in us by adoption in Baptism; and no one can take it from us unless we forfeit it by our sin; and God gives grace to those who desire it, and endeavour earnestly after it; and by the concurrence of divine grace with human free-will we are made sons of God. (*Chrys. Hom. x.*)

13. οἱ οὐκ ἐξ αἱμάτων] The plural αἵματα is the Hebrew דָּמָם (*damim*). *Mas*, as distinguished from God or Angels, is called דָּם בָּשָׂר (*basar vedam*), flesh and blood. (Cp. Matt. xvi. 17. Gal. i. 16.) He thus shows us the insignificance of our old natural birth, compared with our new or spiritual birth, and reminds us of the care with which we ought to cherish the heavenly gift of divine grace. (*Chrys.*)

14. καὶ ὁ Λόγος σὰρξ ἐγένετο] Not changed into flesh. But ἐγένετο is here used as by the LXX in Gen. ii. 7, ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν,—not that he was changed into a living soul, but was endowed with it. Hence in the Apocalypse (xix. 11—16) the Word of God Who is the Faithful and True, is represented as clad in a vesture dipped in blood,—that is, with a robe of flesh red with His own Blood which He shed for us. (*Origens*, tom. ii.)

A reference seems to be made to these words by *Justin M.* c. Tryph. 63. Cp. *Justin M.* Apol. i. 32, ὁ Λόγος σαρκοποιήσας ἄνθρωπος γέγονεν. Apol. ii. 6, ὁ υἱὸς τοῦ Θεοῦ, ὁ μόνος λεγόμενος κυρίως υἱός, ὁ Λόγος πρὸ τῶν ποιημάτων καὶ συνῶν καὶ γυνώμενος, ὅτι τὴν ἀρχὴν δι' αὐτοῦ πάντα ἐκτίσκει καὶ ἐπέστησεν.

The Word was made flesh; that is, He was not a mere *πλασμα*, as some heretics (the Docetæ and others) imagine. By this union the Word and the Flesh became one Person; but the two natures were not confounded, nor was the Word changed into Flesh. As our words become voice, by making themselves to be audible, but our words are not changed into voice; and as the human soul is united to the body, but is not changed into the body, so the eternal Word took our flesh, and was united to it, and made Himself manifest in it, but was not changed into it or confused with it. (*Aug. De Trin.* xv. 11. *Chrys.*)

For a beautiful summary on the manifestations of Christ's Humanity, and also of His Divinity in One Person, see *St. Hippolyt.* adv. Noët. § 18, vol. ii. pp. 19. 20. Cp. *St. Cyril* (Epist. ad Succena. p. 137), ὅραμεν ὅτι δύο φύσεις συνῆλθον ἀλλήλαις καθ' ἑαυτὴν ἀδιάσπαστον, δαυγῶντες καὶ ἀτριπτόντες ἢ γὰρ σὰρξ σὰρξ ἴσθι, καὶ οὐ θεός, εἰ καὶ γέγονε Θεοῦ σὰρξ.

He dwells in us in a temple which He occupies from us and for us, that He may reconcile us in one body to the Father. (*Cyril.*)

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Apollinarius perverted these words into an occasion of heresy,—affirming that the Word took human flesh only, and not also a human soul, but that the Divine Intelligence was to Him instead of a human soul. But flesh is often used in Scripture for man, consisting of body and soul. (Pa. lxxv. 2. Matt. xxiv. 22. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. *Theophyl.* *Aug.* c. Arian. cap. 9. *Vorst.* de Hebr. p. 124.)

Nestorius is also refuted by this Scripture, who said that the Blessed Virgin brought forth a Man endowed with every virtue, and that man had the Incarnate Word joined to Himself; and thus he in fact made two sons,—one Jesus, the Son of the Virgin, another the Son of God; whereas the Evangelist does not say that the Word of God found a holy person, and united Himself to that person, but that the Word became Flesh and dwelt in us. (*Theophyl.*) See also *Barrow's* two Sermons on the Incarnation. vol. iv. pp. 535—565.

14. ἐσκήνωσεν ἐν ἡμῶν] Pitched His Tent or Tabernacle in our nature, tabernacled in us. ἐσκήνωσεν is Hebr. שָׁכַן (*shakan*), or שָׁכַן (*shakan*). And since the Tabernacle, σκηνή, in which God dwelt in the wilderness, is שָׁכַן (*shakan*), therefore the sense is, the Word made our nature, as it were, the Tabernacle in which the divine Shechinah ἐσκήνωσε, rested, and showed itself in wonderful and gracious works. See *Buxtorf.* Lex. Talm. p. 2394, in v. שָׁכַן (*Shachinah*), "habitation, in specie dicitur de presentia, gloria, et majestate divina aut divinitate, quandò dicitur hominibus esse præsens, aut cum eis conversari, gratia et salutari presentia adesse."

And this is the more appropriate, because the course of the Church through this present world is often compared to the pilgrimage of the ancient people of God through the wilderness of Sinai to Canaan, the type of heaven. The σκηνή of our Humanity became the Shechinah of Deity. We saw His glory, the Shechinah of the Divinity, resting on the Tabernacle of His Humanity, as the cloud of the Divine presence rested on the Tabernacle in the wilderness.

Let it also be considered that, as the Feast of the Passover was a type of Christ's Passion, and the Feast of Pentecost was a figure of the sending of the Holy Ghost, so the Feast of Tabernacles (σκηνοπηγία) seems to have been typical of Christ's Incarnation, that mysterious σκηνοπηγία in which He σκηνήν ἱπηξεν, pitched his tent in our flesh, ἐσκήνωσεν ἐν ἡμῶν. See below on vii. 2.

And perhaps some confirmation may thence arise to the opinion that our Lord's Birth took place in the autumn at the Feast of Tabernacles. See *Mede's* Works, i. Dis. 48, p. 266.

Christ pitched not His tent in any particular person already existing; but in us, i. e. in our nature; and became our Emmanuel, God with us; God manifest in our flesh; He ἐσκήνωσεν in us as in a Tabernacle. See Amos ix. 11. The Tabernacle of our Nature which was broken down, Christ alone could raise up, and did raise up by dwelling in it. (*Chrys.*) And thus we see the two natures, our Nature and the Nature of the Word, joined in one Person. Hence the Virgin is called Θεοτόκος.

God was made man; what may not then man become for whom God was made man? Let this hope comfort us in our tribulations. If you regard Christ as only God, you refuse the medicine by which you are healed; if you regard Him as only Man, you deny the divine power by which you were made. Receive Him then as both God and Man; God equal with the Father, one with the Father; and man born of a Virgin, deriving from our nature mortality without sin. (*Aug. ad loc.* and Tract. xxxvi.)

As the reasonable soul and flesh is one man, so God and man is one Christ. Thus Christ is God, and is reasonable soul and flesh. We confess Christ in each one of these. By whom was the world made? By Christ in the form of God. Who was crucified? Christ in the form of a servant. Who was not left in hell? Christ, but in His human soul only. Who rose again? Christ, but in His human flesh only. In all these acts we acknowledge one Christ. (*Aug. Tract. lxxxiii.*) See also *Hooker*, E. P. V. lii. for an exposition of the doctrine of this verse, and for a refutation of the various heresies opposed to it. Also *Barrow* on the Creed, Serm. xxi. and xxiii.

— τὴν δόξαν] τὰς (*chabod*), Majesty, Divinity, all the attributes of God, especially power and mercy. Col. i. 15. (See *Rossmüller* here.)

— ὡς does not here signify *ομοπαρισίαν*, but reality, i. e. what was consonant to, and might be expected from.—ὡς is here equivalent to the Hebrew *עִמָּוָה*. See *Kimchi* in Isa. i. 9. *Chrys.* Hom. 11, in Joh. *Glass.* Phil. Sacra, p. 476. The Israelites were not able to look on the face of Moses, but we saw the glory of the Only-begotten Son. (*Theoph.*, who quotes Pa. xlv. 3.)

— μονογενοῦς] μονογενής, i. q. τῆς (*yachid*), *unicus*, Gen. xxii.

E 2

k Matt. 3. 11.
Mark 1. 7.
Luke 3. 16.
ch ver. 26. et
seqq. & 3. 31.
I Col. 1. 19.
& 2. 9.
m Exod. 20. 1,
&c.
Deut. 5. 6, &c.
n Exod. 33. 20.
Deut. 4. 12.
ch. 6. 46.
I John 4. 12.
I Tim. 6. 16.
Matt. 11. 27.
Luke 10. 22.
Ecclesi. 43. 31.
o ch. 5. 33.
p ch. 3. 28.
I Luke 3. 15.
Acts 13. 25.
q Deut. 18. 15.

r Isa. 40. 3.
Matt. 3. 3.
Mark 1. 3.
Luke 3. 4.
ch. ver. 15.
s Deut. 18. 15.

($\frac{6}{1}$) ¹⁵ κ' Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν ($\frac{7}{2}$) ¹⁶ καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ¹⁷ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ($\frac{8}{III}$) ¹⁸ Ἐθεὸν οὐδεὶς ἐώρακε πώποτε· ὁ μονογενὴς Τῖός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.

($\frac{9}{X}$) ¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; ^p καὶ ὠμολόγησε, καὶ οὐκ ἠρνήσατο, ²⁰ καὶ ὠμολόγησεν, Ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός. ²¹ ^q Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ. ²² Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν ἡμᾶς, τί λέγεις περὶ σεαυτοῦ; ($\frac{10}{I}$) ²³ ^r Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. ($\frac{11}{X}$) ²⁴ Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων ²⁵ καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός,

2. 12, where the Septuagint, explaining the sense, render it ἀγαπήτος. (Rosenmüller.)

— χάριτος καὶ ἀληθείας] τηρη and ηρη (chesed and emeth), which, as Rosenmüller observes, describe the greatest love, characteristic of God alone.

15. Ἰωάννης] The Evangelist lays great stress on the witness of John, because of the honour paid him by the Jews. (Chrys.)

— κέκραγε] said by some (Winer, p. 245. Meyer, p. 56) to be a Perfect with the sense of a Present. But may it not rather be intended to express that the Precursor, so long expected, has come, that his message has been delivered?—κέκραγε is Hebr. קרא (kara), Angl. cry, specially said of a Prophet, or of the voice of an angel or of God. Isa. vi. 3. Zech. vii. 13. Cf. Matt. iii. 3.

These words of the Evangelist are referred to by Justin M. c. Tryph. c. 66, describing John's address to the people, πρὸς οὐκ αὐτὸς εἶβόα, οὐκ εἰμὶ ὁ Χριστός ἀλλὰ φωνὴ βοῶντος.

16. ἐκ τοῦ πληρώματος] πλήρωμα, Hebr. מל'ו (m'lo), Gen. xlviii. 19. Isa. xxxi. 4. I Cor. x. 26, comp. with Pa. xxiv. 1. Hence St. Paul says that in Christ πᾶν τὸ πλήρωμα κατοικεῖ (Col. i. 19), and Col. ii. 9, πᾶν τὸ πλήρωμα τῆς Θεότητος,—a refutation of those Gnostic theories which would make him merely an αἰών from the πλήρωμα.

χάριν ἀντὶ χάριτος, ηη ηη ηη (chen al chen), one grace, or blessing, in the place of, or upon and after another.

The grace of the new covenant for that of the old. (Origen, Cyril, Chrys., who quotes Phil. iii. 6. 2 Cor. iii. 11.)

But it may rather be, the grace or free gift of eternal life for the grace and free gift of faith. This we had not under the Law (see v. 17. Rom. vi. 14), but we have it under the Gospel, for the Law threatened, but did not assist; it gave a commandment, but not strength to do it. It showed our diseases but did not heal them; and yet it prepared the way for the Physician Who was to come with grace and truth, and Who gives us the grace or free-gift of immortality. Hence, therefore, we are not to imagine that we deserve anything from God as a due. In giving us the prize of immortal life, He crowns His own gifts, and not our deserts. (Aug.) Therefore χάριν ἀντὶ χάριτος may be understood to mean grace, in succession to and addition to grace; ever growing supplies of grace; and so Bengel, Lücke, Tholuck, Olshausen, Meyer.

John's name means the Grace of God, and he was a fit precursor of Him Who gives grace for grace.

17. ὁ νόμος] The Law was given by the servant (H. b. iii. 5), and made men guilty. The Grace which came by the King freed them from guilt. (Aug.) He says the Law was given, but Grace came, because the one was sent by a servant, the other was brought by the Son.

18. Θεὸν οὐδεὶς ἑώρακε] Cp. I Tim. vi. 16. The Patriarchs and Prophets saw Angels who revealed the will of God, but never saw God. (Chrys.)

— ὁ ὢν is the peculiar name of Jehovah in the Old Testament, as written in the Septuagint, and therefore was familiar to the Jews, and to St. John, who was a Jew; so that "it may very well be doubted whether the phrase, 'which is in the bosom of the Father,' gives it its full force, and whether the ever-existent in the bosom of the Father, is not the idea meant to be conveyed. See Coleridge's Remains, vol. iv. p. 234." Blunt, Lectures on the Duties of a Parish Priest, p. 52.

— εἰς τὸν κόλπον] On this use of εἰς, see Mark ii. 1. Luke xi. 4. Cp. πρὸς τὸν Θεόν (i. 2).

To be "in the bosom" is much more than "to see;" it is to know all his secret thoughts, and participate in all His power and substance. (Chrys. Hom. 15, who quotes John x. 15. Aug. Tract. iii.) It was reserved for the beloved Disciple St. John, who leaned on the bosom of Jesus at supper (John xiii. 23; xxi. 20), to declare the mystery of Him Who is in the bosom of the Father. (Origen, tom. 32, who quotes Luke xvi. 22.)

19—28.] On these verses, see the excellent Homily of Greg. M. Moral. in Evang. i. 7, p. 1458.

19. οἱ Ἰουδαῖοι] As observed before (Intro. note, p. 207). St. John writes concerning 'the Jews,' as it were *ab extrâ*. See ii. 6. 13. 20; iii. 1. 25; v. 1. 10. 15, 16, and in numerous other places; and thus he differs widely from St. Matt. and St. Mark; and this circumstance affords another proof that his Gospel was written after theirs, and at a time when the distinction between the Christian Church and the Jews had taken a definite form.

— ἱερεῖς] More honour was paid by the Jews to John than to Christ, in the persons sent, and in the place from which they were sent. They esteemed John for his sacerdotal lineage, and sanctity of life; and they were at this time expecting the Messiah. But they despised Christ, saying, "Is not this the carpenter's son?" Matt. xiii. 55. (Origen, Chrys., Theoph.)

The Evangelist thus intimates the Baptist's firmness and disinterestedness. The Jews, who were expecting the Messiah, and mused in their hearts whether He was the Christ (Luke iii. 15), sent to him, from the capital City, Priests and Levites, of the Pharisees (v. 24), i. e. the chief of the people. Thus they paid homage to John; and tempted him to declare himself the Christ.

But he resisted their solicitations, and used them as occasions for preaching to them Jesus. A noble example of faithfulness and zeal.

Here, also, is an indirect testimony, as it were, by an undesigned coincidence, to the marvellous history (which has been recently called in question by Strauss and others) concerning the Conception and birth of John the Baptist, and the Angelic appearance to his father, Zacharias the Priest, ministering in the Temple, as recorded by St. Luke, chap. i. The deference here paid to the Baptist by the Rulers of the people, and their readiness to accept him as the Messiah, are accounted for by those circumstances, which doubtless were well known to the Priests and Levites ministering in the Temple at Jerusalem.

20. ὠμολόγησα] Contrary to their expectations; but like a loyal servant he would not usurp the honour of his Master, and declined it when offered to him. The multitude through ignorance might imagine John to be the Christ: the Scribes and Pharisees, the Priests and Levites, flattered him, with a view of drawing him, who belonged to their order, to their own interest; and in order to derive from him a plea for rejecting Christ. (Chrys., Theoph.)

21. Ἠλίας εἶ σύ;] Whom they expected then. Cp. Matt. xi. 11—14; xvii. 10—13.

— ὁ προφήτης εἶ σύ;] The Prophet of whom Moses spake (Deut. xviii. 15), and who at this time was not identified by these enquirers with the Messiah. Cp. Theoph., who notes the use of the definitive article. See also Acts iii. 22, where the identity of the Prophet with Christ is shown.

23. ἐγὼ φωνή] Of which Isaiah spake. (Isa. xl. 3.)

John is the Voice, Christ the eternal Word. John prepares the way for the manifestation of Christ, as the Voice precedes the Word. (Origen, Greg. Hom. vii.) I am his servant, and am sent to prepare His way in your hearts: the Voice is inarticulate without the Word. (Theoph.) John humbled himself, and so became a burning and shining light. John v. 35. (Aug.)

25. τί οὖν βαπτίζεις] They expected the Messiah and his attendants, Elias and Jeremias, to baptize; for Baptism involved a new obligation, such as that which was formed by Proselytes. (Rosenmüller.) They had first tried to win the Baptist by flattery, and by prompting him to assume a high title; they would now constrain him to it by allegations of inconsistency. (Chrys.) But John resists them in both attempts, and preaches not himself, but Christ.

— εἰ σὺ οὐκ εἶ ὁ Χριστός, κ.τ.λ.] The Jews erroneously made a distinction between that Christ and that Prophet; but to us that Prophet is our Christ and God. (Theoph.)

οὔτε Ἡλίας, οὔτε ὁ προφήτης; ($\frac{12}{1}$)²⁶ Ἐπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ^{t Matt. 3. 11.}
 Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε. ^{Mark 1. 7.} ^{Luke 3. 16.} ^{Acts 1. 5.} ^{& 11. 16. & 19. 4.} ²⁷ Αὐτός
 ἔστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν οὐ ἐγὼ οὐκ εἰμι
 ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. ($\frac{18}{2}$)²⁸ Ταῦτα ἐν Βηθανίᾳ
 ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

²⁹ Ἐν τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἴδε ὁ ^{u Exod. 12. 3.}
 ἄμνος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου ($\frac{14}{1}$)³⁰ Οὗτός ἐστι περὶ οὗ ^{Isa. 53. 7.}
 ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ^{ver. 36.}
 ἦν ^{1 Pet. 1. 19.} ^{& 2. 24.} ^{Acts 8. 32.} ^{x ver. 15.} ³¹ καὶ γὰρ οὐκ ᾔδειν αὐτόν ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον
 ἐγὼ ἐν τῷ ὕδατι βαπτίζων. ($\frac{15}{1}$)³² Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι ^{y Matt. 3. 16.}
^{Mark 1. 10.} ^{Luke 3. 21.}

^{26.} ἐγὼ βαπτίζω ἐν ὕδατι] With water, but not with the Spirit: for he was not able to remit sins; he cleansed the body only, not the soul. Why then did he baptize? In order that by his baptism he might prepare the way for the baptism of Christ, as by his preaching he prepared the way for the preaching of Christ. (Greg. Hom. vii.) If my baptism (he says) were not imperfect, another would not arise to baptize after me. (Chrys.)

— μέσος δὲ ὑμῶν ἔστηκεν] When John points to Christ, man points to God, and the Voice indicates the Word. (Origen.)

^{27.} Ἰσὼ αὐτοῦ τὸν ἱμάντα] I am not worthy to do the most menial office to Him. (Origen.) If this is the case with John, than whom none is greater of those born of women, what is the case with us? (Chrys.) There may be a reference to the practice described Ruth iv. 7, 8, whereby a kinsman plucked off the shoe of a kinsman who would not espouse as a bride one to whom he had a right by nearness of kin. Thus the Baptist may be supposed to say, He that hath the Bride is the Bridegroom, John iii. 29. The Church is His Spouse, I do not dare to dispute His claim. (Greg. Hom. vii.)

^{28.} ἐν Βηθανίᾳ] The reading of A, B, C, E, G, H, K, L, M, S, V, X, and numerous cursives and Versions. ^{βηθανία} (Bethaniak), *Domus navis*, the place of the Ferry. The other reading, *Bethsabarā*, is not older than Origen.

This Bethany is thus distinguished by the Evangelist here from the other Bethany, of Martha, Mary, and Lazarus, by the adjunct 'beyond Jordan.' On this Bethany, see *Patrit.* ii. p. 445. Cp. below, iii. 26; x. 40, 41.

^{29.} Ἴδε ὁ ἄμνος τοῦ Θεοῦ] The Lamb of God. He is described by St. John, in the Apocalypse, as the Lamb slain (v. 6).

St. John never calls our Lord ὁ ἄμνος in the Apocalypse, but always τὸ ἄρνιον, and he never calls Him ἄρνιον in the Gospel, but always ἄμνος. See Lectures on the Apoc. p. 380, 2nd edit.

Christ alone came without sin. He took our flesh without sin, in order to take away our sin. (Aug.) Why, then, was He baptized? He submitted to be baptized by His servant, in order that thou mightest not disdain to be baptized by thy Lord: for whatever may be a man's knowledge, and self-denial, and charity, his sins are upon him, unless he comes to the healing waters of baptism, without which he cannot enter into the kingdom of heaven, John iii. 5. (Aug.)

The rest of the people came to John confessing their sins. (Matt. iii. 6.) In order that no one might be mistaken as to our Lord's nature, and might imagine that because He had been baptized, He had any sins to confess, John declares that He is the Lamb of God, pure and spotless, and not only sinless in Himself, but that He takes away the sins of the whole world. (Chrys. Hom. 17.)

— ὁ αἴρων τὴν ἁμαρτίαν] Cf. 1 John iii. 5, τὰς ἁμαρτίας ἡμῶν ἄρει, and 1 Pet. ii. 24, ὃς τὰς ἁμαρτίας ὑμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον.

He does not say that *will* take, but that He *does* take. Not that Christ is always being crucified, for He offered one oblation once for all, and He is ever taking away the sins of the world by that one sacrifice. (Chrys. Hom. 18. *Theoph.*) ὁ αἴρων means something more than *taking away*; it means also, supporting the *burden*, bearing the weight of. Accordingly, it is used in about 200 places by the LXX for the Hebr. נָשָׂא (*nasu*), to carry, to lift, bear a weight. See *St. Cyril* here, who well expounds it, *καταργῶν θάνατον, ὑπὲρ πάντων ἀποθανῶν, εἰς γὰρ ὑπὲρ πάντων ἀπέθανεν ἄμνος*, as a vicarious offering for sin. See *Isa. liii. 4—6*. 1 Pet. ii. 24, and *Hugo Grotius*, de Satisfactione Christi, c. i. p. 24, against the Socinians, and *Archbp. Magee* on the Atonement, i. p. 216. 419, and ii. 335, ed. 1816, and see note on Matt. viii. 17, and *Bloomf.* here, who says: "Behold Him, who is the Lamb of God, who expieth the sins of the world"—'who was appointed by God to be offered as a sacrifice of atonement for the sins of the whole world.' Jesus is characterized by the designation of *Lamb*, with allusion to the paschal lamb typifying Him, and the lamb daily offered up at the evening sacrifice, representing Him. Moreover, He is designated as the Lamb of God, with reference to his being appointed and approved by God as the all-sufficient sacrifice for the sins of men. In this view John the Baptist must have considered Jesus, when he called Him *Lamb*, namely, as suffering and dying like a victim; for it is clear that he meant to represent our Lord as one dying, and that in the place of others, by his subjoining the words ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου by way of explication. Now the phrase αἴρων τὴν ἁμαρτίαν answers to the Hebr. נָשָׂא נַפְשׁוֹ or נָשָׂא נַפְשׁוֹ נַפְשׁוֹ, which never signifies to remove sins, i. e. extirpate iniquity from the earth (as many recent

Interpreters suppose), but to pay the penalties of sin, either one's own, or others', as in Exod. xxviii. 30. Lev. v. 1; x. 17, where are conjoined, as synonymous, the formulas to bear the sin of the people, and expiate and to atone the people with God. Therefore the formula 'to bear sins,' must denote 'to be punished because of sins,' 'to undergo the punishment due to sins.' Again, as 'to bear one's own sins' denotes 'to be punished for one's own sins,' so 'to bear the sins of others' must mean 'to be punished for the sins of others,' 'to undergo the punishment which the sins of others have deserved.' Moreover, Christ is said 'to bear the sin of the whole world'; and therefore the interpretation above mentioned can have no place. There is, besides, in these formulas a manifest allusion to, and comparison with, a *paschal victim*. For such a victim was brought to the altar, and the Priest put his hands over and upon the head, a symbolical action, signifying that the sins committed by the persons were laid on the victim, and when it was slaughtered it was said to bear or carry away the sins of the expiated, by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in their place, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called the Lamb bearing the sins of the world, it is manifest that we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their stead, for the purpose of freeing them from those penalties. In short, αἴρων denotes, in its full sense, 'taking away by having borne'; and thus it is well adapted to express the *atonement sacrifice* of Christ for the sins of the world."

Here is a proof of the Baptist's prophetic gifts.

It has been alleged by some (e. g. *Kuinoel*), that it is improbable that he should have foreseen that Jesus would die by a violent death like a lamb, as a victim and a sacrifice for sin. And therefore some have rejected the primitive and orthodox interpretation of this passage. And, indeed, if John the Baptist had been a mere ordinary man, it was impossible that he should then have contemplated Christ as such. But John was inspired from his mother's womb; he was the greatest of prophets. (Matt. xi. 9. Luke vii. 26.) Hence when he saw Jesus coming to his baptism, he was enabled to proclaim Him as the future Judge of the world (Matt. iii. 12. Luke iii. 17), and now he is empowered by the Holy Ghost to discern and to declare Him to be the One sinless, expiatory Sacrifice, and Propitiatory Satisfaction for the sins of the world.

How strange and lamentable it is, that when John the Baptist so clearly preached the Doctrine of the Atonement before the sacrifice was offered, some should deny the doctrine, now that it has been offered!

^{30.} ἔρχεται ἀνὴρ] ἀνὴρ (not ἀνθρωπος). Christ is the Husband of the Church and of every soul, as St. Paul says, 'I have espoused you to one man (ἀνὴ ἀνδρὶ), Christ.' (2 Cor. xi. 2.)

I am the friend of the Bridegroom, He is the Bridegroom.

— πρῶτός μου] i. e. before Me, and first of all. See Col. i. 15, and *Bp. Pearson* on the Creed, Art. ii. pp. 180—200. πρῶτος ἀπὸ τοῦ αἰ. (Cyril.) Hence we may refute the Arian, who says that Christ was made, and Paul of Samosata, asserting that He took His beginning from the blessed Virgin. (Chrys. *Theoph.*)

^{31.} ἵνα φανερωθῇ] "I come not with my baptism to give the Spirit, or to remit sins, but to prepare the way for Him and His manifestation." Hence, it is clear that the histories which are related by some concerning miracles, as if wrought by Christ in His childhood, are fabulous; for if He had wrought miracles, He could not have been unknown in Israel, and have needed manifestation from John. (Chrys. *Theoph.*) The baptism of John lasted but a short time, being designed to manifest Christ and His humility, who submitted to receive the baptism of His servant, in order to encourage us to receive the baptism of our Master, whose baptism was necessary for those who had been baptized with the baptism of His servant. (Aug. Tract. v.)

Jesus was baptized by John for three reasons; first, that, being born as a man, He might fulfil all the law; next, that He might authorize John's baptism; next, that by sanctifying the water of Jordan, He might show, by the descent of the Dove, the advent of the Holy Ghost in the baptism of believers. (St. Jerome in Matt. iii.) Christ had no need to be baptized; but we needed that water should be sanctified for our baptism. St. John testifies that Christ needs not to be baptized, but Christ by His example consummates the Mysteries of our salvation, sanctifying us by His Incarnation and Baptism. (St. Hilary in Matt. iii.)

τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· ³³ καὶ γὰρ οὐκ ᾔδεν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκείνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. ³⁴ Καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

(¹⁶/_x) ³⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο· ³⁶ καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. ³⁷ Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, ³⁹ Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί, (ὃ λέγεται ἐρμηνευόμενον διδάσκαλε) ποῦ μένεις; ⁴⁰ Λέγει αὐτοῖς Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἦν ὡς δεκάτη. ⁴¹ Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. (¹⁷/_x) ⁴² Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ Ἐυρήκαμεν τὸν Μεσσίαν· ὃ ἐστι μεθερμηνευόμενον Χριστός. ⁴³ καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται Πέτρος.

(¹⁸/_x) ⁴⁴ Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι. ⁴⁵ Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁶ Εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὁν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. ⁴⁷ Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἐρχου καὶ ἴδε. ⁴⁸ Εἶδεν Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστι. ⁴⁹ Λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἰδόν σε. ⁵⁰ Ἀπεκρίθη Ναθαναήλ καὶ

³³. τεθέαμαι τὸ Πνεῦμα] Cp. on Matt. xi. 2. John's own witness was to be confirmed by the witness of God the Holy Ghost, Whose work it is to declare Christ. (Chrys.)
— ὡς περιστερὰς] *Elz.* ὡσεὶ, but ὡς A, B, C, E, G, H, L, S, V. See on Matt. iii. 16.

The Holy Ghost manifested Himself as a Dove,—and, at the day of Pentecost, in Tongues of Fire; in order that we may learn to unite fervour with simplicity, and to seek for both from the Holy Ghost. (Aug.)

— ἐπ' αὐτόν] The preposition implies motion *to*, the verb expresses immanence *on*. Cp. v. 33.

³³. καὶ γὰρ οὐκ ᾔδεν αὐτόν] It has been objected by some, that it is not possible that John should have been ignorant of Jesus the Son of his mother's cousin, and probably intimate with him in his infancy.

But this objection is grounded on a misunderstanding of the words before us, καὶ γὰρ οὐκ ᾔδεν αὐτόν, which mean, "Even I, intimate with Him as I am, did not know Him as He is, and as I now preach Him to you."

Lest it should be supposed that, from his own mother's near connexion with the Mother of Jesus, the Baptist might be biased, either by favour or interest, to bear witness to Christ, he refutes this suspicion by saying, "I knew Him not." (Theoph.) "It is not from my own personal knowledge, as you may imagine, that I now declare Him to be what He is; for my own knowledge of Him is only earthly and human (ἐγὼ ἐν καὶ γὰρ ἐστὶν ἐπιθετικὸν), but because I have twice received from Heaven a divine revelation concerning Him." Cp. our Lord's saying to St. Peter, Matt. xvi. 17.

The Baptist shows by these words, that he utters his testimony concerning Christ not from human intercourse and affection, but from divine revelation. And John declared Christ to the people, not from human attachment, but in obedience to the divine will. (Cyril.) As son of the cousin of our Lord's Mother, he knew Jesus according to the flesh, but it was only by revelation from above that he knew and declared Him as He is, viz. the Lamb of God, the Judge of Quick and Dead, the Bridegroom of the Church, the Son of God, the Saviour of the world. The men of Nazareth knew Jesus as man, but they would not receive Him as the Christ,—and they did not know Him as He is, namely, as God. Cp. *Müller's Essays*, p. 79.

³⁷. δύο μαθηταί] The Baptist, as the friend of the Bridegroom, gives away the Bride to Christ, by presenting the souls of his own disciples to Christ, and espousing them to Him. (Chrys.)

³⁹. ὃ λέγεται ἐρμηνευόμενον] A common expression with St.

John, who is careful to interpret eastern words (cp. i. 42; ix. 7), and is also accustomed to specify original Hebrew names. The word Ἐβραϊστὶ occurs seven times in his Gospel and Apocalypse (John v. 2; xix. 13. 17. 20; xx. 16. Rev. ix. 11; xvi. 16), and no where else in N. T.

⁴⁰. ἔρχεσθε καὶ ἴδετε] A phrase used by the Holy Spirit, particularly when speaking by St. John, to call attention to some notable thing. See i. 47. Rev. vi. 1, 5. 7. Cp. Rev. xxii. 17. 20.

— ὥρα ἦν ὡς δεκάτη] 'ten in the morning.' On St. John's mode of reckoning the hours see *Toussaint* on the Gospels, Disc. viii. pt. i.; see below, iv. 6. 52; xi. 9; xix. 14.

⁴². εὐρίσκει οὗτος πρῶτος τὸν ἀδελφόν] We find Christ, when we find our brother, and bring him to Christ. We find Christ by caring for the souls of our brethren. (Bede, Hom. in Vig. St. Andr.)

— εὐρήκαμεν τὸν Μεσσίαν] ἤνθη (Messiah). *Messias* in Hebrew and *Christ* in Greek, the Anointed. See above, Matt. i. 1. *Christos* signifies unction, and He is specially *the* Christ, through Whom all Christians derive their unction, and who is anointed with the oil of gladness above His fellows. Ps. xiv. 8. (Aug. Tract. 7.)
— Χριστὸς] ὁ Χριστός (*Elz.*), but the Article is not in A, B, E, G, H, K, L, M, R, S, V, X.

⁴³. Κηφᾶς] He is called *Petrus*, 'a stone', from *Petra*, 'the Rock.' (Aug.) *Petrus* (or *Peter*) has the same meaning in Greek as *Cephas* (כֶּפֶס) in Syriac; and the Apostle was called *Peter* from the firmness of his faith, by which he clave to that *Petra*, or *Rock*, of Whom the Apostle Paul speaks.—"That Rock was Christ" (1 Cor. x. 4). (Bede, Hom. i. in Vig. St. Andr.) See above on Matt. xvi. 18.

⁴⁶. Ναθαναήλ] ἤνθη, i. q. Θεόδωρος, 'gift of God,' supposed by some (e. g. Meyer) to be the Apostle Bartholomew. See Matt. x. 3, and on John i. 49; xxi. 2.

⁴⁸. Ἰησοῦς] ὁ Ἰησοῦς (*Elz.*), but the Article is not in A, B, E, H, K, L, R, S, V.

⁴⁹. πόθεν με γινώσκεις;] *Me*,—so obscure a person.
— ὄντα ὑπὸ τὴν συκῆν] Something more than ὑπὸ τῆς συκῆς. The accusative intimates retirement thither, as well as concealment there,—perhaps for purposes of Prayer and Meditation.

Nathanael inquires as man, Christ replies as God, "I saw thee; thou wast then seen by Me as God."—that is, from afar, and when no other eye was upon thee. I saw thee under the fig-tree, before Philip

λέγει αὐτῷ, 'Ραββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

⁵¹ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ. ⁵² Ἡ Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

^h Gen. 28. 12.
^{Matt.} 4. 11.
^{Luke} 22. 43.
& 24. 4.
^{Acts} 1. 10.

II. ¹ Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ² ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ Καὶ ὑπερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσι. ⁴ Ἀλέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοὶ, γύναι; ⁵ ὄπωψα ἤκει ἡ ὥρα μου. Ἀλέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὁ τι ἂν λέγῃ

^a 2 Sam. 16. 10.
& 19. 22.
² Kings 3. 13.

called thee; and I saw thy heart, and pronounce thee to be an Israelite indeed, in whom there is no guile,—that is, who art not indeed free from taint of sin, but who art ready to confess thyself a sinner, and to embrace the truth. (*Chrys.* Aug. Tract. vii. et de Verb. Dom. Serm. xl.) See above on the history of Zacchæus, Luke xix. 5.

"All men," (says *Hooker*, iii. 1.) "knew Nathanael to be an Israelite. But our Saviour, piercing deeper, giveth further testimony of him than men could have done. 'Behold an Israelite indeed, in whom is no guile.' He declared that Nathanael belonged not only to the Church Visible (i. e. the Church as seen by man), but to the Church Invisible, i. e. to the Church as seen by God."

It is asked, since *Nathanael* received such a testimony from Christ, why is he not found among the *Apostles*? Perhaps he was a learned man, skilled in the Law; and Christ would choose unlearned men to convert and confound the world. He would not convert fishermen by orators, but orators by fishermen. (*Aug.*) But, as is well known, reasons have been adduced by some for believing Nathanael to be no other than Bartholomew the Apostle, e. g. by *Robert Nelson* on the Feast of St. Bartholomew, and *Meyer* here. Cp. John xxi. 2, where Nathanael is placed before οἱ τοῦ Ζεβεδαιου. But as the writer himself was one of the sons of Zebedee, no argument can thence be drawn that Nathanael was an Apostle. Rather, it would seem, that passage shows that he was not an Apostle, and therefore not the same as Bartholomew; for Nathanael is there placed after Thomas (ὁ λεγόμενος Δίδυμος),—whereas, on the contrary, in all the Apostolic Catalogues (*Matt.* x. 3. *Mark* iii. 18. *Luke* vi. 14, 15), except *Acts* i. 13, Bartholomew is placed before Thomas.

⁵⁰ 'Ραββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ] How is it that Peter, for his confession afterwards, received such excellent gifts (*Matt.* xvi. 16), and that they were not now given to Nathanael for his confession of Christ? and that our Lord said that He would build His Church on Peter's confession as being complete, and that He promised to lead Nathanael to a higher elevation, as if his confession was not perfect? The reason seems to be, that Nathanael did not as yet confess Christ to be the true living God, the Lord of angels; and therefore Christ promises that hereafter he shall see heaven opened, and the angels of God ascending and descending to minister to the Son of Man as their King. (*Chrys.*) Probably Nathanael would not have addressed Christ as *Rabbi* (see *Matt.* xix. 16, 17), and as βασιλεὺς τοῦ Ἰσραὴλ, if he had then known Him to be God.

⁵² Ἀμὴν ἀμὴν] *ἀμὴν* occurs twenty-five times in St. John's Gospel; always doubled, never used by any one but Christ, and always at the beginning of a sentence. It is never doubled in the other Gospels. It is found at the end of sentences, especially doxologies in the Apocalypse, i. 6, 7; v. 14; vii. 12; xix. 4, in which book CHRIST is called ὁ Ἀμὴν. *Rev.* iii. 14.

— ἀπ' ἄρτι] Henceforth,—now that I am come and have begun My course as the Messiah.

— οὐρανὸν ἀνεωγῆτα] The heaven, shut by the sin of the first Adam, opened by the obedience of the second.

— τοὺς ἀγγέλους τοῦ Θεοῦ] In the garden, at the Agony, at the Resurrection, and at the Ascension. (*Theoph.*)

CH. II. 1 τῇ ἡμέρᾳ τῇ τρίτῃ γάμος] The third day after His return to Galilee (i. 44). Doubtless something is designed by this precise and exact indication of time.

On the first day, John declares Jesus to the *Priests* and *Levites* (*John* i. 19—23), who came from Jerusalem to him at *Bethany* and in *Peræa*.

It is probable that this took place soon after our Lord's *Temptation*, which is not described in this Gospel.

On the second day, John proclaims Jesus as the Lamb of God, and refers to his former testimony concerning Him (*John* i. 29, 30), and to the descent of the Holy Ghost on our Lord at His baptism; which is no where mentioned in this Gospel.

On the third day, John reveals Jesus especially to Andrew and another of his disciples, who accordingly follow Jesus, and speak of him as the *Christ*, and He abides with them that day (i. 39), and calls Simon by the name *Cephas*.

On the fourth day, He returns to Galilee, and finds Philip of *Bethsaida* in *Galilee*, who finds Nathanael of *Cana* in *Galilee*.

On the third day after this, the Marriage of *Cana* takes place, at which was wrought the first Miracle, the Manifestation of His Godhead.

As the Book of Genesis begins with the history of a period of Six Days, so, it would seem, does the Gospel of St. John—the Genesis of the New Testament. (Cp. *Buryss*, p. 38.) The consummation is here in the Marriage of *Cana*; and in Genesis the consummation is in the Institution of Marriage in Paradise. (See *Gen.* i. 26—28.) There Adam is united to Eve, a figure of the Mystical Union and Marriage betwixt Christ and His Church. (*Eph.* v. 22—32.)

— γάμος] A Marriage Feast (see *Matt.* xxii. 2. *Luke* xii. 36), lasting for seven or eight days. See *Gen.* xxix. 27. *Judg.* xiv. 15, and *Lightfoot* here.

On the honour thus paid by Christ to Holy Matrimony, see the Marriage Office in the Book of Common Prayer.

— Κανᾷ τῆς Γαλιλαίας] Perhaps *Kana-el-Jelil*, about seven miles north of Nazareth. See *Rodinson's* Palestine, iii. p. 204. *Wiener*, *Real-Lex.* i. p. 648.

² 3. ἐκλήθη ὁ Ἰησοῦς καὶ οἱ μαθηταὶ—ἡ μήτηρ] *Ἰωσήφ*, it would seem, was now dead.

He who is the Son of God and also the Son of Mary came to the Marriage. He Who, when He was with the Father, had instituted Marriage. He Who came into the world to a Marriage, for He has espoused the Church, which He has redeemed with His own blood, and to which He has given the Holy Spirit as a pledge, and which He first united to Himself in the Virgin's Womb, from which He came forth as a Bridegroom from His chamber, rejoicing to run His course (*Ps.* xix. 5), when He, the Word of God, married our flesh, and so the Son of God and the Son of Man joined both in one. (*Aug.*) Hence we may learn to reject the heresies of *Tatian* and *Marcion*, who disparage Matrimony. (*Bede*, *Hom. dom.* 1, post *Epiph.*)

³ ὑπερήσαντος οἴνου] perhaps at the close of the feast week.

— ἡ μήτηρ τ. 'Ι.] never called Mary by St. John.

⁴ τί μοι καὶ σοί] The Hebr. *תִּי וְיָי* (*mal' lanu volak*), *Quid nobis et tibi?* (*Joah.* xxii. 14. *Judg.* xi. 23. 2 *Sam.* xvi. 10. *Matt.* viii. 29; xxvii. 19. *Mark* i. 24, and *Wetstein's* note.)

The word *γύναι* is not necessarily to be understood as a rebuke. Cp. *xix.* 21; *xx.* 15, and see *Klein*, here, who quotes *Soph.* *Trachin.* 370, and the words of Augustus to Cleopatra, *Dio Cass.* li. p. 305, *θάρσει, γύναι, καὶ θυμὸν ἔχῃ ἀγαθόν*. But yet, as the Fathers observe, it is significantly employed to remind Mary of her womanhood, and of her subjection to her Son, as God. He does not say *μήτηρ*, but *γύναι*.

The sense is, What have I, as God, to do with thee, a woman? Dost thou suppose that the divine power by which I work miracles can be set in motion by thee, because thou art the mother of my humanity? Thus He condemns those who pray to the Virgin to command Christ, "*Monstra te esse matrem, Jure matris impera Filio.*" *St. Irænaus* says (iii. 16. 7), "Dominus repellens intempestivam ejus festinationem dixit, *Quid mihi et tibi, mulier?*"

Hence Christ (says *Chrys.*), Who loved and revered His earthly Mother (see *Luke* ii. 51. *John* xix. 26), teaches us to begin with love and reverence to our heavenly Father; and He here rebukes His Mother. He had great regard for her, but more for the salvation of souls. (*Matt.* xii. 48. *Luke* xi. 27.) He therefore corrects her, and prepares the way for the working of His first miracle with due dignity.

Christ is the Son of Mary, and the Lord of Mary; He was made of Mary and created Mary; for He is the Son of David and the Lord of David. (*Ps.* cx. 1.) He is both man and God. (*Aug.*)

The miracle He was now about to work, He was about to work as God. As God He had no mother. And now that He was about to perform a divine work, He ignores, as it were, the human womb, and asks, "Woman, What have I to do with thee?" As much as to say, Thou art not the Mother of that in Me which works miracles, thou art not the Mother of My Godhead. What then have I now to do with thee? (*Aug.*, see also his *Serm.* 218.)

Our Lord here and elsewhere displays His Divinity more clearly, by bringing it out in contrast with His relationship to His human Mother. Cp. *Mark* iii. 22. *Luke* ii. 48.

— ὄπωψα ἤκει ἡ ὥρα μου] 'mine hour'; the hour of My weakness derived from thee is not yet come; but it will come, and then I will acknowledge thee. See *John* xix. 26, 27, the best comment on this text.

Mine hour is not yet come, but it will come hereafter. When the hour of my human infirmity arrives, and when that infirmity, of

b Mark 7. 3.

ὕμῖν, ποιήσατε. ^{6 b} Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι, κατὰ τὸν καθ-
 αρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. ⁷ Λέγει αὐτοῖς
 ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγένισαν αὐτὰς ἕως ἄνω. ⁸ Καὶ
 λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ καὶ ἤνεγκαν. ⁹ Ὡς
 δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν
 ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ
 ἀρχιτρικλίνος, ¹⁰ καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι,
 καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω σὺ τετήρηκας τὸν καλὸν οἶνον ἕως
 ἄρτι. ^{11 c} Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς
 Γαλιλαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθη-
 τὰὶ αὐτοῦ.

c ch. 1. 14.

(¹⁰/_{VII}) ¹² Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ
 οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.
 (²⁰/_T) ¹³ Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ
 Ἰησοῦς. (²¹/_T) ^{14 d} Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα

d Matt. 21. 12.
Mark 11. 15.
Luke 19. 45.

which thou art the Mother, hangs on the Cross, then I will acknow-
 ledge thee as My Mother. Then He owned her, when that which
 was born of her was about to die; then He commended her to His
 Disciple, and said to him, "Behold thy mother." (*Aug.*)

As was He had His hour (cp. vii. 30; viii. 20; xii. 27; xvii. 1),
 but as God Eternal He has no hour. And it was as God that He was
 now about to work, and to manifest His Godhead. He calls His hour
 of suffering "Mine hour," because He had the power of laying down
 His life when He chose. (John x. 18.)

δ. ὅτι ἐν λέγει] λέγει, 'command'; the Heb. *amar* (*amar*).

δ. ὑδρίαὶ λίθιναι] Some few MSS., e.g. B, L, X, have *λίθ.*
ὑδρίαὶ, which has been received in some editions, but without
 reason.

— κατὰ τὸν καθαρισμόν] For ablution before dinner, and for
 washing of the vessels. (Matt. xv. 2. Luke xi. 39.) It would appear
 from *v.* 7 that they had been exhausted of part of their contents be-
 fore the miracle was wrought.

— χωροῦσαι ἀνὰ μετρητὰς ἀνὰ, *apiece*. See Matt. xx. 11.
 Mark vi. 40. *μετρητῆς*, the Heb. *qā* (*qā*). 2 Chron. iv. 5. See
 on Luke xvi. 6. *Joseph*. Ant. viii. 2. 9, and *Quinol* here.

Since the *μετρητῆς* held seventy-two sextarii (*Joseph*. Ant. viii.
 2), about nine gallons,—and since these *ὑδρίαὶ* held two or three
μετρητῆς *apiece*, the quantity of water changed into wine was very
 great—about 135 gallons.

This large quantity has been perverted by some into an argu-
 ment against the veracity of St. John's account, and even against the
 reality of the miracle itself.

What use, it is asked, could there be in the supply of so much
 wine for a single feast? And is it consistent with the divine
 character of Christ to produce what would only be wasted, and was so
 disproportionate to the occasion?

To this it has been replied by some (*Semler* and *Kuin*) that it is
 probable that only a *portion* of the water in the *ὑδρίαὶ* was changed.
 This is against the text.

Others reply, that it was an act of divine benevolence to supply a
 large quantity of wine for the *future* use of the newly married pair and
 their friends. (*Meyer*.)

This may be so. But the true reason of the large surplus beyond
 the present need, seems to be of a higher spiritual kind,—viz. that in
 it there might be, as in the twelve baskets remaining over and above
 the barley-loaves after the miraculous feeding (Matt. xiv. 20; xvi. 9.
 John vi. 13),—a visible and abiding *proof* and *record* of this mighty
 work of Christ; and that whenever the newly married pair brought
 forth any of this wine, from time to time, to welcome and regale
 any of their friends, they themselves might be reminded, and they
 might speak to others, of the divine power and love of Him Who
 produced it; and so the *effects* of the miracle might *extend* far beyond
 the time, and place, and other circumstances of its first operation;
 and the water thus made wine might diffuse the knowledge of the
 Gospel, and become a holy well-spring and fountain of living water
 for the salvation of souls. The *bread* of the barley loaves could not
 be kept long; and therefore, in that case, the surplus produced by our
 Lord was less. But the "good wine" of Cana might be preserved
 for many years. How many persons may it have afterwards refreshed
 in body and soul! Perhaps it may have served for some holy
 Eucharistic celebrations in the infant Church of Galilee.

7. γεμίσατε τὰς ὑδρίας] He uses the elements of which the
 world consists, to show that the world was not made by any power
 alien from Himself, as some heretics assert. (*Chrys.*)

— ἕως ἄνω] So that any one might see first the water then the
 wine.

8. ἀρχιτρικλίνῳ] or *συμποσιάρχῃ*, cp. *Ecclus.* xxxv. 1, where he
 is called *ἡγούμενος*. "Convivii Magister, Modimperator." (*Varron*).
 "Arbiter bibendi." (*Horat.* l. iv. 18.) "Dictator." (*Plaut.*)

It has been supposed by many recent Expositors that the ἀρχι-

τρικλίνος was the *τραπέζοποιός* of *Julius Pollux* (*Onom.* iii. 41),—
 a chief *servant* or butler, whose duty it was to provide wine and food
 for the guests.

But no authority has been quoted for this sense, and the etymo-
 logy of the word seems to be against it. Besides, his language to the
 bridegroom (*v.* 10, *σὺ τετήρηκας*) shows that he regarded the *νυμ-*
φίος, not himself, as the purveyor of the feast; and his words to the
 bridegroom are not those of a servant to a master, but of an equal.
 Rather, the *ἀρχιτρικλίνος* must have been one of the *guests*, chosen
 to taste the wine, and to regulate the order of its consumption; and,
 notwithstanding the objections of *Kuin*, *Meyer*, and others, it seems
 more reasonable to conclude, with *Rosenmüller*, that he was no other
 than the 'Convivii Magister.'

11. ταύτην ἐποίησε τὴν ἀρχὴν] *τὴν* is omitted by A, B, and
 some Editors, but without reason. Observe, *τὴν ἀρχὴν* and *ἐποίησε*,
 i. e. *the beginning* which He made was this,—He laid this first stone, or
 foundation, of the miraculous fabric.

He Who changed the water into wine in the water-pots, at
 Cana in Galilee, works the same change every year in the rain
 which descends from the clouds of heaven into the vines. But this
 gradual operation of change in the vine attracts no wonder from its
 continuity; and, therefore, the same God sometimes makes, as here,
 unusual demonstrations of His power, in order to awaken men from
 their slumber to a sense of His Omnipotence, and to excite them to wor-
 ship Him as God. See *Aug.* and *Irenæus*, iii. 12. 5, and *Athanasius*, *de*
Incar. 18, p. 51,—"He Who changed water into wine thus proved
 Himself their Creator. Therefore He walked on the sea as on dry
 land, and fed thousands with a few loaves,—in order that He might
 show us that He is the Lord of the universe."

The whole of the passage, pp. 50, 51, is well worthy of perusal,
 and very reasonable in an age like the present, when a disposition
 manifests itself to separate the study of Physics from that of Religion,
 and to detach the operations and phenomena of the World of Nature
 from the control and government of Him Who is Supreme in the
 World of Grace. If we would philosophize aright, let us regard
 CHRIST—as Holy Scripture teaches us to do—as Creator and Lord of
 the Elements, and as acting in them and by them no less than by the
 Word and Sacraments. Cp. the remarks on Matt. xiv. 20.

As we admire the works wrought by the Man Christ Jesus, so
 let us admire those done by Jesus our God. Let us not turn our face
 to the works of creation, and our backs to Him Who made them.
 (*Aug.*)

— τὴν δόξαν] His Divine Majesty and Glory. See above, i. 14.

— ἐπίστευσαν] They had already some faith (i. 41; see also
 ii. 23), which was increased by His miracles, but yet was not a clear
 and firm faith (see vii. 5). And thus we learn that faith, like other
 graces, is gradual in its growth, and needs continual education and
 cultivation by those means which God provides for its increase.

12. κατέβη] "Tanquam in locum maritimum." (*Rosenmüller*.)

— ἀδελφοί] 'cousins.' Abraham was the uncle of Lot, and
 Laban of Jacob, yet Scripture calls them *brethren*. All the relatives
 of Mary are called brethren of Christ. (*Aug.*) See above on Matt.
 xii. 46; xiii. 55.

13. τὸ πάσχα] St. John adds τῶν Ἰουδαίων, because he wrote
 for many who were not conversant with Jewish customs. See *v.* 6,
 and *vi.* 1, and above, p. 206, and cp. the instances in which St. John
translates Hebrew words, i. 38. 42, and cp. *iv.* 9 and 25; and *Dr.*
Toussaint on the Gospels, *Disc.* vii. sect. 2.

This seems to have been the first Passover of our Lord's ministry,
 if the *ἑορτὴ* at *v.* 1 is the second or a feast of Pentecost, then that at
vi. 4 is the third Passover (see note there). And so, with the Pass-
 over at which He suffered, there are four Passovers in St. John's
 Gospel; which was the opinion of *Eusebius*, i. 10. *Theodore*, ad *Dan.*
ix. tom. ii. p. 1250, ed. Hal. 1770.

14. εὗρεν ἐν τῷ ἱερῷ, κ.τ.λ.] Not ἐν τῷ ναῷ, but ἐν τῷ
 ἱερῷ, in the outer courts.

καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. ¹⁵ Καὶ ποιήσας φραγέλλιον ἐκ σχοιῶν πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· ¹⁶ καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεύθεν μὴ ποιεῖτε τὸν οἶκον τοῦ Πατρὸς μου οἶκον ἐμπορίου. ^($\frac{22}{x}$) ¹⁷ Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ^{e Ps. 69. 9.} ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. ^($\frac{28}{xv}$) ¹⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ^{f Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 29. ch. 6. 30. g Matt. 26. 61. & 27. 40. Mark 14. 58. & 15. 29.} ὅτι ταῦτα ποιεῖς; ^($\frac{24}{x}$) ¹⁹ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ²¹ Ἐκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² Ὅτε οὖν ἠγγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγε· ^{h Luke 24. 8.} καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. ²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. ²⁴ Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, ²⁵ καὶ ὅτι οὐ χρεῖαν ^{i ch. 6. 64. Acts 1. 24. Rev. 2. 23.} εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

— βόας—πρόβατα—περιστερὰς] for sacrifices in the Temple; that persons, who came from a distance, and could not bring victims with them, might purchase them on the spot. The money-changers were there to facilitate the purchases of the sacrifices. Perhaps, also, to change money, for the payment of the Temple-Rate due now. See on Matt. xvii. 24.

It might not have seemed to be a great sin to sell in the temple what was purchased in order to be offered in the temple. Yet our Lord drove them out. (*Aug. and Bede.*) See above on Matt. xxi. 12.

¹⁵ πάντας ἐξίβαλεν] A fulfilment of the prophecy (Mal. iii. 1—3). Our Lord did this twice, as is evident from the other Gospels. (See Matt. xxi. 12. Mark xi. 15. Luke xix. 45.) The former instance is that described here by St. John. (*Aug. de Cons. Evang. ii. 67.*)

And yet, against the clear testimony of the Gospels, and the concurrent interpretation of antiquity, it has been recently denied by many (*Lücke, De Wette, Strauss*), that there was more than one cleansing of the Temple.

Origen (in *Joan. tom. x.*) dwells on this act as a wonderful proof of Christ's *Divinity felt* by men,—even by the large multitudes who profaned the temple. See above, *St. Jerome* on *Matth. xxi. 12. 16.*

¹⁶ μὴ ποιεῖτε] Sellers in the Temple are they who seek their own things, not those of Jesus Christ. (*Phil. ii. 21.*) Simon Magus desired to purchase the gift of the Holy Spirit, that he might sell it again. He was among the Sellers of Doves. *Divine Grace* is so called because it is given gratuitously. (*Aug., Origen.*)

Money Changers in the Temple are they who pursue secular interests in the Church; and God's house is made a house of merchandise, not only by those who seek to obtain money or praise, or honour, by means of holy Orders, but they also who exercise the sacred ministry, or dispense sacred gifts, with a view to human reward,—and not with simplicity of intention. (*Bede.*)

¹⁸ ὁ ζῆλος, κ.τ.λ.] Let all the members of Christ's Body be consumed with this zeal. Who is he that is eaten up with this zeal? He who never rests, but is ever endeavouring and longing, that what he sees amiss may be corrected; and if he cannot correct it himself, is patient, and mourns inwardly. You see your brother going astray, let the zeal of God's house eat thee up; prevent him if you can; restrain him if you can; terrify him if you can; persuade him if you can; never cease; do the same in your family, do whatever you can, according to your position in life, then you will imitate Christ, of Whom it was said, "The zeal of Thine House hath even eaten me up." (*Aug.*)

¹⁹ λύσατε] 'destroy,' a prophecy that they would do so. See xii. 28. *Matth. xxiii. 32,* and cp *Glass. Philol. S. pp. 406. 873.*

He predicts at His first Passover what they would do at His last Passover. And by His act in cleansing the material Temple at this Passover, He foreshadowed His own act in raising the Temple's antitype—His own Body, at the last Passover, and in thus reviving His mystical Body the Church.

¹⁹ τὸν ναὸν τούτου] 'Me ipsum;' on this use of οὗτος, see on *Matth. xvi. 18.* Cp. below, vi. 50.

They sought for a miracle from Christ, because He had driven their traffic from the Temple; and He tells them in reply that the Temple was emblematic of His own Body, and that He by His own divine power would do much more than He had done in purging the type profaned by them. He would raise the antitype, His own Body, destroyed by them. (*Bede.*) As the Body of Christ was crucified

and raised again, so will it be with His mystical Body, the Church; and with every true Christian, who is crucified with Christ, and buried with Christ, and rises again with Christ to newness of life in this world, and to eternal glory in the next. (*Origen.*) Compare 1 Pet. ii. 5. Ephes. ii. 20; iv. 13. 1 Cor. xii. 12. 27. Ezek. xxxvii. 11. Rom. vi. 4. 1 Cor. xv. 22.

²⁰ τεσσαράκοντα καὶ ἕξ ἔτεσιν] It began to be built (or rather rebuilt) by King Herod the Great, forty-six years ago, and is not yet finished. See *Joseph. Antiq. xv. 11; xx. 8. B. J. i. 21. Wieseler (Chronol. Syn. p. 106)* reckons that this period of forty-six years had expired at the Passover, A.U.C. 781.

"Septem annis ædificatum erat Salomonis templum. (1 Regg. vi. 38.) Templi verò secundi structura, plus unâ vice interrupta, viginti annorum spatia absoluta erat (v. *Usserii Annal.*) Sermo igitur est de templo Herodis, qui Sorobabelis templum, ut populum Judaicum sibi devinciret, restauravit et ampliavit. Quamquàm autem Herodes Magnus templum secundum à fundamentis, quod Josephus adserit, novaverat, tamen cum et materiâ usus sit veteri, nec totum templum simul diruerit, sed per partes, quantum tempore quoque innovandum esset, rectè hoc Herodis Templum idem fuisse censetur ac dicitur, quod à Sorobabele structum erat, unde et Judæi templum secundum vocarunt Sorobabelis templum, nec uspiam mentio templi tertii occurrit, et Josephus templum bis dirutum dicit, semel à Chaldæis, iterum à Tito.

"Cæpit Herodes I. templi structuram anno imperii xviii. ut *Josephus* tradit *Ant. xv.* Templi structura, ab Herode inchoata, intra decennium absoluta est (*Joseph. Ant. xv. 14*), ita tamen, ut post Herodis mortem nova augmenta et ornamenta subinde addita sint, nam *Agrippæ II.* demum tempore absolutum est totum templi ædificium, ἧδη καὶ τότε τὸ ἱερὸν τετέλειστο, *Joseph. Ant. xx. 8.*" (*Klein.*)

²¹ εἶλεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ] Our Lord often uttered sayings which were not intelligible at first to those who heard them, but became clear afterwards; and thus He showed His divine prescience. (*Chrys.*) Cp. St. John's own declaration concerning Christ's disciples (xii. 16).

This observation is of great importance, and answers by anticipations many objections, grounded on the erroneous supposition that Christ could not have meant to say what His words imply, merely because they, to whom He was then speaking, could not understand that meaning.

That allegation virtually contravenes the claims of His *Prophetic* office. For it is the essence of *Prophecy* to be obscure when first delivered, and to be explained by the event. Examples of Christ's prophetic language, combined with didactic instruction, may be seen in iii. 5; vi. 53. See the notes there on the *prolepses*, or anticipations, in our Lord's Teaching, to be explained afterwards by the event.

²² εἶπεν ὁ Ἰησοῦς] *Elz.* has not the article; but it is in A, B, E, G, H, K, L, S, V, X.

²³ ἐν τοῖς ἱερῷ] *Elz.* has not τοῖς, which is in ten uncial MSS. Cp. x. 22.

²⁴ αὐτὸς δὲ ὁ Ἰησοῦς, κ.τ.λ.] These two verses afford an instance of the peculiar manner in which the Holy Spirit pronounces judgment, in St. John's Gospel, on things and persons. Cf. v. 21; vi. 64. 71; vii. 39; viii. 27; xii. 33. 37; xiii. 11; xxi. 17.

This method was very suitable for the last written Gospel, and confirms the testimonials and proof that St. John's Gospel is the last. It is not only an inspired *History*, but also an inspired *Comment* on that History.

k ch. 7. 50.
& 19. 39.
l ch. 9. 16. 33.
Acta 10. 38.

m Tit. 3. 5.
ch. 1. 13.
Gal. 6. 15.
2 Cor. 5. 17.
James 1. 18.
1 Pet. 1. 23.
1 John 3. 9.

n ver. 3.
Eph. 5. 26.
Heb. 10. 23.

o Rom. 8. 5.
1 Cor. 2. 14.
& 15. 47.

p Eccles. 11. 5.
1 Cor. 2. 11.

q ch. 6. 52, 60.

r Isa. 49. 21.
& 66. 8.
Jer. 31. 31—34.
Ezek. 36. 26, 27.
& 37. 9, 10.
s ver. 32. & 7. 16.
& 8. 28. & 12. 49.
& 14. 24.

III. ¹ κ² Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. ² Ὁὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ. ³ μ³ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι· ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. ⁴ Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι, γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; ⁵ Ἀπεκρίθη Ἰησοῦς, Ἄμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ⁶ Ὅ τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. ⁷ Μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ⁸ Ὅ τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. ⁹ α⁹ Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; ¹¹ β¹¹ Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. ¹² Εἰ τὰ ἐπίγεια εἶπον ὑμῖν,

CH. III. 1.] For a synopsis of the contents of this Chapter, see below, note on v. 36.

— Νικόδημος] Not only a Greek name (*Demosth.* 549, 23), but also common among the Jews. (*Lightfoot.*)

— ἄρχων] ἦν (*sar*). Probably one of the Sanhedrim. See vii. 48.

2. νυκτός] Nicodemus was of the number of those who had some faith, but were not yet born again of water and the Spirit. The Apostle says, ye were sometimes *darkness*, but now are ye *light* in the Lord. Eph. v. 8. (*Aug.*) Nicodemus came at first by night, through fear, but was not rejected by Christ; but was tenderly received and instructed by Him; and grew in grace and wisdom and courage. He, who at first was only a timid Disciple, became in the end a courageous Confessor. He who came at first to Jesus by night, came at last boldly forward, when the disciples of Jesus had fled. See John vii. 50; xix. 39. (*Chrys.* and *Burgon.* here.)

3. Ἰησοῦς] ὁ Ἰησ. *Elz.*; but the article is not in B, E, G, H, K, L, M. See on v. 5.

— ἐὰν μὴ τις γεννηθῇ ἄνωθεν] ἄνωθεν (i. 13) ἐκ τοῦ οὐρανοῦ. On the sense of ἄνωθεν, see iii. 31; xix. 11. 23. James i. 17; iii. 15. 17.

Thou art not yet born again; i. e. of God, by spiritual generation, and therefore the knowledge thou hast of Me is not spiritual but carnal. But I say to thee, that except thou be born again of God, thou canst not apprehend My glory, but wilt remain a stranger to My kingdom, for the birth which is by Baptism gives illumination to the soul. (*Aug.*) Cp. *Justin M.* Apol. i. 61, ὁ Χριστὸς εἶπεν, ἂν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4. πῶς δύναται] This questioning “how?” is of the natural man (1 Cor. ii. 14), and is characteristic of a weak faith and an earthly mind, like that of Sarah when she laughed; and many, by putting such questions as to the *manner* of God’s operations on the soul, have fallen from the faith. If a person ask,—How is a man born again by water? let us ask in return, How was Adam born from the earth? How are our bones and sinews and veins, and all our organs, formed? In both cases the work is God’s, Whose the elements are, to work upon them and by them according to His will. Cp. *Chrys.*, who quotes Col. ii. 12, Rom. vi. 6, and dilates on this topic.

If the earth is endued with such power that such marvels as we see every day are produced from it, so, in like manner, when the Holy Spirit is present with the water, the marvels which exceed our comprehension are easily performed. The element of water is there; but the whole work is wrought by the grace of the Holy Ghost. By the first creation from earth, man became a living soul; but by the second creation from water he is made a quickening spirit; and the old man is buried in the water as in a tomb, and the new man rises from it. (*Chrys.*)

— μὴ δύναται] What the maternal womb is to the infant,—that the Baptismal Font is to the Faithful. (*Chrys.*)

Nicodemus knew as yet but one birth,—that from Adam and Eve; he knew not as yet that *other* birth from Christ and the Church; he knew the first birth which is unto death; he knew not, as yet, the second birth unto life. The one birth is from earth, the other is from heaven; the one is of the flesh, the other of the Spirit; the one is of mortality, the other of eternity; the one is from men and women, the other is from God and the Church. Each of these two births takes place once, and once only. As the birth from the womb cannot be

repeated, so neither can baptism. Carnal generation takes place once, so does spiritual regeneration. (*Aug.* Tract. xi. xii.)

5. Ἰησοῦς] ὁ Ἰησ. *Elz.*; but the article is not in A, G, H, M, V, X. Cp. v. 8, where Νικόδημος is anarthrous. See also v. 10, where A, G, H, K, L, S, V, have not the article before Ἰησοῦς. — ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος] The word τις is general, and includes *Infants*. Cf. *Jerome* ad Pelagium, iii. ad fin. pp. 545, 546, on the Baptism of Infants.

As the Israelites were not delivered from the Egyptians before they came to the Red Sea, so none can be freed from the pressure of his sins before he comes to the waters of Baptism. And if the Red Sea, the figure of Baptism, had such virtue as it had, how great is the power of Baptism, of which the Red Sea was a type! (*Aug.* Tract. xi. xiii. and *Serm.* 294.) Cp. *St. Cyril.* Hieros. Cateches. 3, p. 41, who hence asserts the necessity of Baptism. “He declares the manner of Regeneration in Baptism,” says *Theodor. Mopsuest.* “By mentioning the water, He specifies the Element ἐν ᾧ πληροῦνται τὸ ἔργον; by mentioning the Spirit, He speaks of the Article Who ἐν τῷ ὕδατι τὴν οὐκίαν πληροῖ ἰεργίαν.” (*Meyer*, p. 103.)

If there are any who doubt whether Christ,—Who knew what He would do (John vi. 6), and foresaw, not only His own institution of the Sacrament of Baptism, but every Baptism that has ever been administered in the Church,—had reference to Baptism in these words, let them read *Hooker*, v. lix. and consider the use made of this Scripture by the Church in her offices for Baptism of Infants and of those of riper years. Let it not be objected that our Lord’s words cannot refer to Christian Baptism, because that Sacrament was not then instituted, and because they could not then be *understood* by Nicodemus to refer to it. This objection (as before observed on ii. 21) is tantamount to a denial of our Lord’s prophetic character and office. And it is remarkable, that a similar *prolepsis*, or anticipation, to be explained *ab eventu*, is observable in our Lord’s words concerning the other Sacrament as recorded by St. John, vi. 53. See also on iii. 21.

8. τὸ πνεῦμα] ἦν (*ruach*), used, as πνεῦμα, for wind, and also for the Holy Spirit. Gen. i. 2; vi. 3. 17; vii. 15; viii. 1.

If no one can control the wind, much less can any laws of nature constrain the Spirit; and if you cannot trace the path of the wind, whose effects however you hear and see, how can you expect to scrutinize the operation of the Holy Spirit of God? (*Chrys.*) In the Word and Sacraments the Holy Spirit comes to us invisibly, that we may be born again. (*Aug.*)

10. σὺ εἶ ὁ διδάσκαλος] ‘Art thou the teacher of others,—of God’s own people,—and hast not *learned* this?’ The definite Article is used to bring out more forcibly the word διδάσκαλος, the teacher, who has yet the very elements of divine truth to learn. Cp. Rom. ii. 21, ὁ διδάσκων ἑταῖρόν σαυτὸν οὐ διδάσκει; This use of the definite Article *not* specifying any individual of a class, but the class itself, may be seen in the following examples; Matt. xiii. 3, ἐξῆλθεν ὁ σείρων, not any one sower, but the sower, in the abstract. So 2 Cor. xii. 12, τὰ σημεῖα τοῦ ἀποστόλου, the miracles which are necessary as credentials for one who is an Apostle. Cp. Gal. iv. 1, ὁ κληρονόμος, and *Winer*, p. 97.

12. τὰ ἐπίγεια] If ye do not believe the soul’s birth by Baptism, which is ministered on earth, how can you believe in the birth of the Son of God? (*Theoph.*)

Nicodemus had said (iii. 2), “Rabbi, we know that thou art a teacher come from God.” Our Lord corrects and elevates his views thus: “True, I am a Teacher sent from God, but not as other teachers or prophets, who are of the earth; but I am from heaven, to

καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; ¹³ καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ Υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. ¹⁴ καὶ καθὼς Μωϋσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου, ¹⁵ ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. ¹⁶ οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. ¹⁷ οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ. ¹⁸ ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ. ¹⁹ αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς. ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. ²⁰ πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ. ²¹ ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

²² Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. (23) Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλεῖμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο

which none of the prophets ascended, and I though on earth, am always in heaven." (*Chrys.*)

13. οὐδεὶς ἀναβέβηκεν] The Son of God became also the Son of Man by His Incarnation; and He vouchsafed to designate His divinity (in which He remained in heaven while descending to earth) by the name of Son of Man; and He also calls His Humanity by the name of the Son of God.

For, by unity of Person, by which both natures are One Christ, the Son of God walked upon earth; and the Son of Man abode in heaven. Thus by believing in things more incredible, we learn to believe in things that are less so. For if the Divine Nature could take our human nature, so that One Person is in both, how much more credible is it that all who are sanctified become one in the Man Christ Jesus; so that when all ascend to heaven by divine grace, and by virtue of their union with Christ, He alone is said to ascend to heaven Who came down from heaven? This is spiritual generation, by which men from earthly become heavenly; a condition which they cannot attain unless they become members of Christ, Who regards His Body the Church as no other than Himself. (*Aug. de Pecc. mer. et remis. c. 31. Cp. Hippolyt. adv. Noet. § 4.*)

We must here guard against the heresy of *Apollinarius*, which says that the flesh of Christ came down from heaven. Christ is One Person in two natures; and therefore the attributes of humanity are ascribed to Him Who is the Word of God; but that we may not suppose that the Word having descended is not in heaven, he adds the words "which is in heaven." I am on earth as Man, and in heaven as God. (*Theophyl.*)

He descended from heaven as becoming the Son of Man, and He is in heaven, because when the Word was made flesh He did not cease to be the Word. (*Hilary, de Trin.*) He was on earth and in heaven. Here in body, there in Deity. Yea, every where by his Godhead. Born of a human Mother, yet never separated from his Divine Father. He descended to us that we might ascend by Him. They whom He makes children of God by adoption ascend with Him, for He Himself says they will be equal to the Angels. (*Luke xx. 36.*) And one Man, Christ Jesus, ascends; because we, made one in Him, ascend by Him; as St. Paul says, "Our conversation is in heaven." *Phil. iii. 20. (Aug.)* See also *Eph. ii. 6.*

He ascended, before His bodily Ascension, and thus by virtue of the hypostatical union was in heaven. See *Bp. Pearson* on the Creed, Art. vi. p. 507, and on what is called the *communicatio idiomatum*, "wherein are attributed to Man such things as properly belong to the Deity of Christ Jesus;" and *vice versa*, see *Hooker, V. liii. 4.* and *V. liv.*

14. καθὼς Μωϋσῆς] Having described the benefits of Baptism, our Lord proceeds to mention the source of those benefits. The Death of Christ is the cause of the grace in Baptism. (*Chrys.*)

And by reference to Moses and the Serpent, He shows that the Gospel is not contrary to the Law, but is a fulfilment of it, and thus He refutes Marcion and the Manichæans. (*Theophyl.*)

Many died of the bite of the fiery serpents in the wilderness, and Moses, by God's command, lifted up the Serpent of brass, and they who looked on it were healed. The serpent thus lifted up was the figure of Christ dying on the Cross, according to that mode of signification, by which that which is done is signified by that which does it, for death came from the Serpent who tempted man to sin, whose wages are death; and our Lord transferred to His own Body, not sin which is the venom of the Serpent, but death; so that in the likeness of sinful flesh (*Rom. viii. 3*) there might be the penalty of sin without the guilt of sin; and thus in our sinful flesh both the

penalty of sin and the guilt might be done away. (*Cp. Aug. de pecc. mer. c. 32.*)

What did the fiery Serpents typify? Sins, from our mortal flesh. Why is the Serpent lifted up? To signify the death of Christ on the Cross. The brazen Serpent, looked at by the eye of the Israelite, saved from temporal death; Christ lifted up on the Cross, looked at by the eye of faith, saves the true Israelite from everlasting death. For since death came from the Serpent, it was figured by the Serpent. The bite of the Serpent brought death. The death of Christ brings life. Look at the Serpent, that the Serpent may not harm you. Look at death, that death may not hurt you. But at whose death? At the death of Him Who is the Life. Christ our Life died on the Cross, and in His death, Death died; Life by dying destroyed death; Life by dying swallowed up death; Death died in Christ; so that we may now say, "O death where is thy Sting, O Grave where is thy Victory?" (*Aug.*)

As the Serpent killed and the Serpent healed, so Death killed and Death healed. The brazen Serpent resembles a Serpent, but has not the venom of a Serpent, so Christ was made in the likeness of sinful flesh, but without sin. (*Cp. Chrys.*) As the Israelite, who looked at the Serpent which was lifted up, was healed from the venomous bite of the Serpent, so now he, who is conformed to the likeness of Christ's death, by Faith and Baptism unto Christ, is delivered from sin by Justification. (*Aug. de Peccat.*)

On the typical character of the Brazen Serpent, in illustration of the doctrine of divine grace, flowing from Christ's death by means of Sacraments, see *Hooker, V. lvii. 4.*

— ὑψωθῆναι δεῖ τὸν Υ. τ. δ.] His enemies designed that He should be lifted up in shame, but God overruled their designs, and made the lifting up in shame to be a lifting up in glory. On this double sense of ὑψωθῆναι, cp. *Acts ii. 33; v. 31.* They who crucified Him lifted Him up in ignominy; but (says *Theoph.*) the Cross is the glory of Christ; for where He seemed to be condemned and executed as a slave, He condemned and conquered and slew him who condemned him. Cp. on *Matt. xxvii. 28.*

18. ὁ δὲ μὴ πιστεύων] Just as he who commits murder is condemned by the nature of his act, before he receives the sentence of his judge, so he who believeth not is condemned already. As it is said of Adam, "on the day thou eatest thereof thou shalt surely die." *Gen. ii. 17. (Chrys.)* Cf. *Titus iii. 11.* and the ancient proverb, "Illo nocens se damnat, quo peccat, die."

19. αὐτῶν ἡ κρίσις] Men are condemned, in that they preferred to remain in darkness and in sin when the light came to them. They prefer darkness to light, because their deeds are evil. This explains what would otherwise be unaccountable.

22. Ἰουδαίαν γῆν] The country, as distinguished from Jerusalem the city. See on *iv. 3.*

— ἐβάπτιζεν] And by baptizing He explained what He had said before to Nicodemus concerning the necessity of being born again of water and the Holy Ghost (*v. 5*).

It is a rule of great use in interpreting Scripture, that sayings of our Lord are often explained by immediately subsequent acts; or by our Lord's acts, mentioned immediately by the Holy Ghost in Scripture. On the question—Why it is said that Jesus baptized, although He did not baptize in person? see note on *iv. 2.*

The true nature of Christ's Baptism is brought out more clearly here by being contrasted with the Baptism of John. Cp. *Tit. iii. 5. Acts xix. 4.*

23. Αἰνῶν] Probably so called from ἄγιν (*ayin*), *oculus, fons.* (*Reland, Pal. ii. c. 12*); hence ὕδατα πολλὰ, 'springs of water.'

f Matt. 14. 3.

g ch. 1. 7, 15, 26,
34.Matt. 9. 11.
Mark 1. 7.
Luke 3. 16.
1 Cor. 4. 7.
James 1. 17.
Heb. 5. 4.f ch. 1. 20, 30.
Mal. 3. 1.
Matt. 11. 10.
Mark 1. 2.
Luke 1. 17.
& 7. 27.k ch. 8. 23.
& 17. 2.
Matt. 28. 18.
Eph. 1. 21.
1 Pet. 3. 22.
Rom. 9. 5.
1 ch. 5. 20.
& 8. 26.
m 1 John 5. 10.
Rom. 3. 4.
n Eph. 4. 7.
o Matt. 11. 27.
& 28. 18.
Luke 10. 22.
& 17. 2.
Heb. 2. 8.
p vv. 15, 16.
ch. 6. 47.
1 John 5. 11.

καὶ ἐβαπτίζοντο· ⁽²⁶⁾ ²⁴ οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης· ⁽²⁷⁾ ²⁵ Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. ²⁶ Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. ²⁷ Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἔὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ⁽²⁸⁾ ²⁸ Αὐτοὶ ἡμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ⁽²⁹⁾ ²⁹ Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου αὐτῆ οὐν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ³⁰ Ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ³¹ ³¹ Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν, ³² ³² καὶ ὁ ἑώρακε καὶ ἤκουσε τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³³ ³³ ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. ³⁴ ³⁴ Ὁν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. ⁽³⁵⁾ ³⁵ Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ⁽³⁶⁾ ³⁶ Ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον, ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

— Σαλαίμ] West of Jordan; in the northern part of Samaria, eight miles S. of Scythopolis, and perhaps the same as the city of Melchizedek. (*Evangel. Jerome. Patrist. ii. p. 447.*)

Hence it would appear that John exercised his ministry in three distinct places at least.—

First, in the wilderness of Judaea, where he preached, and afterwards baptized (Matt. iii. 1. Mark i. 1—5. Luke iii. 3), ἦλθον ἀπὸ πάντων περιχώρων τοῦ Ἰορδάνου.

Secondly, in Peræa, east of Jordan, at Bethany. See i. 28.

Thirdly, at Ænon, near Salem; which seems to have been in or near the region of Samaria.

In all these places he proclaimed Christ.

In the first, by preannouncing Him to the multitude (Matt. iii. 11, 12).

In the second, by pointing Him out as the Lamb of God (Matt. iii. 13—17. John i. 19—28; iii. 26).

In the third, by declaring Him to be the Bridegroom of the Church, and by delivering the illustrious testimony which St. John the Evangelist now records (iii. 27—36).

Thus he was Christ's πρόδρομος and κήρυξ in the Holy Land, even to the Samaritans; and it is probable that the reception of our Lord by the Samaritans (see ch. iv. 37—42) was due in some measure to St. John's preaching.

— ὕδατα πολλά] Not said of the river Jordan; indeed, this would have been superfluous; but spoken of the springs at Ænon, near Salem.

34. οὐπω γὰρ ἦν βεβλημένος] Matt. iv. 12; xi. 2; xiv. 3.

The Evangelist takes for granted that the circumstances of the Baptist's imprisonment are already known to the reader from the other Gospels.

John's early death seems to have been permitted, that there might be no distraction in the people's minds between him and Christ. (*Theoph.*)

25. Ἰουδαίους] Many Editors have received Ἰουδαίου (a Jew) from A, B, E, F, K, L, M, S, U, V, Δ. It may perhaps be the true reading, though in that case we should rather expect τῶν to be added; and the context seems in favour of the plural; hence ἦλθον in v. 26. The reason why Ἰουδαῖοι are mentioned here seems to be, because John was now in or near Samaria. The objection was not made by Samaritans, but Jews,—a contrast favourable to the Samaritans, similar to that in other parts of the Gospel. See iv. 40; v. 16.

— περὶ καθαρισμοῦ] 'purification.' The Evangelist never uses the word *Baptism* (*Bengel*), and never calls St. John, the Baptist. He was no longer 'the Baptist' when St. John wrote; his baptism had passed away. It is observable, that "Jesus baptized not, but His disciples" (iv. 2); but we never hear that any of John's disciples baptized—his baptism died with him. Christ's baptism remains to the end.

26. δε ἦν μετὰ σοῦ] They wish to excite the Baptist to jealousy (*Chrys.*, who quotes John xv. 22, 24); as much as to say, All are forsaking thee, and flocking to the baptism of Him Who was baptized by thee. (*Chrys.*)

— πέραν] i. e. at Bethany (i. 28), on the east of Jordan, in Peræa. Ænon and Salem were on the west.

29. ὁ ἔχων τὴν νύμφην] The Church, collected from all nations, which is in faith a virgin, and is espoused to Christ, to whom she bears children. No one is the Bridegroom of the Christian soul

but Christ; Baptism is the Bride-chamber, and Christ's Ministers are the Friends of the Bridegroom, who rejoice to hear His voice.

29. ὁ φίλος τοῦ νυμφίου] Christ is the Bridegroom, and as a Bridegroom He comes to the Bride; and, therefore, when about to espouse our nature, and to betroth to Himself a Church, He descended from heaven,—and, having espoused it, He carries His Bride to His own home to heaven. And John was the friend of the Bridegroom in bringing the Bride to Christ,—i. e. in leading the souls of others, especially his own disciples, to Jesus. (*Theoph.* on i. 30. 35.)

— ὁ ἐστηκὼς] I stand still, while He marches onward. I, His friend and Paranymp, stand and look, admire and love, while the Divine Bridegroom rejoiceth as a giant to run His course. My ministry will soon be at an end, His is everlasting.

— ἡ χαρὰ ἡ ἐμὴ πεπλήρωται] He who desires to rejoice in himself is miserable; but he who loves to rejoice in God will rejoice for evermore. (*Aug.*)

30. ἐκείνον δεῖ αὐξάνειν] Here is a mystery. God is not capable of increase or diminution. Before the Incarnation of Christ men gloried in themselves. He came that man might confess his sin, and humble himself, and so receive forgiveness of God. Man's confession is man's humiliation; God's mercy is his exaltation. Let the glory of God increase in us, and let our own glory diminish,—so that our glory in God may increase. The more thou understandest of God, the more God will seem to increase in thee. God does not increase in Himself, but is ever perfect; our inward man increases in God, and God appears to increase in us; and we decline in ourselves, that we may ascend in the glory of God. (*Aug.*)

As the day-star which precedes the sun appears to be eclipsed by the rising sun, so the Precursor of Christ seemed to decrease when Christ arose on the world. Christ might be said to increase according as He manifested Himself by miracles; not that He increased in the power of His deity, but in the revelation of it to the world. (*Theophyl.*) Cp. on Luke ii. 52, and see *Glass*. Phil. Sac. p. 700. The Baptist was not diminished by the increase of Christ; for his ministry was perfected in Christ's Messiahship, which he came to announce. But he answers them according to their own notions: "As far as this world's fame is concerned (which you propose to my ambition), I am now nothing;" and yet he was about to be perfected by dying a martyr's death. His light seemed to wane and go out in the prison of Macherus, but it shines for ever in heaven, as a star, in glory.

32. τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει] The Baptist saw, in the Spirit, mankind divided into two classes,—unbelievers and believers; he first speaks of those on the left hand,—and says of them,—"no man receiveth his testimony;" he then turns from them to those on the right, and says, "he that receiveth his testimony —" (*Aug.*)

33. ἐσφράγισεν] Shows, owns, and attests, as by the affixing of a seal (vi. 27. Rev. vii. 3.)

34. οὐ γὰρ ἐκ μέτρου] For God gives the Holy Spirit without stint to Him. *Cyril.* reads this verse thus, οὐ γὰρ ἐκ μέτρου δίδωσιν, without Θεός, which is omitted in B, C, L. Οὐκ ἐκ μέτρου means "non modice sed largissime" (*Rosenmüller*); and that, because His power is not limited by measure, but infinite.

35. ἡ ὀργὴ τοῦ Θεοῦ] He does not say the wrath of God cometh on him, but it abideth; for all who are born of Adam are children of wrath, as the Apostle says (Eph. ii. 3); he, therefore, that will not believe on Christ (who came into the world without sin, and, having taken our mortality, died, that we might live), the wrath of God re-

IV. 1 ^a Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλεί- a ch. 3. 22, 25.
 ονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, ² καίτοιγε Ἰησοῦς αὐτὸς οὐκ
 ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ, (³ $\frac{32}{\text{viii}}$) ³ ἀφήκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν
 εἰς τὴν Γαλιλαίαν. (⁴ $\frac{32}{\text{x}}$) ⁴ Ἐδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.
⁵ ^b Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου b Gen. 33. 19.
 ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ ⁶ ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν ^c 48. 22.
 Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὥρα ἦν Jos. 24. 32.
 ὡσεὶ ἕκτη. ⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. Λέγει αὐτῇ

ministered on him (*Aug.*); it remaineth also because the death which it brings will be eternal.

REVIEW of the contents of the foregoing chapter (chap. iii.).

The Evangelist had described the *Ἐπιφάνεια* (or Manifestation) of Christ's *Divinity* (ch. ii. 1—10) made more striking by its contrast with His Humanity, derived from the Blessed Virgin Mary (v. 4); and he had shown Christ cleansing His Father's house by the majesty of His presence and power, and foretelling that He would die as man, and raise Himself as God (v. 19).

He then proceeds to describe His conversation with Nicodemus the Pharisee, who had been led by Christ's miracles to acknowledge that our Lord was "a teacher sent from God" (v. 2). But Nicodemus, not being as yet enlightened by Divine Grace, had no faith in His *Divinity*, and did not feel his own need of Regeneration.

Our Lord, desiring to elevate him to a higher degree of faith, tells him that he must be born again, if he would see the kingdom of God,—i. e. if he would hope to understand its true nature, and to enjoy its bliss hereafter. Marvel not that I say, you must be born again. And He proceeds to teach him that he must be born again of *Water* and the *Holy Ghost*. Do not be surprised because you do not understand how this is to be. You do not see whence the wind comes, but you see its effects. So in spiritual things you do not see how Regeneration takes place, but you may see its fruits.

It ought to be enough for you, that I declare to you that you must be born again, and be born again of *Water* and the *Holy Ghost*. I only am able to teach you on these matters. For no one on earth has been in heaven except Myself, Who am in heaven as God, while I speak to you on earth as man.

The Law of Moses, of which you are an appointed teacher, may instruct you here. It may show you that Life flows from My Death. The Brazen Serpent was a type of Me. (See notes v. 14.) From Me, lifted up for all as man, and giving life to all as God, Regeneration and Salvation flow to all who look with the eye of faith to Me lifted up by death. And do not be staggered when you see Me rejected by your brother Pharisees and the world. Men will not come to the Light, not because it is not clear, but because their deeds are evil, and because they are condemned by the Light; and thus, by shunning the Light, they condemn themselves.

The Evangelist, by a natural transition, then passes on to speak of the difference of the Baptism instituted by Christ and that administered by John (v. 26). And he brings forward the Baptist himself, proclaiming that his own office is now at an end, and declaring Christ to be the Bridegroom, who, by the Sacrament of Baptism, espouses souls to Himself (see Eph. v. 25, 26); and that He in His Baptism gives the Holy Spirit, which the Baptist confesses that he himself could not do.

Thus the meaning of our Lord's words to Nicodemus, on the necessity of being born again of *Water* and the *Holy Spirit*, is more fully explained.

CH. IV. 1, 2. Ἰησοῦς βαπτίζει καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν] Both are true; for Jesus did baptize, in that He cleansed those who were baptized; and He did not baptize, in that He did not administer Baptism with His own hands. The Apostles were the human instruments by which His Divine Majesty worked. (*Aug.*)

It may be asked, whether the Holy Spirit was given in the Baptism ministered by His disciples, since we read (chap. vii. 39), the Holy Spirit was not yet given, because that Jesus was not yet glorified? To which it may be replied, that the Holy Spirit was bestowed by their baptism, but not with that plenary manifestation, by which He was afterwards given at and after Pentecost. (*Alaun.*)

The Apostles of Christ, it is probable, were baptized by Him, before they baptized others. He, who vouchsafed to perform the office of washing their feet, probably did not decline to baptize them, that they might baptize others. (*Aug.* ad Seleucian. Ep. cviii.)

John the Baptist, a human minister, had a baptism, which was called by his name—the baptism of John. (Matt. xxi. 25.) But our Lord would not allow His baptism to be called by any man's name, in order that He Himself might always baptize, and might be rightly said to baptize those whom He does not baptize by His own hands, but by His ministers; and that we might understand that whosoever is baptized by His ministers, is baptized by Christ. If He had committed His baptism to any one person like John, His baptism might have been called the baptism of Peter, or of Paul; but now it is the baptism of Christ, in Whom all who are baptized must place their hope and trust. (*Aug.*)

Judas was among the disciples, and they who were baptized by

Judas were not baptized again; for they whom even Judas, who was Christ's Apostle, baptized, were baptized by Christ.

If Christian baptism is ministered by an evil minister, yet it is still the baptism of Christ. So that we may always say with St. John the Baptist (Matt. iii. 11), He it is who baptizes with the Holy Ghost. (*Aug.*)

3. ἀπῆλθε πάλιν] added in B, C, D, L, M, but not in A, E, F, G, H, K, S, U, V, Δ.

5. εἰς πόλιν τῆς Σαμαρείας] The place where God first appeared to Abraham in the Land of promise. (Gen. xii. 6.) See also Gen. xxxiii. 19. Συχάρ is the reading of the best MSS. Sichem (Gen. xxiv. 2), between Mount Ebal and Mount Gerizim (Judg. ix. 7), afterwards called Νεάπολις, now *Nablous*, thus described by *Josephus*, Ant. v. 7. 2, τὸ ὄρος τὸ Γαριζίν ὑπὲρκειται τῆς Σικίμων πόλεως. iv. 8. 45, οὐ πόρῳ τῆς Σικίμων πόλεως, μεταξύ δυοῖν ὄρων, Γαριζίου μὲν τοῦ ἐκ δεξιῶν κειμένου, τοῦ δὲ ἐκ λαίων Γιβάλου (ἡγῆ) προσαγορευομένου. xi. 8. 6, Σαμαρεῖται μητρόπολιν τότε (tempore Alexandri M.) ἔχοντες, κειμένην πρὸς τῷ Γαριζίν ὄρει καὶ κατακείμενην ὑπὸ τῶν ἀποστατῶν τοῦ Ἰουδαίου ἔθνους.

The change of the name to *Sychar* is due to the contempt shown for the Samaritans by the Jews, who charged the Samaritans with the worshipping of an *Idol* (ἰδῶλ), *Sychar*, or falsehood, from ἰδῶλ (*idol*), *sefellit*. (See Habak. ii. 18.) *Lightfoot* derives it from ἰδῶλ, *inebriavit*.

Bengel and *Wieseler* (Chronol. Synops. p. 256, 8) suppose the name to be connected with *sachar*, 'to purchase,' with reference to Gen. xxxiii. 19; xlviii. 22.

Sichem was a remarkable place in patriarchal History. It was the national sanctuary of Israel. There, God first appeared to Abraham (Gen. xii. 6). There, Jacob spread his tent and built an altar (Gen. xxxiii. 18—20). There, Joseph was buried (Josh. xxiv. 32), and all the Patriarchs (see on Acts vii. 15, 16). There the people were assembled by Joshua to hear the blessings and the curses of the Law (Josh. viii. 33).

Thus the Jews could not deny that on the ground of local sanctity, *Sichem* had strong claims.

And now consider Christ the Incarnate Word at the spot where God had appeared to Abraham, and where He had been worshipped by Jacob, and where the bodies of Joseph and the Patriarchs lay. God had promised unto Abraham, Unto thy seed I will give this land; and now Christ is there, Who is the seed of Abraham, and in Whom all Nations are blessed. See *Burton* here, for an excellent note, and on v. 41.

On the history of *Sichem*, see further note on Acts vii. 16.

6. πηγή τοῦ Ἰακώβ] Jacob's well was probably only a λάκκος, or cistern for rain water; the water that Christ gives is ὕδωρ ζωῆς. Cp. Jer. ii. 13. Zech. xiv. 8. John vii. 38.

— Ἰησοῦς κακοπιακῶς] The well was probably shaded with trees, and a place of resort. He would have an audience there.

Jesus is weary. He is both strong and weak; strong, because "In the beginning was the Word" (i. 1); and weak, because "the Word was made flesh," i. 14. (*Aug.*)

— ἐκαθέζετο οὕτως] οὕτως, 'thus,' i. e. in all simplicity, ἁπλῶς, ὡς ἔτυχε, on the bare stone. (*Chrys.*, *Euthym.*, *Theoph.*); οὕτως (cp. xiii. 25. Acts xxvii. 17). He in whom is the fulness of the Godhead sat thus, as any one among men.

— ὥρα ἕκτη] probably, six in the evening.

It is not likely that this was at noon; that was not an usual hour for drawing water; but six in the evening was. In Gen. xxiv. 11, the evening is described as the time that women go out to draw water.

The woman, after a short discourse, leaves her ὕδωρ, and goes to the city, where she finds the men of *Sychar*, as usual in the evening, collected for conversation, and brings them to Jesus; and they entreat Him to remain that night.

Among other things, in which St. John is distinguished from the Jews and from the earlier Evangelists, is, it would seem, his mode of reckoning time. He specifies hours oftener than any of the Evangelists, and he appears to calculate them according to a different mode of computation.

That method is identical with our own.

It has been shown from the history of the martyrdom of St. Polycarp, the scholar of St. John, in one of the seven Churches of Asia, that this mode of reckoning the hours was there received. See *Polycarp*, Martyr. c. 21, p. 635, ed. *Jacobson*, who says, "Non enim de Romanâ, sed de Asiaticâ horas computandi ratione, hic est sermo; eadem scilicet quâ nos hodie utimur." Cp. *Græzelli*, *Dissertat.* i. 260; ii. 216; iii. 229; iv. 627.

The same mode of calculation is employed in the account of

ὁ Ἰησοῦς, Δός μοι πιεῖν ⁸ οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι ⁹ λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς οὕσης γυναικὸς Σαμαρεῖτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. ¹⁰ Ἄπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. ¹¹ Λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; ¹² Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; ¹³ Ἄπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν ¹⁴ ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. ¹⁵ Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ ἵνα μὴ διψῶ, μηδὲ ἐρχωμαι ἐνθάδε ἀντλεῖν. ¹⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, Ὅτι παγε φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε. ¹⁷ Ἄπεκρίθη ἡ γυνή καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω ¹⁸ πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνήρ· τοῦτο ἀληθὲς εἶρηκας. ¹⁹ Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. ²⁰ Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. ²¹ Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ Πατρὶ. ²² Ὅτι οἱ προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

c Luke 9. 52, 53.
ch. 8. 48.
Acts 10. 28.
2 Kings 17. 24.
d Ps. 36. 8, 9.
Isa. 12. 3.
& 41. 17, 18.
Jer. 2. 13.
Zech. 14. 8.
ch. 6. 35.
& 7. 38, 39.
& 14. 16, 17.
Rev. 7. 16.
& 21. 6.
& 22. 1, 17.
e Jer. 2. 13.
f ch. 6. 58.

g ch. 6. 27, 35.
& 7. 38, 39.
& 14. 16, 17.
Rom. 8. 10, 11,
15—17, 23.
1 Cor. 15. 44, 45.
Gal. 6. 8.
Eph. 1. 13, 14.
Isa. 12. 3.
& 41. 17, 18.
Ps. 36. 8, 9.
Zech. 14. 8.
Rev. 7. 16, 17.
& 21. 6.
& 22. 1, 17.
h ch. 6. 14.
Luke 7. 16.
& 24. 19.
i Gen. 12. 6, 7.
& 23. 18—20.
Deut. 11. 29, 30.
& 12. 5, 11.
1 Kings 9. 3.
2 Chron. 7. 12.
k Mal. 1. 11.
l 2 Kings 17. 29.
Isa. 2. 3.
Luke 21. 47.
Rom. 3. 2. & 9. 4.

another martyrdom in Asia, at Smyrna, that of Pionius. (Ruinart, Acta Martyrum, p. 137. *Toupinon* on the Gospels, i. p. 26.)

This then was, it seems (though *Lücke* denies it, p. 581), the mode of reckoning received by the Asiatic Churches of the second century.

We know that St. John wrote his Gospel in Asia (see above, p. 206), and for the use of those Churches.

It is therefore probable, that St. John found such a mode of reckoning in the country where and for which he wrote his Gospel, and adapted his narrative to it.

Such a method of reckoning was not unknown in other countries. "Ipsum diem," says *Plin.* N. H. ii. 79, "alii aliter observare. Cimbri a meridie ad meridiem. Ægyptii et Hipparchus a mediâ nocte in mediam."

St. John, in his Gospel, speaks of the Jews (οἱ Ἰουδαῖοι) as separated from the Christian Church (see above, p. 206, and on i. 19).

He is especially careful to record those acts and sayings of Christ which indicate the true character of the Jewish Sabbath (v. 9—18; vii. 22, 23; ix. 14, 16). He alone mentions the Lord's Day by name (Rev. i. 10). And, perhaps, by the peculiar method he employs of reckoning hours, he might desire to mark the separation of the Christian Church from the Jews, in hours as well as in days, and to break her off entirely from the observance of Jewish seasons as such; and to put the Christian seasons on a footing of their own. It would manifestly have been inconvenient that the Day of Christ's Resurrection, the great annual and weekly festival of the Church, should have been supposed to begin with the sunset of the seventh day, and end with the sunset of the first. Such reckoning would have been historically false.

These are arguments *à priori*, in favour of the above opinion concerning St. John's reckoning. An argument *à posteriori* may be recognized in the fact, that this mode of reckoning has been adopted, and is now used, by the principal nations of the Christian World.

For further illustration of this subject, see i. 40; iv. 52; xix. 14. *7. γυνὴ ἐκ τῆς Σαμαρείας*] *ἐκ* is the Hebrew *ע*, signifying her origin. Cp. *ἀπὸ* (xi. 1).

She may be considered as a figure of the Church, coming from foreign lands, not as yet justified, but to be justified in Christ. (*Aug.*)

— δός μοι πιεῖν] Our Lord was athirst for water, but was more athirst for the salvation of her soul from whom He asked it, and therefore He desired to give her living water, and to make her athirst for it. (*Aug.*)

9. οὐ γὰρ συγχρῶνται:] It is not said that the Samaritans decline all dealings with the Jews; and though our Lord said, "Enter not into a city of the Samaritans" (Matt. x. 5), He did not command them to *repel* the Samaritans. (*Chrys., Theoph.*) The Jews might buy of the Samaritans. (See *Rosenmüller's* note.)

The following are passages from Rabbinical works, on the relation of the Jews to the Samaritans: "Rasche ad Sota p. 515, edit. *Wagena.*, *Samuriansi panem comedere, aut vitium libere, prohibentur*

est. Sanhedrin fol. 104, 1, *Si quis Cuthasum (Samaritanum) in domum suam recipit, eique ministrat, ille cainus est, ut filii israel in exilium abire cogantur.* Tanchuma fol. 43. 1, *Dicunt, qui edunt frustum Samaritani, est ut edens carnem porci.* Hieros. Avodah Zara fol. 44, 4, *R. Jacob Bar Acha, nomine R. Lazar dicit, vitulina Cuthasorum permessa sunt. si non immisceatur eis aliquid vini ortum aut aceti.* Bab. Kidduschin fol. 76. 1, *Azuma Cuthasorum sua permessa, et per ea homo prestat officium suum in Paschale.*"

10. ὕδωρ ζῶν] Cp. *Justin M.* c. Tryph. 114, where he says that Christians joyfully die διὰ τὸ ὄνομα τῆς καλῆς πέτρας καὶ ζῶν ὕδωρ ταῖς καρδίαις τῶν δι' αὐτοῦ ἀγαπησάντων τὸν πατέρα τῶν ὄλων βρουύσης, καὶ ποτιζούσης τοὺς βουλομένους τὸ τῆς ζωῆς ὕδωρ.

14. ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω] i. e. the Holy Spirit (*Chrys.*), which he calls living water, because the Spirit is not like a stagnant pool, but a gushing spring, ever stirring the soul to good works. (*Theoph.*)

— οὐ μὴ διψήσῃ] Some Editors have adopted *διψήσῃ*, from a few MSS., e. g. A, D, L, M, Δ. But *διψήσῃ* has more MS. authority, and is preferable; as intimating that he shall be preserved from thirst by divine power.

Ὁὐ μὴ διψήσῃ would signify only 'he will not thirst;' but Christ says that he shall not thirst; I will give him living water, by which he shall be preserved from thirst. Cp. vi. 35, where the same observation is applicable. Cp. viii. 51. 53, *θάνατον οὐ μὴ θεωρήσῃ—οὐ μὴ γέυσῃται θανάτου*: he shall never see, never taste death. I, Who alone can, will preserve him from it.

The future is rightly preserved by the Editors in viii. 12, where the sense is 'he will not walk in darkness.'

19. θεωρῶ ὅτι προφήτης εἶ σύ] *Obs.* *σὺ* emphatic. The woman does not excuse herself, but confesses Christ (*Chrys.*), who dwells on the particulars in which this Samaritan woman, in her intercourse with Christ, affords profitable instruction to Christians.

20. τῷ ὄρει τούτῳ] *Gerizim.* *Etz. has τούτῳ τῷ ὄρει.* But the reading of the text is that of A, C, D, H, K, L, S, V, and is preferable.

21. ἔρχεται ὥρα] He removes the notion of any special privileges guaranteed to either of the two rival Cities and Mountains, and says, The hour is coming of evangelical doctrine, when the words of the Prophe's will be fulfilled, and the shadows of types will pass away, and all local distinctions be abolished, and the Truth will illumine the hearts of all believers with its pure light in the true Zion, the universal Church of Christ, where true spiritual worship is offered to God. (*Origenes. Chrys.*)

22. ὃ οὐκ οἴδατε] Because ye regard God as local and particular; and mingle His worship with that of Idols; but we worship the one Lord of all. (*Chrys.*)

On the heathen Origin, History, and idolatrous Worship of the Samaritans, see an excellent essay in *Mede's* Works, I. Disc. xii. p. 46, and *Lücke* here, i. pp. 592—596.

— ἡ σωτηρία ἐκ τῶν Ἰουδαίων] *Obs.* ἡ σωτηρία, the pro-

23 ^m Ἄλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνή- m Phll. 3. 3.
σουσι τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιούτους ζητεῖ
τοὺς προσκυνούντας αὐτόν. 24 ⁿ Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνούντας αὐτόν n 2 Cor. 3. 17.
ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι
Μεσσίας ἔρχεται (ὁ λεγόμενος Χριστός) ὅταν ἔλθῃ ἐκείνος, ἀναγγελεῖ ἡμῖν
πάντα. 26 ^o Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι, ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ o ch. 9. 37.
ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι
εἶπε, Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς; 28 Ἀφήκεν οὖν τὴν ὑδρίαν αὐτῆς
ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε
ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;
30 Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἦρχοντο πρὸς αὐτόν.
31 Ἐν δὲ τῷ μεταξύ ἡρώτων αὐτόν οἱ μαθηταί, λέγοντες, Ῥαββί, φάγε.
32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιω ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε. 33 Ἐλεγον
οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν; 34 ^p Λέγει αὐτοῖς p Job 23. 12.
ch. 17. 4.
ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ
τελειώσω αὐτοῦ τὸ ἔργον. 35 ^q Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι, q Matt. 9. 37.
Luke 10. 2.
καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ
θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. 36 Καὶ ὁ θερίζων
μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων
ὁμοῦ χαίρῃ καὶ ὁ θερίζων. 37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὁ ἀληθινός, ὅτι
ἄλλος ἐστίν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν

mixed salvation; for the Saviour arises from Judæa. See also Rom. ix. 1—6.

24. Πνεῦμα ὁ Θεός] Hence they are refuted who understand literally the figurative expressions of Scripture concerning the Lord; e.g. the arm, the eyes, the feet, the wings of God: "Who is a Spirit?" (*Origem.*) God is a spirit. He thus condemns the formal and carnal worship of the Jews, and teaches men to offer themselves a living sacrifice to God. (*Chrys.*)

— ἐν πνεύματι καὶ ἀληθείᾳ] The Samaritans regarded God as limited by space, and the Jews were studious mainly of external forms in worship, and neglected the spirit: they dwelt on types and figures which were only images of truth; but the true worshippers will differ from both, because they will worship God in Spirit and in Truth. In Spirit, that is, in holiness and righteousness of life; and in Truth, that is, not in heresy, but in soundness of faith. There will not only be a change in the place (*τόπος*), but in the mode (*τρόπος*) of worship. And the hour of this change *now is.* (*Theoph.*)

25. Μισοῦν ἔρχεται] The Jews contend for their temple, on Moriah, we for our mountain, Gerizim. The Messiah will come and teach us how to worship. (*Aug.*) That the Samaritans expected a Messiah appears from the fact, that *Dositheus* arose among them, and pretended to be the Christ. Cp. *Origen* (tom. 13).

This woman, who only knew the Five Books of Moses, expected the Messiah. The knowledge of the Samaritans on the subject was probably derived from Gen. iii. 15, and the prophecies of Jacob, Gen. xlix. 8, 10, and of Balaam, Numb. xxiv. 7—9, 17, and the words in Deut. xxxiii. 7 (cp. Deut. xviii. 15). Hence our Lord said to the Jews, If ye had believed *Moses*, ye would have believed Me. (*John* v. 46.)

— ἀναγγελεῖ] 'will teach us.' Therefore the Samaritan woman had a clearer idea of the character of the Messiah than the Jews, who looked for a temporal Prince.

26. ἐγὼ εἰμι, ὁ λαλῶν σοι] The Jews said to Christ (*John* x. 24), If thou be the Christ, tell us plainly, and He did not reveal Himself to them; and yet He says to the woman, "I am He." Whence this difference? Because they asked in malice, she in simplicity; and because there were no Pharisees and Chief Priests in Samaria, who would pervert this knowledge into an occasion of hatred against Him; and because He foreknew that the Samaritans would believe in Him. Cp. *Matt.* xvi. 20.

27. ἐθαύμαζον] 'stood wondering;' the reading of A, B, C, D, G, K, L, M. *Elz.* has *ἐθαύμασαν*, which is less expressive.

— μετὰ γυναικός] 'with a woman;' which the Jewish Rabbis, who despised women, did not willingly do. (*Lightf.*, *Schwöbgen* here.)

— οὐδεὶς μὲντοι] A silent intimation of awe for their Master. See on *Mark* x. 24. *Luke* v. 7. *John* xii. 21, 22.

28. ἀφήκεν τὴν ὑδρίαν] Our Lord employed this woman as an Apostle to her own city. (*Origen.*) And she would not have them trust implicitly in her own report of Him, but she said to them, *Come and see.* And she did not tell them that He had declared Himself to be the Christ, lest perhaps they might refuse to come, but she said, come and see a man, &c. *Is not this the Christ?* (*Chrys.*)

29. δεῦτε, ἴδετε] This woman of Samaria was wiser and more courageous than the master of Israel, Nicodemus, with whom Jesus had discoursed on the same subject. He did not fetch others, or declare himself openly as a disciple. She brought a City to Christ. (*Chrys.* on v. 13.)

32. ἐγὼ βρῶσιω ἔχω φαγεῖν] Our salvation is the meat for which Christ hungers. (*Chrys.*, *Theoph.*)

35. τετράμηνος] sc. χρόνος. (*Loback*, *Phryn.* p. 549.) So A, B, E, G, H, K, L, M, S, V. *Elz.* has *τετράμηνον*.

It would seem that this was in December. As *Klein* observes (and cp. *Wieseler*, *Synopse*, p. 214. *Meyer*, p. 133), "Perquam autem probabile est, Jesum, qui à rebus obviis et in sensus incurtentibus argumenta atque imagines desumere solet, eminus conspexisse hominem, qui sementem faceret, atque ea quæ h. l. leguntur dixisse mense Decembri, cum hordeorum facerent sementem. Alia semina maturis, alia seris terræ committebantur. Quod hordeum attinet, illis in regionibus Orientis inter sementem et messem intervallum quatuor mensium interjectum est, vid. *Walchii* *Calendarium* *Palestinae* p. 25. *Bukhii* *Calendarium* pp. 23, 25. Ante hordeum nihil metebatur; primitiæ hordei festo *Paschalis*, mense Nisan, nostro Aprili Deo offerebantur, vid. *Levit.* xxiii. 10. *Joseph.* *Ant.* iii. 10, quibus oblati falx in segetem immittebatur; et primitiæ *tritici* festo *Pentecostes* offerebantur. v. *Levit.* xxiii. 17. Hordei igitur sementem faciebant mense Cisleu, nostro Decembri."

— ἐπάρατε τοὺς ὀφθαλμούς] 'Lift up your eyes and see.'

You can calculate by the aspect of the fields how many months it wants to the visible harvest; but I say to you, Lift up the eyes of your heart, and behold the *spiritual* harvest present before you; He sees a multitude of the Samaritans coming to hear Him, and He calls them fields white to Harvest. (*Chrys.*, *Theoph.*)

He has also a *prophetic* view of the harvest gathered in Samaria, soon after His Ascension into heaven; on which see *Acts* viii. 1—14, and note there, and on *Acts* viii. 17. Cp. note on *John* xii. 20, 24.

36. ὁμοῦ χαίρῃ] Their labours were at different times, the reward will be given at once. (*Origen.*)

37. ἄλλος ὁ σπείρων] The Patriarchs and Moses, and the Prophets of the Old Testament had sown the seed; the Apostles of the New reap the harvest. (*Origen*, who quotes *Matt.* xiii. 17; *xii.* 42. *Eph.* iii. 5. *Dan.* viii. 27. *Isa.* xxix. 11. *Cyril*, *Chrys.*, *Aug.*, *Theophyl.*)

Hence we see that the New Testament is not contrary to the Old (as the Marcionites and Manichæans vainly say), but the Old preparatory to the New, and the New the fulfilment of the Old. (*Chrys.*, *Aug.*, *Theophyl.*) And finally the World's Harvest will be reaped by the angels of heaven, who will gather in the sheaves of good wheat from the field of the Church, tilled by Christ's ministers from the beginning; and many will come from the East and from the West, and will sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven. (*Matt.* viii. 11.) Cp. *Aug.* here.

Our Lord Himself, it is probable, was now reaping in fields prepared for the harvest by the preaching of John the Baptist, now in prison. See on iii. 25.

38. θερίζειν] Our Lord, by His example in this chapter, teaches us to spiritualize all the ordinary incidents of life. He sits at a well-

ὁ οὐχ ὑμεῖς κεκοπίακατε ἄλλοι κεκοπίακασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. ³⁹ Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. ⁴⁰ Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. ⁴¹ Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ⁴² τῇ τε γυναικὶ ἔλεγον, ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

r ch. 17. 8.

(²⁴/_{VI}) ⁴³ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. (²⁵/_I) ⁴⁴ Ἀὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. (²⁶/_X) ⁴⁵ Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. (²⁷/_{III}) ⁴⁶ Ἦλθεν οὖν πάλω ὁ Ἰησοῦς εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ. ⁴⁷ Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱὸν, ἡμελλε γὰρ ἀποθνήσκειν. ⁴⁸ Ἐἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. ⁴⁹ Λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. ⁵⁰ Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱὸς σου ζῆ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. ⁵¹ Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, ὅτι ὁ παῖς σου ζῆ. ⁵² Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, ὅτι χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. ⁵³ Ἐγγυ

e Matt. 13. 57.
ch. 7. 1.
Mark 6. 4.
Luke 4. 24.

t ch. 12. 1, 11.

u 1 Cor. 1. 22.

side, and He makes it an occasion for speaking of living water. The disciples ask Him to eat. His meat and drink is to do the will of God. It wants four months to harvest. He sees the Samaritans coming to Him. He foresees that they will believe in Him; they are fields whitening to the harvest, yielding a crop from the seed sown by Moses 1500 years before.

See this duty of Christianizing every occasion of life, illustrated in the *Rev. Robert Cook's* Exhortation to Ejaculatory Prayer, edited by *W. Jones* of Nayland, Lond. 1797.

40. οἱ Σαμαρεῖται, ἠρώτων αὐτόν] The Jews, although they saw His miracles, rejected Him in pride, malice, and vain-glory; but the Samaritans, among whom He wrought no miracle, desired to retain Him with them, and believed on Him.

— ἔμεινεν] Jesus remains with those who desire Him to stay with them, particularly if they come forth out of the city, and pray Him to enter and abide with them. (*Origen*.)

Observe how these Samaritans were blessed in their subsequent history. See the notice of this place in St. Stephen's speech (Acts vii. 16), and the mission of Philip the Deacon, and of the Apostles Peter and John to Samaria (Acts viii. 5).

To "him that hath shall be given" (Matt. xiii. 12). And it is remarkable that the site of Sichem is still well known, and its condition comparatively fruitful and prosperous,—while the great city of the unthankful Capernaum has vanished, and no one can accurately tell the sites of Chorazin and Bethsaida. See Matt. xi. 21—23. Luke x. 15.

42. λαλιάν] In a good sense. Cp. viii. 43, and see on Mark xvi. 19.

— πιστεύομεν] At first they had some belief from the woman's testimony (John iv. 39), now they believe because they had heard Him themselves. So it is with those who are brought to Christ by Christian friends, and by the preaching of the Christian Church. They believe through that report, then Christ abides with them, and He gives them the precepts of love; they are convinced, and know, by their own experience, that He is indeed the Saviour of the world. (*Aug.*)

Compare *Hooker*, II. iv. 3, and III. viii. 14; and the Editor's remarks on the Canon of Scripture, Lect. i. pp. 21—26, on the manuductory office of the Visible Church of God, even from the beginning, in bringing the world to Christ, in Holy Scripture, where He abides with us, and confirms, settles, and establishes us in the faith.

43, 44. εἰς τ. Γαλιλαίαν—αὐτὸς γὰρ Ἰησοῦς] The interpretation of St. Cyril here, and of others of the ancients, is that our Lord went away (ἀπῆλθεν) into Galilee, passing by (παρὰτρέχων) His own πατρίδα, Nazareth,—see Matt. xiii. 54, 57. Mark vi. 1. 4. Luke iv. 23, 24, where Nazareth is designated the πατρίς of Christ; for even Jesus Himself (αὐτός), the greatest of all Prophets, witnessed that a Prophet hath not honour in his own country. Hence we find Him at Cana, which is north of Nazareth, so that our Lord in coming from

Samaria must have avoided Nazareth. Cana had profited doubtless by His first miracle there, while the Nazarenes had been offended at Him (Luke iv. 23, 24). St. John takes for granted that Nazareth was already known by his readers as the πατρίς of Christ, from the earlier Gospels (Matt. xiii. 54. Mark vi. 1. Luke iv. 23). Nazareth in Galilee is contrasted here with Galilee generally,—as Jerusalem, the capital of Judaea, is contrasted by St. John with Judaea, iii. 22.

If this is not the true sense, perhaps (with *Tholuck*, *Olshausen*, and others) we may consider γὰρ as explanatory of the grounds on which the Galileans, our Lord's countrymen, received Him. They did not receive Him, as might have been expected, on account of His miracles wrought in Galilee, e. g. at Cana; "for He Himself witnessed that a Prophet has no honour in His own country."

The Samaritans received Him without a miracle. But the Galileans did not receive Him for the miracles which He had wrought in Galilee; they received Him for what He had wrought at Jerusalem, at the Feast; "for they themselves went up to the Feast." Therefore, in receiving Him they paid indirect homage to themselves. "We have been at Jerusalem," they said; "we have been at the Feast; we know what He did there; we authorize His reception." They as it were patronize Him, and consider His reception as due to their own influence. So it is now. Many receive Christ, many honour Christianity,—not for His sake and the Gospel's, but in a spirit of vanity, egotism, and in love for themselves. How few love Christ for the sake of Christ!

46. βασιλικός] Probably a courtier, or officer of Herod Antipas. See the passages from *Josephus* in the notes of *Krebs*, *Rosenmüller*, and *Klein*.

47. καταβῆ] Come down, i. e. to the sea-side.

The nobleman had some faith, but it was feeble, in that he did not think that Christ could give health to his son after his son's death, or unless Christ were present in person (*Chrys.*); yet Christ did not reject him, but did more than he asked.

50. πορεύου] i. e. Go in peace,—a Hebraism. Contrast the faith of the centurion (Luke vii. 2) with that of the courtier, and Christ's conduct to each. Our Lord would not go down at the desire of the nobleman to heal his son, but He offered to go down to heal the servant of the centurion (Matt. viii. 7). He thus teaches us, that what is lofty in man's sight is low in His eyes, and the reverse.

52. κομψότερον ἔσχε] "κομψότερον *Theophylactus* interpretatus est βέλτιον καὶ εὐρωστότερον, et apud *Arrianum*. Epictet. iii. 10, sibi invicem opponuntur formulæ κομψῶς ἔχειν atque κακῶς ἔχειν, verba ibi sunt: ὅταν ὁ ἰατρὸς εἰσέρχεται, μὴ φοβείσθαι τί εἴπῃ· μὴδ' ἂν εἴπῃ, κομψῶς ἔχεις, ὑπερχαίρειν' μὴδ' ἂν εἴπῃ, κακῶς ἔχεις, ἀθνημαίν." (*Klein*.)

— χθὲς] ἔχθες, A, C, D, K, L, which may be the true reading. "Μαρία: χθὲς.—Ἀττικῶς, ἔχθες.—Ἑλληνικῶς γ. ibi *Pieroneo* p. 402. *Εἴημοι*. Μ. ἔχθες καὶ χθὲς. Οἱ Ἀττικοὶ χθὲς, οἱ δὲ κοῖνοι

ὄν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱὸς σου ζῆν καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. ⁵⁴ Τοῦτο πάλιν δευτέρον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. (⁵⁵ I) ¹ Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. ² Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγομένη Ἐβραϊστὶ Βηθεσδὰ, πέντε στοᾶς ἔχουσα. ³ Ἐν ταύταις κατέκειτο πλήθος πολλὸν τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ⁴ Ἄγγελος γὰρ κατὰ καιρὸν κατέβηκεν ἐν τῇ κολυμβήθρᾳ,

ἰχθίς. *Hebr.* χθίς, ἰχθίς. Sed nec Attici alterā formā ἰχθίς, quā ceteri Graeci sui sunt, planē abstinerunt, vid. *Aristorh.* Plut. v. 683. 1047, et interpp. ad *Thom. Mag.* p. 913, sq. (*Kuiss.*)

— ὥραν ἰβδόμην] 'seven in the evening.' It is not probable that the father should have delayed so long as he would have done if it was one o'clock p.m. Indeed it is distinctly said, ἰσπορεύσας, v. 50. The position and distance of Cana and Capernaum are not certainly known. (See *Winer*, i. pp. 210. 648.) But it is almost universally agreed, that they were not more than twenty-five miles apart; and they cannot have been very far asunder; for the nobleman, who had left his son, as he thought, at the point of death, says to Christ, "Come down ere my child die" (see 47—49).

If this ὥρα ἰβδόμη was seven in the evening, we need not be surprised that the father did not arrive till next day (v. 52, χθίς).

On the hours of St. John, see above on v. 6.

— ἀφῆκεν αὐτὸν ὁ πυρετός] He was restored from the point of death in an instant, which could only be done by divine power. (*Chrys.*)

53. ἰτίστικου] There are degrees in faith as in other virtues; the nobleman's faith began when he came to Christ, it increased when our Lord said, "Thy son liveth," it was completed when his servants told him "yesterday at the seventh hour the fever left him." (*Bede.*)

CH. V. 1. ἡν ἰορτή] A feast of the Jews. Some MSS. (e. g. C, E, F, L, M, Δ) prefix ἡ. What feast was this? It does not seem to have been the *Passover*. When the Evangelist speaks of that feast he describes it by that name. See ii. 23, ἐν τῷ πάσχα, ἐν τῇ ἰορτῇ. So again in the next chapter to the present, τὸ πάσχα ἡ ἰορτή. See also xiii. 1. In like manner he describes the feast of *Tabernacles*, vii. 2, ἡ ἰορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

If, then, this feast had been either the *Passover* or the Feast of *Tabernacles*, it is probable that it would have been specified as such in this place, as in others of the Gospel. It is remarkable, that neither St. John nor any of the Evangelists ever mention by name the third great Festival, that of *Pentecost*. Would they reserve that to be associated uniquely in the mind of their readers, with the presence and gift of the *Holy Ghost*, after the *Ascension* of Christ? (*Acts* ii. 1.)

That the Feast here referred to was one of the three great Feasts, seems to be implied in the words καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα (v. 1). The fact that the other two Feasts are mentioned by name by St. John, and the Feast of *Pentecost* is not, appears to suggest the conjecture that the ἰορτὴ here alluded to was the Feast of *Pentecost*. And this was the opinion of many of the ancient Fathers, *Cyril*, *Ephraim*, *Chrys.*, *Theoph.*, *Euthym.* So also *Erasmus*, *Maldonat.*, *Calvin*, *Benet.* *St. Irenaeus* (ii. 39), and *Origen*, call it the *Passover*; and so *Eusebius*, *Theodoret*, *Greenell*, *Robinson*, and others. *Keppler*, *Wieseler*, *Neander*, *Olshausen*, and *Meyer*, think it was the Feast of *Purim* (in March).

If this Feast was the Feast of *Pentecost* or the Feast of *Passover*, then our Lord's ministry lasted for about three years and a half, containing four *Passovers*, as follows:

A *Passover* when He cleansed the Temple, ii. 13.

A *Pentecost* or *Passover* here, v. 1 (after a winter, see note on iv. 35, following the *Passover* of chap. ii. 13).

A third *Passover* connected with the miraculous feeding, and preceding the discourse on the Eucharist, vi. 4.

The fourth *Passover*, at which He suffered, xiii. 1.

Jesus went up to the Feasts at Jerusalem to show His reverence for the Law of Moses, and in order to preach to the multitudes who were then assembled at Jerusalem. (*Chrys.*)

2. τῇ προβατικῇ] προβατικὴ κολυμβήθρα, προβάτικα ριάνια, a sheep-pool (*Chrys.*, *Theophyl.*), in which the entrails of the sheep which had been sacrificed were washed (*Theophyl.* v. 1). But modern Expositors supply πύλη after προβατικῇ. (See *Nehem.* iii. 1. 32; xii. 30. *Lightfoot*, i. p. 666.)

For a Homily on this miracle see *St. Cyril*. *Hierns.* pp. 336—344.

— κολυμβήθρα] Water of itself has no power of healing either body or soul. But this pool, stirred by an angel, was endued with curative power. It may be regarded as a figure of Christian baptism, which derives its energy from God, and heals the diseases of the soul. And by the cures visibly wrought on the body, with water when stirred by an Angel, by the operation of Divine power, Christ leads us to believe in the operations which He assures us are wrought by the Lord of Angels on the soul, in the Sacrament of Baptism by Water. To this pool of Baptism all mankind is invited, and every one may step in and be healed, and its virtue is never exhausted. (*Chrys.* *Aug.* *Serm.* 124, 125. *Theoph.*)

— Ἐβραϊστὶ] See above, on i. 39.

— Βηθεσδὰ] 'House of mercy;' βῆ (beth), 'domus et terra (cleansed) beneficentia.' See *Lightfoot* *Chorog.* and *Harmony* on John v. 2 vol. i. pp. 666. 670.

— πέντε στοᾶς] five arcades; probably the whole building was of a pentagonal form, the pool being in the middle, to which there was access from the five sides, covered with roofs, supported on columns. See v. 13.

The porch of *Bethesda*, with its πέντε στοᾶι, has been regarded as emblematic of the Jewish nation, which lay sick and impotent in the porch of the *Pentateuch*; and Christ came to give them health in the Gospel. (*Cr.* *Aug.*)

3. πλήθος] The work of Christ, in healing the soul, is far greater than that which He wrought in healing men's bodies. But because the soul of man did not as yet know Christ, by whom she was to be healed; and because man has eyes in the body so as to be able to see bodily acts, and had not as yet eyes in the heart, so as to see God, therefore Christ wrought works of healing that were visible on the body, in order that the soul, which could not as yet see Him, might be healed by Him. He therefore entered the porch where a great multitude lay, and chose one (who had been long there, and had no one to put him into the pool), to heal him. (*Aug.*)

He restored Him to vigour immediately; and gave a public proof of the miracle. How great is the difference in the health restored by Christ, and that which we receive by the ministry of Physicians! (*Beas.* *Theoph.*)

— ἐκδεχομένων—κίνησιν is omitted by A*, B, C*, L, a few cursive MSS., and the ancient *Cureton Syriac*.

As to the words ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν, they state nothing which is not known from v. 7. And no good reason can be assigned for which they should have been omitted, if they had been in the original text of the Gospel. But they may have been left out in inadvertence from some ancient copy, and so never have found their way into the transcripts from it.

This seems more probable than that these words should have been added as a gloss to some early copy, and from that one source have been diffused into the immense majority of copies which they are now found.

4. ἄγγελος—ροσῆματι] These words are not found in MSS. B, C*, D, nor in a few cursive MSS., nor in the *Cureton Syriac*, but they were in copies of this Gospel in the time of *Tertullian* (de *Bapt.* 5, adv. *Jud.* 13), and are quoted by *Chrys.*, *Cyril*, *Aug.*, and others. See the evidence on the subject in *Tregelles*, *Acct.* of MSS. pp. 243—246, and in *Scholz*, *Tisch.*, and *Alf.* here.

As to this verse, which is found in the vast majority of copies, some reasons might be alleged why it should have been inserted by transcribers. They might have been desirous to assign a cause for the phenomenon. On the other hand, reasons no less valid might weigh with them for its omission. Who had seen the Angel? What Jewish writer had recorded his appearance and operation? These are questions which might have been urged by sceptics of old, as now, and the easiest way of removing the objections might seem to be to omit the words. We know that this feeling operated so strongly with some critics of old, as to lead them only to omit a few words, but even to reject entire Books of the Sacred Canon, e. g. the Epistle to the Hebrews and the Apocalypse (see the Editor's *Lectures* on the Canon, pp. 213. 246. 330, 2nd edit.).

The evidence of the MSS. being, on the whole, so strong in favour of the words, it seems rash to reject them. They are retained by *Lachmann*; but rejected, as "a legendary interpolation," by *Meyer*.

As to the internal teaching of the verse, it will be observed that it does not say that the Angel was visible; and therefore no objection against its insertion can be grounded on the silence of profane writers.

It seems also a worthy exercise of Divine Revelation, to lead human Philosophy to regard what are Physical Phenomena, as being not produced by natural Laws, though they may be regulated according to them, but as effected by divine Agency; in a word, to elevate the human mind from the lower level of material Mechanics to the higher region of spiritual Dynamics.

Here also we have a true view of the dignity of the Medical Profession. We see the ministry of the Physician, and the visible means and appliances used by him for the restoration of health. But by such Scriptures as these, the Holy Spirit teaches us to look at the invisible power of the Great Physician acting by this agency; and to ascribe all their success to Him,—"Jesus Christ maketh thee whole." (*Acts* ix. 34.)

So it is also in the World of Grace. We see the Bread and Wine in the Holy Eucharist; and we see the Water in the Sacrament of Baptism. But the Holy Spirit in Holy Scripture lifts up the veil

a ch. 2. 13.
Lev. 23. 2.
Deut. 16. 1.

καὶ ἐτάρασσε τὸ ὕδωρ ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιῆς ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι. ⁵ Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ· ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, θέλεις ὑγιῆς γενέσθαι; ⁷ Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. ⁸ ^b Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγειρε, ἄρον τὸν κράββατόν σου, καὶ περιπάτει. ⁹ ^c Καὶ εὐθὺς ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ ^d Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν, οὐκ ἐξεστὶ σοὶ ἄραι τὸν κράββατον. (³⁰/_τ) ¹¹ Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει. ¹² Ἠρώτησαν οὖν αὐτόν, Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει; ¹³ Ὁ δὲ λαθεὶς οὐκ ᾔδει τίς ἐστὶν ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. ¹⁴ ^e Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε, ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. ¹⁵ Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ. ¹⁶ Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ ^f Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ Πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργά-

^b Matt. 9. 6.
Mark 2. 11.
Luke 5. 24.
c ch. 9. 14.

^d Exod. 20. 10.
Deut. 5. 13.
Neh. 13. 19.
Jer. 17. 21, &c.
Matt. 12. 2.
Mark 2. 24.
Luke 6. 2.

^e Matt. 12. 45.
ver. 21.
ch. 8. 11.

^f ch. 14. 10.

from the unseen world, and discovers to us the ministry of Angels, and even His own ministry, in the spiritual Bethesda, which God has provided for the palsied and withered soul.

If the *καιρός* mentioned by St John in v. 4 was the season of the Feast (as some suppose of the ancient Fathers, e.g. *Ammon. Cyril.*), then the grace thus bestowed might be typical of that afterward given by the Holy Ghost at the Feast of Pentecost: and this might be a corroboration of the opinion that the *ιορτή* in v. 1 was *that* feast.

— *κατίβαινον*] ‘was wont to descend.’

⁵ *τριάκοντα—ὀκτώ*] He had no one to put him in, he was prevented by others, and yet he continued there. What a reproof to our languor and despondency, and weariness in prayer, and in other spiritual exercises for the impetration of divine grace and eternal good! (*Chrys.*)

⁸ *κράββατον*] ‘grabatum,’ used only by St. Mark and St. John in the Gospels. See Mark ii. 4. 9. 11, 12; vi. 55.

⁹ *σάββατον*] The day of Rest was specially chosen by Christ as the fittest season for Divine acts of Mercy. He so fulfilled the Law, and showed His Oneness with the Father. (Luke iv. 31—36. 38, 39. Mark iii. 1. John ix. 14.) God rested on that day from all His works of creation; but on that Day of Rest He specially works in doing acts of mercy to the souls of His Creatures. He operated upon them in the public religious exercises of the Temple and the Synagogue. Cp. v. 16; 17.

¹³ *ὁ δὲ λαθεῖς*] A multitude of impotent folk lay in the porch, and one was healed by Him Who could have healed them all by a word. Why was this, but that Christ wrought rather with a view to the healing of the soul than of the body? For the health of the body though once restored failed again in death; but the soul once healed passes to life eternal. And to show the blessing promised to patient endurance, and faith, and resignation, He healed this one.

— *ἐξήναυσε*] “*emersi, exalavit à turbâ tanquam à fluctibus maris*,” from *ἐκνεῖν, αναῆρε. ἐκνεύσας = ἐκκολυμβήσας, Hesych.* See *Evagrius*. Hippol. 471, *eis δὲ τὴν τύχην πεισοῦς ὄσην σὺ πῶς αὖ ἐκνεύσας δοκῆς*; and LXX. in Jud. xviii. 26. There is something beautifully significant in this word as here applied to Christ. He emerged, glided, dived forth invisibly from the waves of the crowd, and reappeared in the quiet harbour of the House of God.

He thus also proved that when arrested at Gethsemane it was by His own will. See also Luke iv. 29, 30. John viii. 59.

Our Lord has now withdrawn His bodily presence from the crowd of the world, in order that we may see Him with the eye of faith.

¹⁴ *εὕρισκει αὐτόν ὁ Ἰησοῦς*] *εὕρισκει, seeks for and finds*; see i. 42; xii. 14. The man when healed went not to the market, but to the Temple; and there Jesus, who had conveyed Himself away from the crowd, met him who had not known Him in the crowd. Jesus escapes from the crowd, but is found by us, and finds us, in the Temple; God is seen in the solitude; the multitude makes a din around us and hides Him from us; the divine vision demands religious retirement and holy peace in His house, apart from the strife of tongues. Ps. xxxi. 20. (Cp. *Aug., Chrys.*)

— *μηκέτι ἀμάρτανε*] Bodily infirmities are therefore the effects

of sin; and if we suffer for our sins, and fall again into the same sins, we may expect that our sufferings will be worse. (*Chrys.*)

— *ἵνα μὴ χεῖρόν σοί τι γ.*] So A, B, C, G, H, L, M, S, V.—*Ἐλξ. τί σοι*; but *σοι* is emphatic, and is rightly placed first,—‘to thee who has been healed.’

¹⁶ *ἰποῖσι*] ‘*facitabat*.’

¹⁷ *ὁ Πατὴρ μου ἕως ἄρτι ἐργάζεται*] τὸ ἕως ἄρτι δείκνυσι τὸ αἰδίωκε. (*Athanas. adv. Arian. ii. p. 386.*)—*ἕως ἄρτι* from the Creation. (*Bengel.*) In His reasonings on the Sabbath, our Lord sometimes speaks as man, as a human teacher (e.g. Matt. xii. 3), sometimes as God. Here He speaks as God, who makes His Sun to rise and His rain to fall, and clothes the grass of the field on the seventh day as well as on the other six. (*Chrys.*)

The man who was healed was seen by the Jews to be doing a corporal work on the Sabbath,—he *carried his bed*. Christ, therefore, who had commanded him to do so, teaches them thereby that the ordinance of their Sabbath was temporary, and that its substance had now appeared in Himself, and He therefore says, “My Father worketh hitherto, and I work.”

The Jews, understanding the law of the Sabbath in a carnal sense, imagined that God was wearied by the labour of creation, and was *resting from fatigue*. Think not that My Father so rested on the Sabbath as not to work any more; but as He worketh without labour, so I work. But it is therefore said that God rested, because He made no creatures after that all things were finished. (*Gen. ii. 1, 2.*)

God gave the precept of the Sabbath to be a shadow of the future, and to signify the spiritual rest which remaineth to the people of God (*Heb. iv. 9*) after this life, to the faithful who have done good works in this present state of existence; and this rest will begin when the six ages of the world (like the six days of creation) are past; and our Lord Himself confirmed the mystery of this rest by resting on the seventh day in the grave, after He had completed His work, and had exclaimed, “It is finished” (*John xix. 30*). See also note on Matt. xxviii. 1.

Our Lord says, “My Father *worketh* hitherto,” because though He no longer maketh new creatures, yet He works in governing the Creation which was finished on the sixth day. And because the whole fabric of the universe would be dissolved if God’s operative power and administrative rule were ever withdrawn. (*Aug. super Gen. iv. 12.*)

As *Bengel* says, “What would become of the Sabbath, unless God worked on the Sabbath?”

¹⁷ *καὶ ἐγὼ ἐργάζομαι*] The Law of the Sabbath is the law of a Being who never rests from doing good. (*Theoph.*) See on Luke xiii. 16.

What my Father made, He made without fatigue, by Me, who work without labour; and when He governs, He governs by Me. Thus while He works I work. (*Aug., Hilary de Trinit. vii.*) The Father does not work except by the power and wisdom of the Son. (*Cyril.*) You think that the honour of the Sabbath has been disparaged by Me; but I never should have done what I have now done, unless I saw that the Father acts in like manner as I have now done; He does every thing which appertains to the constitution of the world and to the Sabbath, and does it all by Me. (*Cyril.*)

ζομαι. ¹⁸ ^ε Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλνε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίων ἔλεγε τὸν Θεὸν, ἵσον ἑαυτὸν ποιῶν τῷ Θεῷ. ¹⁹ ^h Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἄμην ἄμην λέγω ὑμῖν, οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μὴ τι βλέπη τὸν Πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ. ²⁰ ⁱ Ὁ γὰρ Πατὴρ φιλεῖ τὸν Υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ²¹ Ὡσπερ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ. ²² ^k Οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ, ²³ ^l ἵνα πάντες τιμῶσι τὸν Υἱόν, καθὼς τιμῶσι τὸν Πατέρα. Ὁ μὴ τιμῶν τὸν Υἱόν οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν. (⁴⁰/₁) ²⁴ ^m Ἄμην ἄμην λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. (⁴¹/₂) ²⁵ ⁿ Ἄμην ἄμην λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν,

g ch. 7. 19.
& 10. 33.
Phil. 2. 6.

h ver. 30.
& 8. 38. & 14. 10.

i ch. 3. 35.
Matt. 3. 17.
Luke 9. 35.
k Matt. 11. 27.
& 28. 18.
ch. 3. 35.
& 17. 2.

l John 2.
m ch. 3. 18.
& 6. 40, 41.
& 8. 51.

Rom. 8. 24.
Eph. 2. 6.
1 John 3. 2.
Luke 23. 43.
n Eph. 2. 1. 5.
Matt. 8. 22.
Rev. 3. 1.
Rom. 6. 4.
Gal. 2. 30.

¹⁸. ἄμην ἄμην] The word ἄμην, 'verily' (from ἴσως, *veritas*), whence God is called (Isa. lxxv. 16) the God of *Amen* (i. e. of Truth), used singly about fifty times in the other Gospels, is doubled in St. John's Gospel, where it is so found in twenty-five places, as if the Truth were here solemnly repeated and sealed for ever. See above on i. 52.

— οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν] See *Athanasius*, adv. Gentes, 46, p. 37; also p. 226. The Word is the essential Wisdom, Reason, and Power of the Father. (Cp. 1 Cor. i. 24.) And *St. Aug.* says the substance of the Son is from the Father, and therefore the power of the Son is of the Father. His essence and power are synonymous. He can do nothing but what He sees the Father do; but this act of seeing is His eternal generation from the Father. As fire is to light, so is the Father to the Son; the Son who is begotten is co-eternal with the Father who begat Him. (*Aug.* See also *Serm.* 126.)

For God does not see by bodily eyes, but His faculty of sight is in the virtue of His nature. (*Hilary*.)

When Christ says He can do nothing of Himself, He means nothing contrary to His Father's will, for He took our nature of Himself (Phil. ii. 6, 7), and died and raised Himself (John x. 17, 18). (*Chrys.*)

— ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ κ.τ.λ.] I work His Works as being ever from Him. The Son is the Virtue by which the Father works all things, and ever is in the Father, and declares His will by act. (*Cyril*.)

We are not to imagine that the two persons of the Trinity are as it were two Artificers—the one a Master workman, the other his scholar, so that according as the former makes a chest, the other makes another after him. Therefore our Lord does not say, whatever the Father does, the Son does other things like what the Father does; but He says that the Son does the same things. The Father made the world, the Son made the world, and the Holy Ghost made the world; one and the same world was made by the Father through the Son in the Holy Spirit.

We are not to suppose that Christ's power of working comes by increments of strength, supplied to Him from time to time, but from consciousness, and not so from consciousness that the Son does *subsequently* what He has *previously* seen the Father do. But since the Son is begotten of the Father by a consciousness of His Father's power and nature in Himself, He testifies that the Son can do nothing but what He sees the Father do. (Cp. *Aug.* here.)

He adds the word *ὁμοίως* likewise, lest another error¹ should rise in our minds. A servant does some things at the command of his master, the same thing is done by both, but is it done *likewise*? No. Therefore the Father and the Son are not in the relation of master and servant to each other. But the Son does the same things as the Father, and He does them in like manner, that is, with the same power as the Father. The Son therefore is equal to the Father. (*Aug.*; and see *Greg. Nazianz.* p. 547.)

²⁰. ὁ Πατὴρ φιλεῖ τὸν Υἱόν, καὶ πάντα δείκνυσιν αὐτῷ] Not that the Father shows every thing to the Son by His own working, but He works through the Son by showing what He does. For the Son sees the Father showing what He does, before any thing is done; and whatever is done by the Father through the Son, is done from the Father's demonstration, and from the Son seeing what is shown. (*Aug.*) We are not to suppose that the only-begotten Word, Who is God, receives any teaching by demonstration. The demonstration of works inculcates here a faith in Christ's eternal generation.

¹ Errors against which it is necessary to guard the reader, because they are found in a note on this passage derived from one of the subtlest of modern Arrians, *Dr. Samuel Clarke*, in one of the most widely circulated comments in the English language. "I do every thing in imitation of Him and by His direction and appointment." See also the same writer's note on John xi. 41.

The same caution must be given against the tendency of some notes

(*Hilary*, de Trin. vii.) Christ sees God by being born of God. (*Aug.*)

— μείζονα τούτων δείξει αὐτῷ ἔργα] He will show Him the Resurrection of the Body and the Regeneration of the Soul. But how can He be said to show these things to the Son, co-eternal with the Father? He shows them to Him as Man; for the body will be raised at the general resurrection by the voice of the Son of Man. (*Aug.*)

²³. ὁ Πατὴρ κρίνει οὐδένα] In that the Father begat the Son co-equal with Himself, and has given all judgment to the Son, the Father will judge the World with the Son; but the Father judgeth no man, because the form of God will not be visible at the judgment day, but the form of the Son of Man, which He received from us. At the judgment day no one will see the Father; but every one will see the Son; because He is the Son of Man. Those on the right hand will see Him, and those on the left hand will see Him; and both will hear His voice.

But after the Judgment the righteous shall see God; for "blessed are the pure in heart, for they shall see God" (Matt. v. 8). (*Aug.*) See also below, note on v. 27, and *Bp. Pearson* on the Creed, Art. vii. pp. 554—560, and notes.

— τὴν κρίσιν πᾶσαν δέδωκε] Has delivered the work of Judging, totally, to the Son—totam Ei soli dedit.

²³. ἵνα πάντες τιμῶσι τὸν Υἱόν] This Scripture refutes various forms of Heresy. It shows that Christ is the Son, because He does nothing of Himself; and that He is God, because whatever the Father does He does; and that He is one with the Father, because all must honour Him as they honour the Father; and that He is not the Father, because He is sent by the Father. (*Hilary*, de Trin. vii.) They despise the Father of Heaven who do not give equal honour to the Son; and we must honour the Son as we honour the Father, if we desire to honour the Father and the Son. (*Aug.*, *Chrys.*)

²⁴. μεταβέβηκεν ἐκ τοῦ θανάτου] He does not say *will* pass, but is *already passed*; that is, he has passed from the death, the death of unbelief, to the life of faith, and from the death of sin to the life of righteousness.

— εἰς τὴν ζωὴν] to the life; i. e. to life eternal; for this present life on earth does not deserve to be called life; there is no true life but what is eternal.

²⁵. ἔρχεται ὥρα, καὶ νῦν ἐστίν] Our Lord is about to speak of two Resurrections;

The first Resurrection is that which is not universal; it is the Resurrection of the *soul* from the death of sin.

The second Resurrection is that of *all bodies* from their graves at the last day.

If we believe the Gospel, we have already risen by the first resurrection; and we who have so risen have risen to eternal life, if we endure in faith to the end, we have passed from the death unto the life, i. e. from that which is indeed death—sin—to that which is indeed life—the life of Christ. And then we shall rise hereafter to be equal to the Angels in Heaven.

Let us therefore rise now in our souls by faith and holiness from the grave of sin, that we may rise hereafter with joy in our bodies to life everlasting. (Cp. *Aug.*)

See also *Aug. Serm.* 127, on the Two Resurrections here described by our blessed Lord. See also *Macarius* (Hom. xxxvi. p. 193), who says, "the Resurrection of dead souls now is; the Resurrection of dead bodies will be at the Great Day;" and *Bp. Andrewes*, *Serm.* xvi.

So the Church of England speaks in the *Book of Common Prayer*,

from *Dr. Whitby*, whose antitrinitarian bias, afterwards openly declared in his opposition to *Bp. Bull*, is refuted by *Waterland*, is sometimes visible in them, e.g. on v. 17, "I, after His example, work that which is good."

The teaching of *St. Hilary*, *St. Athanasius*, *St. Cyril*, and *St. Augustine* may serve as a corrective of these erroneous notions.

ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. ²⁶ ὡσπερ γὰρ ὁ Πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. ²⁷ καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστὶ. ²⁸ Ὁ μὴ θαυμάζετε τοῦτο ὅτι ἔρχεται ὥρα, ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, ²⁹ καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. ^($\frac{42}{1}$) ³⁰ Ὁὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαντοῦ οὐδὲν καθὼς ἀκούω, κρίνω καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμδν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ^($\frac{43}{2}$) ³¹ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. ³² Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³ Ἔμεις ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. ³⁴ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ³⁵ Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠβελήσατε ἀγαλλιαθῆναι πρὸς ὦραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ Πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ Πατήρ με ἀπέσταλκε ^($\frac{44}{III}$) ³⁷ καὶ ὁ πέμψας με Πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὐτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος αὐτοῦ ἐωράκατε ^($\frac{45}{X}$) ³⁸ καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. ³⁹ Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον

o Dan. 12. 2.
1 Cor. 15. 52.
p Matt. 25. 46.

q ver. 19.
& 6. 38.
Isa. 11. 3. 4.

r ch. 8. 14.

s Isa. 49. 1.
Matt. 3. 17.
t ch. 1. 19.

u Matt. 3. 17.
& 17. 5.
Mark 1. 11.
& 9. 7.
Luke 3. 22.
& 9. 35.
ch. 1. 33.
& 6. 27. & 8. 18.
& 10. 25.
& 12. 28.
2 Pet. 1. 17.
v Exod. 33. 20.
Deut. 4. 12.
1 Tim. 6. 16.
1 John 4. 12.
x Isa. 8. 20.
& 34. 16.
Luke 16. 29.
& 24. 27.
Acts 17. 11.
Deut. 18. 15.
ch. 1. 46.

"Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

²⁶ οἱ νεκροὶ] The dead shall hear the voice,—the dead, i. e. in *trespasses* and *sins* (see Eph. ii. 1. 3. 6; v. 14. Rom. vi. 4, 5), for we are buried with Him by *Baptism into Death* (Col. ii. 13; iii. 1. 3).

The *dead*, i. e. the *unbelieving*,—for they who do not believe, or who, believing, do not live holy lives, and have not charity, are *dead*. Some of them shall *hear*: that is, shall *hearken* to the voice of the Son of God in the Gospel; and they that hear, i. e. that *obey* ("qui audierint"), shall live, i. e. shall be *justified*. (*Aug.*)

— τοῦ Υἱοῦ τοῦ Θεοῦ] 'the Son of God.' He does not here say the Son of *Mos*, because He is representing to us that in which He is equal to the Father. See v. 26. (*Aug.*)

²⁷ ἐξουσίαν ἔδωκεν αὐτῷ]. Hath *given* Him as Son of Man; for as Son of God He possessed it from eternity. God now raises the soul by Christ as Son of God (v. 25). He will raise all the bodies of men at the general resurrection by Christ as Son of *Mos*. (*Aug.*)

— κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστὶ] For the form of man will come visibly to judge; that form of Man which was once judged will judge; He who once stood before the judge will sit as Judge of all; He who was once falsely condemned as guilty will justly condemn the guilty. It is fit that they who are to be judged should behold their Judge, and both the good and wicked must be judged. It follows as a consequence, that in the judgment, the form of a servant which Christ bore should be shown both to the good and wicked; but the Form of God will be manifested to the good alone. "Blessed are the pure in heart, for they shall see God." Matt. v. 8. (*Aug. Serm. lxiiv.*)

²⁸ ἔρχεται ὥρα] See above, note on v. 22. He does not add *now is*, because the Resurrection of which He is about to speak is future,—i. e. is the General Resurrection of the Body at the end of the world, at the last trump. (*Aug.*)

— πάντες οἱ ἐν τοῖς μνημείοις] The *bodies* of men are in the *graves*, and not their souls. The souls of the righteous departed are now in Abraham's bosom, and those of the wicked are now in misery. See above on Luke xvi. 23.

He had before spoken of men's *souls* (v. 25), and then He did not say that *all* who are dead shall hear the voice of the Son of God; i. e. obey it and believe, for some would remain in unbelief.

But He now says that *all* who are in the graves will rise; He does not say here that *all* will *live*, as He had said before of all who *believe*, and by believing have passed from death to life; because some who come forth from their graves will not rise to life eternal, but will go into the resurrection of damnation. (*Aug.*)

Our Lord here guards by anticipation against the error of Hymenæus and Philetus, who took occasion from the doctrine of the first resurrection by faith, to deny the second, or General Resurrection of the Body. 2 Tim. ii. 17, 18. (*Aug.*)

Consider also the words of the Athanasian Creed, declaring the sense of the Church concerning this passage of Scripture,—“At whose

coming *all* men shall rise again with their bodies,” &c.; and examine the bearing of these words on the opinion that at Christ's second Advent the righteous only will rise with their bodies, and that He will reign with them for a thousand years upon earth.

²⁹ ποιήσαντες—πράξαντες] Observe *ποιεῖν* applied to *good*, *πράσσειν* to *evil*. Good made and done has permanence for ever. Evil is *practical* but produces no good fruit for eternity.

³⁰ καθὼς ἀκούω, κρίνω] As the Father in Me *speaks*, so I hear, and pronounce judgment. (*Aug.*)

— τοῦ πέμψαντός με] *Patris* is added by some MSS., but it is not in A, B, D, K, L, and many Versions and Fathers.

³¹ ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής] That is, would be liable to suspicion from you; for no one is regarded as a credible witness in his own behalf; He therefore appeals to *three* several other testimonies,—His miracles, the testimony of His Father, and the witness of John the Baptist. (*Chrys. Aug.*)

³² ὑμεῖς ἀπεστάλακατε] Ye have sent, and he has borne witness. That is done, and it ought to have convinced you.

You yourselves, yea, even your greatest men, Priests and Pharisees, have sent to John; you have thus proved your reverence for *his* testimony, and you even sent to ask his witness concerning *himself*—"Who art thou?" (John i. 19.) and he then bare witness of *Me*. (*Chrys.*)

³⁴ τὴν μαρτυρίαν] *My* testimony; *the* witness on which I rely.

³⁵ ἐκεῖνος ἦν ὁ λύχνος] He was *that* burning lamp (*λύχνος*),—that greatest of Prophets. (Matt. xi. 11. Luke vii. 28.) "All the Prophets were lamps (*λύχνοι*). But Christ is the Light itself (*τὸ φῶς*). He is the true Light—the Light of the World—from which these lamps were kindled; and when the Light shone forth in the full lustre of mighty words and deeds, then the lamps disappeared. (*Aug.*) "Lycæus orto soli non fenerat lucem." (*Bengel.*)

— ἀγαλλιαθῆναι] You were willing enough to *rejoice* in his light, but not to *walk in the way* which he showed you. Cp. Ezek. xxiii. 52. Ten uncial MSS. have ἀγαλλιαθῆναι. *Elze.* has ἀγαλλιασθῆναι.

³⁶ τὰ γὰρ ἔργα—μαρτυρεῖ] Moses bare witness to Christ, so did John and the other Prophets; but Christ prefers the testimony of *His works* to all their testimonies, because God did indeed give witness to His Son by Moses and by John; but by His works, God in the Son manifests the Son, and when we come to the Son we need go no further. We want no lamps when we come to the Light. We need not dig deeper when we come to the Rock. (*Aug.*)

³⁷ οὐτε φωνὴν αὐτοῦ π. ἀκηκόατε] A reply to the plea of the Jews,—“We know that God spake unto Moses” (John ix. 29). Ye boast of your knowledge of God, but ye know nothing of Him. Ye reject Him Whom God hath sent.

He answers their *thoughts*, and so proves Himself God, Equal and One with the Father. (*Cyril.*)

³⁹ Ἐρευνᾶτε τὰς γραφὰς] *Ἐρευνᾶτε* used by LXX for Hebr. עָרַן (*charâs*), 'rimari, percuturari.' (Gen. xxxi. 35; xlv. 12.) It is probably the imperative mood. Cp. vii. 52.

ἔχει, καὶ ἐκεῖναί εἰσι αἱ μαρτυροῦσαι περὶ ἐμοῦ.⁴⁰ καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.⁴¹ Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω.⁴² ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.⁴³ Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, καὶ οὐ λαμβάνετε με· εἰ ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ ἐκεῖνον λήψετε.⁴⁴ Πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;⁴⁵ Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.⁴⁶ Εἰ γὰρ ἐπιστεύετε Μωϋσῆ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.⁴⁷ Εἰ δὲ τοῖς ἐκεῖνου γράμμασι οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

VI. (48) ¹ Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· ² καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. (49) ³ Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. (50) ⁴ ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. (51) ⁵ Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; ⁶ τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλε ποιῆν. ⁷ Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. ⁸ Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, ⁹ Ἔστι παιδάριον ἐν ᾧδε, ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ

— τὰς γραφάς] 'your Scriptures.' The Son of God, therefore, Who knows all things, acknowledged the Holy Scriptures in the hands of the Jews. He acknowledged what they received as the pure and inspired Word of God, to be what they accounted it, and He appealed to it as such; they, therefore, that deny the Integrity and Inspiration of the Old Testament reject Christ. A divine testimony to the Canon of the Old Testament; see on Luke xvi. 31.

And lest the Jews should ask, *When* hath the Father borne witness of thee? He refers them to the Scriptures, which they acknowledged to be from God. But observe, He commends the Scriptures to them not only for reading, but for diligent search. He did not say *Read*, but *Search*; search as for a treasure hidden in the earth. So let us Christians, when we contend with heretics, arm ourselves with weapons from thence. For all Scripture is inspired by God (2 Tim. iii. 16), and is profitable for doctrine, for reproof (or refutation of error), that the man of God may be perfect. (*Chrys.* Hom. 40, 41.)

— ὑμῖν δοκεῖτε] 'in them ye think;' but it is a vain imagination if ye merely admire the Scriptures, and read the Scriptures, but do not believe the Scriptures, which testify of Me. (*Chrys.*) What is the use of searching the Scriptures, if you do not believe in Him of Whom they write? (*Cyril.*)

40. οὐ θέλετε] If man therefore perishes it is not by God's will, but by his own sin. See 1 Tim. ii. 4. 2 Pet. iii. 9. Ezek. xxxiii. 11.

43. ἴαν ἄλλος] The Jews rejected the true Messiah, and now more than sixty False Messiahs have arisen among them from time to time, who have come in their own name, and whom they have received. (*Bengel.*)

The Fathers were generally of opinion, grounded on this passage, that Antichrist would be received by the Jews.

44. παρὰ τοῦ μόνου Θεοῦ] From the One Only God (1 Tim. i. 17).

Lest the Jews should imagine that He was contravening their Law which says (Deut. vi. 4), "the Lord our God is One Lord," because He had spoken of Himself and the Father as Two Persons (vv. 17—23), He here affirms the Divine Unity, and teaches them that they who profess zeal for the ONE GOD do not honour Him aright (see v. 23), unless they honour the Son as they honour the Father. A warning to those who claim for themselves the title of Unitarians, and deny the Divinity of Christ. No one can be said to believe in the Divine Unity who rejects the doctrine of the Trinity.

CH. VI. 1 μετὰ ταῦτα] See on Matt. xiv. 13—21, and cp. Mark vi. 30—44. Luke ix. 10—17. Here all the four Evangelists concur.

St. John by his silence, where he is silent, confirms what had been already said by the other three. Here, where he speaks, he also confirms what they had said by his agreement with it and by adding to it. "Hoc unicum miraculum inter baptismum et passionem Christi," (says *Bengel* well,) "Johannes unā cum reliquis Evangelistis describit, narrationem eorum hoc ipso confirmans." See above, Introductory Note, pp. 206, 207.

For a summary Review of the contents of this chapter and their connexion, see note at end.

— Τιβεριάδος] "Tiberias erat oppidum Galilee, ad latus occi-

dentale lacus Genesaret situm, qui hanc ipsam ob caussam lacus Tiberiadis dici solebat, conditum et ita dictum ab Herode tetrarcha, in honorem et memoriam Tiberii Cesaris, vid. Joseph. Ant. xviii. 3. 3. *Reland's Palestina* p. 259 sqq." (*Kuin.*) Now Tabaria. (*Robinson*, Pal. iii. 500. *Winer*, p. 620.)

Cp. John xxi. 1. St. John alone of the Evangelists uses the word *Tiberias*. Hence an argument arises for the genuineness of chap. xxi.

3. ἐώρων τὰ σημεῖα] which the Evangelist passes by without further description (*Chrys.*, cp. xxi. 25), and because many of them had been related in the other Gospels.

3. τὸ ὄρος] The Mountain Region. See above on Matt. v. 1, and c. 15.

4. πάσχα] And therefore there was an ὄχλος πολὺς going to Jerusalem.

The Passover.—The mention of it is significant here. He was about to work a Miracle—that of the Feeding of the Five Thousand—which was figurative and prophetic of that other feeding, of which He afterwards speaks (vi. 53), and which was to date from the next ensuing Passover, when He who is the true Bread that came down from heaven (as He declares in this chapter, v. 33. 48. 50) was about to institute the Holy Sacrament of His own Body and Blood, by which He offers to feed all men in all ages and nations of the World, in the Universal Church, even unto the end; and at which Passover He was about to give His Body to be broken and His Blood to be shed on the Cross, by which He gave divine efficacy and virtue to that Sacrament for the preservation of their souls and bodies unto everlasting Life.

See *Burton's* Commentary, for some excellent remarks on this chapter.

5. τοῖς ὀφθ. ὁ Ἰησ.] So A, B, D, K, L, M.—*Etz.* ὁ Ἰ. τ. ὁ.

— ἀγοράσωμεν] So A, B, E, H, L, S, and others. *Etz.* has *ἀγοράσωμαι*, which would imply an intention of buying.

6. λέγει πειράζων] He puts the question not in order to learn, but to teach the disciple his ignorance. (*Chrys.*, who compares the case of Abraham, Gen. xxii.)

9. παιδάριον ἓν] One person, and he a child; and he has only five loaves; and they of barley; and two fishes, and they small.

— κριθίνους] St. John alone mentions that the loaves were of barley, i. e. of the homeliest kind.

"*Panibus hordeaceis apud veteres, homines plerumque vilioris sortis utebantur, v. 2 Regg. vii. 1, 16, 18. Ezch. iv. 12. Pesachim fol. iii. 2. Jochanan dixit: hordeum factum est pulchrum. Dixerunt: Nuntia hoc equis et asinis. Seneca ep. 18, non enim jucunda res est aqua, et polenta, et fructum hordeacei panis. Augustus, ut Sueton. V. Aug. c. 24, tradit, cohortes, si quæ cessissent, decimatas hordeo pavit. Frontinus iv. 1, 37, legatum cum ignominia dimisit, reliquis ex legionibus hordeum dari jussit. Liv. xxvii. 13, cohortibus, quæ signa amiserant, hordeum dari jussit, v. Wetsten., Lamp." (*Kuin.*) Cp. Rev. vi. 6, where κριθῆ is contrasted with σίτος.*

The loaves are of barley; yet all eat and are filled. In the eyes of unregenerate reason, the visible elements of the Sacraments are simple and mean, and despised by man—mere 'barley loaves,' brought by the childish simplicity of a παιδάριον. But they who receive them with faith are filled with food from heaven.

ταῦτα τί ἐστὶν εἰς τοσοῦτους ; ¹⁰ Εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ· ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι. ¹¹ Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένους· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ¹² Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. ¹³ Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθῶν, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσω. ^($\frac{50}{x}$) ¹⁴ Ὁ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὃ ἐρχόμενος εἰς τὸν κόσμον. ¹⁵ Ἰησοῦς οὖν γνούς ὅτι μέλλουσι εἶρθεσθαι καὶ ἀρπάξαι αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. ^($\frac{51}{xv}$) ¹⁶ Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. ¹⁷ Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἔληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς· ¹⁸ ἦ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. ¹⁹ Ἐηλεκότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν. ²⁰ Ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φοβεῖσθε. ²¹ ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

d 1 Sam. 9. 13.

e Deut. 18. 15.
Luke 7. 16.
& 24. 19.
ch. h. 21. & 4. 19.
& 7. 40.

f Matt. 14. 22.
Mark 6. 47.

— ὀψία] A word peculiar to St. John (vi. 9. 11; xxi. 9. 10. 13), dim. from ὄψων. Hence ψαρι, the modern Greek word for fish.

“Matth. Marc. et Lucas explicant duo Ichnes. Nempe ὀψάριον, quod ab ὄψων descendit, dicitur omnis cibus, qui pani adjicitur, inprimis coctus et assatus; cum verò apud veteres magno in pretio essent pisces, eosque assare moris esset, hinc factum est, ut vocabulis ὄψων et ὀψάριον significarentur quoque pisces ut h. l. Hinc etiam interpretes Alexandrini nomen γη, quod aliàs vertunt ἰχθυῖν, Num. xi. 22, expresserunt ὄψων. Suidas: ὀψάριον τὸ ἰχθυῖδιον. Ρηγορίτιος: ὄψων ἰστίον δὲ καὶ ὡς οἱ ὑπερὸν ἐπὶ μόνον ἰχθύος τὴν λέξιν ἔρριον—ἔθιν καὶ ὀψάριον. Euseb. in Hom. li. x. p. 814, ὄψων ἀπλῶς φασὶν οἱ παλαιοὶ πάν τὸ σῆμα σιτίοις ἰσθίαιον—ἰστίον δὲ καὶ ὡς οἱ ὑπερὸν ἐπὶ μόνον ἰχθύος τὴν λέξιν ἔρριον. Terent. Andr. ii. 2, *ραμνίσιαν οὐρασί—πισκίσιαν μινίσιαν.* (Κυβί.)

10. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ] There was much grass in the place, and it was green, for it was the season of Spring, the Passover being near. (Theoph.) A beautiful figure also of the “green pastures” (Pa. xxiii. 2), in which Christ feeds His people in the ministry of His Word and Sacraments, where He prepares a Table for them in the wilderness (v. 5).

11. ἔλαβε δὲ τοὺς ἄρτους] Hence we may confute the Marcionites and the Manichæans, who condemn the visible creation, and say that it was made by an Evil Principle. Christ, who is God, might have made bread from nothing; but He designed to show that the creatures are good; for He who is good would never have multiplied that which is evil. (Theoph.)

— εὐχαριστήσας] Cp. v. 23, εὐχαριστήσαντες τοῦ Κυρίου. The other Evangelists use this word in relating the Institution of the Eucharist (Matt. xxvi. 26, 27. Mark xiv. 22. Luke xxii. 19), to which this Miracle was preparatory. See above, v. 4.

— διέδωκε] By the same divine power as that with which He multiplies the ears of corn from the grain sown in the fields, He now multiplies in His own hands the loaves, which were like seed—not indeed committed to the earth, but multiplied by Him who made it. (Aug.) See above, on the Miracle of changing Water to Wine, li. 11.

13. δώδεκα κοφίνους] See on Matt. xiv. 20; xvi. 9. Why did He not give the fragments to the Multitude, but to the Disciples? In order to teach the Apostles who were to be the teachers of the world. Let us admire not only the greatness of the miracle, but the exact precision of the residue; twelve baskets; neither more nor less according to the number of the Apostles. (Chrys.) We may also see the use of the baskets as a memento of the miracle to the Apostles; and therefore He afterwards refers to them, “How many baskets full took ye up?” (Matt. xvi. 9.)

See above on ii. 6.

This Miracle was also introductory to our Lord’s discourse at Capernaum concerning the Holy Sacrament of the Lord’s Supper, in which He, the true Bread of Life from Heaven, is ever distributing Himself by the hands of the Apostles, and an Apostolic Ministry, to the hungry and weary multitudes in this “desert place”—the wilderness of this world, in all time, going up to the heavenly Jerusalem to celebrate an everlasting festival.

14. οὗτός ἐστιν ἀληθῶς ὁ προφήτης] They had not yet learnt to acknowledge Him as God. Christ is a Prophet, and an Angel or Messenger, and the Lord of Prophets and of Angels, because He is the Word. (Aug., Alcin.)

It is a greater thing to rule the world, than to multiply five loaves

into food for five thousand; and yet men do not admire and adore and obey Christ, in His continual government of the Universe. We ought not so to regard Christ’s miracles, as to confine our eyes to Him on the mountains of earth. He is enthroned King of Kings and Lord of Lords in heaven. (Cp. Aug.)

15. ἔρριον καὶ ἀρπάξαι—βασιλεία] Christ is a King. His faithful people are His Kingdom, which He has purchased with His precious blood. And hereafter His kingdom will be manifest, and the glory of His saints will appear. But the Disciples and the multitude imagined that He had come into the world then in order to reign over it. This was to take Christ by force and make Him a King. (Aug.)

— ἀνεχώρησεν—αὐτὸς μόνος] Christ has gone up by Himself alone to heaven to pray for us; and thence He looks down upon us, struggling in the storms of the world, and rowing in the bark of His Church; and in His own due time, after a trial of our faith and obedience, He will come to us walking on the waves of this world; and will save us when we seem to be perishing in the waterflood.

16. ὄψια] ‘afternoon;’ but soon succeeded by σκοτία (v. 17).

— ἤρχοντο] ‘were on their passage across the Sea.’

17. οὐκ ἔληλύθει—ὁ Ἰησοῦς] Christ in His love leaves His disciples, and is absent from them, even when they are in the sea, and in the storm and in the night; in order to quicken their desire for His presence and aid, and to show His knowledge of their needs, and to prove His power to help them. (Chrys., Cyril.)

19. σταδίους εἰκοσιπέντε ἢ τριάκοντα] The Holy Spirit inspires the Evangelists, but does not annihilate their human faculties, or destroy their personal identity. He reveals to them heavenly things beyond the range of time and space, but leaves them to calculate distances on earth and water by human measurement. Cp. Luke i. 56; iii. 23; ix. 14. 28; xxii. 59. John iv. 6; xix. 39. Acts i. 15; ii. 41; xix. 7, and Lee’s Lectures on Inspiration, Lect. i. London, 1854.

— θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης] Our Lord had returned to the mountain, and the disciples were rowing in the storm and in the darkness.

The Ship in which they were was an emblem of the Church. The waves and winds are the troubles that assail her; and the Ship is tossed in the storm.

In proportion as the end of the world approaches, errors will increase, terrors will multiply, iniquity will abound, infidelity will prevail, the light of love will wane and be nearly extinct. The darkness will become more thick; and Jesus does not yet arrive. All this is going on as Time proceeds, and as the world grows old tribulation and calamities increase.

But in due time, Christ, Who is the true light, will come, walking on the waves; that is, treading beneath His feet all the proud swellings and glories of this world. (Aug.)

Moses, as a servant, by the power of God divided the sea; but Christ, as the Lord of all, by His own power walked on the sea. (Theoph.)

20. ἐγὼ εἰμι] I am: the Everliving One: Jehovah, the Author of Life.

I am always at hand and never pass by you, therefore be not afraid; but trust in Me. Our Lord allows us to be in trial and danger, to struggle in the storm, to endure for a long time, in order that our patience and perseverance and faith may be proved, and that

($\frac{22}{x}$) ²² Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνου οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. ²³ ἄλλα δὲ ἦλθε πλοίαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου. ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. ²⁵ Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ὤδε γέγονας ;

we may resort to Him Who alone can save us. We are often in darkness and in storms, and the Devil and evil men assail and affright us ; but let us listen to Christ's voice, 'Εγὼ εἰμι, μὴ φοβίσθητε, and when human help fails, then divine aid will come. Terrors pass by, but Christ never passes by, He ever says, "It is I." I am He who always am, who ever remains ; therefore have faith in Me. And if we are rowing in the Apostolic Ship of the Church, doing our duty there in our respective callings, and if we desire to receive Christ into the Ship, He will not only quell the storm but give us a fair breeze, and we shall soon be at the harbour where we would be—the quiet harbour of heavenly peace. They who are in the Ship are rowing in the storm ; i. e. they who labour in the Church, and continue in good works to the end, will receive Christ, and will arrive at the harbour of everlasting life. (Cp. *Aug.* here.)

²¹ *ἤθελον λαβεῖν*] It is said by some Interpreters (e. g. Meyer here), that this is irreconcilable with the narrative of the other Evangelists, who say that our Lord was received into the Ship (see Matt. xiv. 32. Mark vi. 54), whereas it is alleged that St. John says here that they were desirous to receive Him, but, before He could enter the ship, the ship was at the shore (v. 21).

But this allegation rests on an erroneous translation of St. John's words, *ἤθελον λαβεῖν*. They do not mean, that they desired to receive Him and did not receive Him ; but the sense is, they were willing and desirous to receive Him, and did receive Him ; and then, after they had received Him, the ship was at land, by the divine power of Him Whom they had received.

The word *ἤθελον* is to be explained by what St. John knew, but did not record, because it had been related by the former Evangelists.

At first they were panic struck, thinking He was a Spirit (Matt. xiv. 26), and cried out for fear (Mark vi. 49), and then they were not willing to receive Him. But Peter went on the water and was upheld by Christ (Matt. xiv. 28). Then they were no longer afraid, and were willing and desirous to receive Him. On this use of *ἤθελον*, see on viii. 44.

²² *πλοίαριον*] A small ship ; the greater the danger.

²³ *ἐγγύς*] i. e. to the neighbourhood of the place, &c.

The ἄλλα πλοίαρια are mentioned to explain how the people came to Capernaum.

— *εὐχαριστήσαντος τοῦ Κυρίου*] Observe, *εὐχαριστήσαντος* and *Κυρίου*, both words appropriate here, in connexion with the *Eucharist* or *Lord's Supper* (*εὐχαριστία, δειπνον Κυριακόν*). The word *Κύριος* is not often used in the Gospels when speaking of Christ ; and, when it is used, it has a special significance. Cp. on Luke ii. 9 ; x. 1.

²⁵ *Ῥαββί, πότε ὤδε γέγονας*] When hast thou come, and how art Thou now, here? Jesus had come on the sea to the ship, and had brought the ship to land.

Our Lord had fed the multitude with bread, in which He typified the distribution of the Bread of Life in the Holy Eucharist, even unto the end of the world ; and He had thus prepared His hearers for His discourse on the Holy Eucharist in the Synagogue at Capernaum. How He is present there, Reason cannot understand. And where Reason is weak, there Faith is strong. He gives no answer to the question concerning His presence there—Lord, when camest thou hither? He was there present, to be seen and heard ; but as to the *time* and *manner* of His presence, which was miraculous, He says nothing. "His way is in the sea, and His paths in the great Waters, and His footsteps are not known." (Ps. lxxvii. 19.)

And now, by walking on the sea, invisibly to the eyes of the multitude, and suddenly presenting Himself to them in the synagogue at Capernaum, in a manner unintelligible to them, He instructs us, that though He comes by Water in Holy Baptism, and is present in the Holy Eucharist, the *manner* of His presence is not to be scrutinized by us. That He is present, Faith believes.

It is for us to receive Christ joyfully into our hearts in the Holy Sacraments, but not to speculate inquisitively into the *time* and *manner* in which He is there present.

See *Hooker*, V. lxvii., whose words are as follows : "All things considered and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point, shall I wish that men would more give themselves to meditate with silence *what we have* by the Sacrament, and less to dispute of the manner *how* ?

"If any man suppose that this were too great stupidity and dullness, let us see whether the Apostles of our Lord themselves have not done the like.

"It appeareth by many examples, that they, of their own disposition, were very scrupulous and inquisitive,—yea, in other cases of less importance and less difficulty, always apt to move questions. How cometh it to pass that so few words of so high a mystery being

uttered, they receive with gladness the gift of Christ, and make no show of doubt or scruple? The reason hereof is not dark to them who have any thing at all observed how the powers of the mind are wont to stir, when that which we infinitely long for presenteth itself above and besides expectation. Curious and intricate speculations do hinder, they abate, they quench such inflamed notions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind, therefore, feeling present joy, is always marvellous unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part at other times easily draweth.

"A manifest effect whereof may be noted, if we compare with our Lord's disciples (John xx. 20) the people that are said in John vi. 24 to have gone after Him to Capernaum. These leaving Him on the one side of the sea of Tiberias, and finding Him again as soon as themselves by ship were arrived on the contrary side, whither they knew that by ship He came not, and by land the journey was longer than, according to the time, He could have travelled,—as they wondered, so they asked also, 'Rabbi, when camest thou hither?'

"The disciples, when Christ appeared to them in far more strange and miraculous manner, moved no question, but rejoiced greatly in what they saw (John xx. 20). For why? The one sought and beheld only that in Christ which they knew was more than natural ; but yet their affection was not rapt therewith through any great extraordinary gladness. The other, when they looked on Christ, were not ignorant that they saw the well-spring of their own everlasting felicity. The one, because they enjoyed not, disputed ; the other disputed not, because they enjoyed.

"If, then, the presence of Christ with them did so much move, judge what their thoughts and affections were at the time of this new presentation of Christ, not before their eyes, but within their souls. They had learned before that His flesh and blood are the true cause of eternal life ; that this they are not by the bare force of their own substance, but through the dignity and worth of His Person, which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto ; finally, that to us they are life in particular, by being particularly received.

"Thus much they knew, although as yet they understood not perfectly to what effect or issue the same would come,—till at the length, being assembled for no other cause which they could imagine but to have eaten the Passover only that Moses appointed, when they saw their Lord and Master, with hands and eyes lifted up to heaven, first bless, and consecrate for the endless good of all generations till the world's end, the chosen elements of bread and wine,—which elements made for ever the instruments of life by virtue of His divine benediction, they being the first that were commanded to receive from Him,—the first which were warranted by His promise, that not only unto them at the present time, but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conducts of life and conveyances of His body and blood unto them, was it possible they should hear that voice,—'Take eat, this is My body ; drink ye all of this, this is My blood ;' possible, that doing what was required, and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves?

"They had at that time a sea of comfort and joy to wade in ; and we by that which they did are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtle wits.

"If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ to whom Christ was Himself a Schoolmaster. Let our Lord's Apostle be His interpreter, content we ourselves with His explication (1 Cor. x. 16).—*My body, the communion of My body ; My blood, the communion of My blood*. Is there any thing more expedite, clear, and easy, than that as Christ is termed our life, so the parts of this sacrament are His body and blood, for that they are so to us, who, receiving them, receive that by them which they are termed? The bread and cup are His body and blood, because they are causes instrumental upon the receipt whereof the participation of His body and blood ensueth ; for that which produceth any certain effect is not vainly or improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies, quickened to eternal life, are effects, the cause whereof is the Person of Christ ; His body and blood are the true well-spring out of which this life floweth. So that His body and blood are in that very subject whereunto they minister life, not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in every thing which they

26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 27 Ἐργάζεσθε μὴ τὴν βρώσῳ τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσῳ τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ Τίος τοῦ ἀνθρώπου ὑμῖν δώσει· τούτου γὰρ ὁ Πατήρ ἐσφράγισεν ὁ Θεός. 28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιούμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. (58) 30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; (59) 31 Ὁι πατέρες ἡμῶν τὸ μάννα ἐφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδούς τῷ κόσμῳ. 34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον. (60) 35 εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς μέ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. 36 Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐώρακατέ με, καὶ οὐ πιστεύετε. (61) 37 Πᾶν ὃ δίδωσί μοι ὁ Πατήρ, πρὸς ἐμὲ ἵξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. (62) 38 ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 39 Τοῦτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με Πατρός, ἵνα πᾶν ὃ δέδωκέ μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. (63) 40 Τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν Τίον καὶ πιστεύων εἰς αὐτόν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἐγὼ

g ch. 1. 32.
& 4. 14. & 5. 37.
& vv. 40, 54.
& 18. 8.
Matt. 3. 17.
& 17. 5.
Mark 1. 11.
& 9. 7.
Luke 3. 22.
& 9. 35.
2 Pet. 1. 17.
h 1 John 3. 23.
i Matt. 12. 38.
& 16. 1.
Mark 8. 11.
Luke 11. 29.
1 Cor. 1. 22.
k Exod. 16. 4, 15.
Num. 11. 7.
Ps. 78. 24.
Wisd. 16. 20.
1 Cor. 10. 3.

1 Isa. 55. 1.
ch. 4. 14.
& 7. 37.

m Matt. 26. 39.
Mark 14. 36.
Luke 22. 42.
ch. 4. 34. & 5. 30.
n ch. 10. 28.
& 17. 12.
& 18. 9.

o ch. 3. 15, 16.

quicken, but also by a far more divine and mystical kind of union which maketh us one with Him, even as He and the Father are one."

26. ἀπεκρίθη αὐτῷ. ὁ Ἰησοῦς καὶ εἶπεν.] He who had retired to the mountains now preaches to the crowd. After the mystery of the miracle He delivers a Sermon; and satiates with doctrine the souls of those whose bodies He had refreshed with food. Thus He sets an example to man especially, to teachers, that they ought to be instant in preaching the word; as He had set an example before, by declining earthly glory, and by refusing to be made a king. (*Aug., Alcuin.*)

— Ζητεῖτέ με—ὅτι ἐφάγετε.] How few seek Jesus for the sake of Jesus! (*Aug.*)

27. ἐργάζεσθε μὴ.] Ἐργάζεσθε, work, for labour is necessary; but work not for the meat that perisheth.

Ye seek me carnally, and not spiritually; ye seek temporal sustenance, and I have given you bodily sustenance, in order that ye may learn to seek that sustenance which nourishes the soul unto eternal life. (*Chrys., Aug.*)

— ἦν ὁ Τίος τοῦ ἀνθρώπου ὑμῖν δώσει.] When you receive the Lord's Supper from the hands of Christ's minister, look with the eye of faith not at him whom you see, but at Him whom you do not see. The Priest is the dispenser of the food, but not its maker. The Son of Man gives Himself in it to us, that we may dwell in Him and He in us. And do not imagine that this Son of Man is like other sons of men; for Him hath God the Father sealed, and He contains in Himself the fullness of God Who has sealed Him to be the image and impress of Himself. (*Heb. i. 1, 2. Cp. Hilary, de Trin. viii.*)

28. τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε.] It is one thing to believe Christ, and another to believe in Christ. The Devils believe Christ, but not in Him. We believe Paul, but not in him. To believe in Him is to love Him by faith, by faith to be incorporated into Him. This is the faith which God requires of us, the faith which *worketh by love*. (*Gal. v. 6. Cp. on Matt. xviii. 6.*)

There are works which seem to be good, and yet are not good, because they are not done with an eye to Him, as an end, from Whom all good comes, for "Christ is the end of the law to every one that believeth" (*Rom. x. 4*); therefore Christ does not separate works from faith, but says that *faith is the work of God*. (*Aug.*)

29. οἱ πατέρες ἡμῶν.] 'Our fathers;' more than half a million of persons ate manna supplied miraculously for forty years; Thou hast only fed 5000 once, and not from heaven, but from earth.

— τὸ μάννα.] 'the manna.' See v. 49.

32. οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ.] It is not Moses who has given the bread, the true bread from Heaven; i.e. the true bread was not given in his days to your fathers: the bread which he gave was "meat that perisheth," and only typical of the true bread (*1 Cor. x. 3*), which Moses could not give; it could not be given but by Me alone, and it is now given by Me.

On this saying, cp. *Ignatius*, ad *Rom.* 7, who seems to have had these words in his mind: οὐχ ἤδωκα τροφὴν φθορᾶς οὐδὲ ἠδωκαίε τοῦ βίου τούτου· Ἄρτον Θεοῦ θίλω, ὅτι ἐστὶ σὰρξ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἐκ γένου Δαβὶδ, καὶ πόμα θίλω, τὸ αἷμα αὐτοῦ, ὃ ἐστὶν ἀγάπη ἀφθαρτος.

33. ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων.] After the passage of the Red Sea, which is a figure of Baptism, the people were fed with manna, which is the figure of Christ's body and blood, Who is the Living Bread that came down from Heaven. (*Aug.*)

So after our Lord has walked invisibly on the sea, the type of His presence in Baptism, He speaks of the heavenly Manna which He gives to those who have been baptized in the other Sacrament. Thus Christ's passage over the sea connects His two Discourses on the two Sacraments,—that with Nicodemus and that at Capernaum.

He is the true Manna. The word Manna signifies "what is it?" and every one may well ask with wonder concerning this divine Manna, what is He? How is He the Son of God and the Son of Man? "Who shall declare His generation?"

— καταβαίνων.] coming down of its own accord (see v. 58), and not for the food of one people in the wilderness for forty years, but for the world.

35. πρὸς—εἰς.] Observe the difference of these two prepositions. We must come τὸ (πρὸς) Christ, and be incorporated εἰς (εἰς) Him by faith. Cp. v. 37.

— οὐ μὴ πεινάσῃ—διψήσῃ.] Not πεινάσει—διψήσει, the reading of a few MSS. and some editions. See on iv. 14. He does not say, they will not hunger or thirst, but they shall not. He will preserve them from it. He only can.

37. οὐ μὴ ἐκβάλω ἔξω.] He who cometh to Me is incorporated with Me, and becomes like Me, and therefore will not do his own will, but God's will; and so will never be cast out, for that which is cast out of Heaven is Pride. (*Aug.*)

38. καταβίβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν.] In order that Pride (the root of all our diseases) might be cured, the Son of God came down from heaven and humbled himself. Therefore, O man, why art thou proud? The Son of God was made humble for thy sake. Perhaps thou mayest be ashamed to imitate a man in humility; imitate God, who humbled Himself here in the commendation of humility. I came not to do mine own will. Humility does the will of God. (*Aug. Cp. Greg. Nazian. p. 548.*)

39. πᾶν—μὴ.] 'that I should lose nothing;' πᾶν μὴ, a Hebraism, ἡρῆς (*lo-ool*). Exod. xii. 43. Lev. iv. 2. Matt. xxiv. 22. Luke i. 37. (*Voss. Hebr. 531.*)

40. τοῦτο γάρ.] So A, B, C, D, K, L.—τοῦτο δέ. *Elz.*
— ὁ θεωρῶν.] Hebr. תהי (*chazal*),—θεωρῶ, used by the LXX for 'to understand.' See *Rosenmüller*.

τῇ ἐσχάτῃ ἡμέρᾳ. ⁽⁶⁰⁾ 41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, ⁴² καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; ⁽⁶⁰⁾ 43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων ⁴⁴ οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν καὶ ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ Πατρὸς καὶ μαθὼν ἔρχεται πρὸς μέ. ⁽⁶¹⁾ 46 Οὐχ ὅτι τὸν Πατέρα τὶς ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἐώρακε τὸν Πατέρα. ⁽⁶²⁾ 47 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ ἔχει ζωὴν αἰώνιον. ⁴⁸ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. ⁽⁶³⁾ 49 Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον ⁽⁶⁴⁾ 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ⁽⁶⁵⁾ 51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. ⁽⁶⁶⁾ 52 Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς κόσμου

p Matt. 18. 55.
Mark 6. 3.
Luke 4. 22.

q Isa. 54. 13.
Jer. 31. 34.
Heb. 8. 10.
& 10. 16.

r ch. 1. 18.
Matt. 11. 27.
Luke 10. 22.
s ch. 3. 16, 18, 36.

t Exod. 16. 15.
Numb. 11. 7.
Ps. 78. 24.
1 Cor. 10. 5.
Heb. 3. 16, 19.
u ch. 8. 13.

41. ἐγόγγυζον οὖν οἱ Ἰουδαῖοι] for they were estranged from that living bread that came down from heaven, and had not learned to feel hunger for it. That bread seeks for the craving of the inner man, and satisfies it. (Aug.)

44. οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν] ἐλκύω is used by LXX for Hebrew נָשָׁךְ (ma-shakh), which does not imply violence, as Jer. xxxi. 3. (Rochemüller.) A tribute to the power of Divine Grace. No one can come except He is drawn. If thou dost not desire to err, do not seek to determine whom God draws, and whom He does not draw; nor why He draws one man and not another. But if thou thyself art not drawn by God, pray to Him that thou mayest be drawn. (Aug.)

God is ready to draw every man, for He says, It is written in the Prophets, they shall all be taught of God (Isa. liv. 13). And, again, every one that hath heard and learned of the Father cometh to me (John vi. 45), and Him that cometh to me I will in no wise cast out (John vi. 37). Besides, He says, that He will draw all, πάντας ἐλκύσω, John xii. 32. (Aug.)

This saying does not deny our free will, which is the error of the Manichæans, but proves our need of divine grace; it does not say that the unwilling comes, but that he comes who receives grace; and we have a Teacher who is willing to give His blessing to all (as is evident from v. 45), and pours out His heavenly teaching upon all. (Chrys.)

God draws all who are willing to be drawn; but He does not draw others; as the magnet draws not every thing, but it draws iron. (Theoph.)

You are not drawn against your will. God draws by love, not by force (Aug.), but "by the cords of a man," Hos. xi. 4.

— ἐν τῇ ἐσχ. ἡ.] So A, C, D, E, G, H, K, L, S, T, V, and other MSS. *Εσχ.* omits ἐν.

45. ἔσονται πάντες διδακτοὶ Θεοῦ] On the phrase διδακτοὶ Θεοῦ, see *Voss.* Hebr. pp. 408, 409. Cf. θεοδιδάκτοι, 1 Thess. iv. 9.

I may utter words that sound in your ears, but unless your minds are enlightened by God, how can you know me? (Aug., Chrys.)

— ἀκούσας] This appears to be the right reading,—ἀκούων has been adopted from a few MSS. by some editors.

— πᾶς ὁ ἀκούσας—ἔρχεται] Where hearing is, there is obedience; for faith is not of necessity, but by persuasion. And that understanding, by way of assistance, rather than of force, which is in Christ, is supplied from the Father. For the truth of Christian doctrine teaches that the αὐτεξούσιον καὶ αὐτὸ προαίρετον of the human soul is preserved entire. (Cyril.)

48. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς] The multitudes followed Him (in consequence of the loaves) seeking food for their bodies, and remembering the manna which had been given to their fathers; but our Lord teaches them that these things were figures emblematic of the Truth now present to their eyes, and therefore proceeds to speak of spiritual food, "I am the bread of life." He speaks here of the mystical communion of His own Body. (Chrys., Theoph.)

Since Christ is the bread of life, and except we eat His flesh and drink His blood, we have no life in us; let those take heed who have been baptized, and yet rarely resort to Church to receive the Holy Communion, under a pretence of fear and reverence, and so exclude themselves from eternal life. This pretext, though it seems to be religious, is a trap and snare. Rather, they ought to strive to be cleansed from sin, and amend their lives. (Cyril.)

Satan has various devices, and when he has tempted us to sin, he then makes us shrink from divine grace. But let us break his chains, and shake off his tyrannical yoke and serve God, and come to divine and heavenly grace, and approach the Holy Communion of

Christ. So we shall conquer Satan, and be partakers of the Divine Nature, and rise to life and immortality. (Cyril.)

50. οὗτός] i. e. 'I myself.' See Matt. xvi. 18, and below, v. 58.

— ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ] Moses ate the manna, and many who pleased God ate it, and did not die, because they received the visible food spiritually, and tasted it spiritually, that they might be satiated spiritually. We also now receive visible food. But the Sacrament is one thing, and the Virtue of the Sacrament is another; for many receive at the altar, and perish in receiving. Whence the Apostle says (1 Cor. xi. 29), "He that eateth and drinketh unworthily, eateth and drinketh damnation." To eat this heavenly food spiritually, is to wash our hands in innocence (Pa. lxxiii. 12), and so to come to the altar: though we sin daily, let not our sin be deadly; and before we come to the altar let us reflect on the prayer, "Forgive us our trespasses, as we forgive them that trespass against us." If you forgive, you will be forgiven. Come, then, with confidence. If any man eateth of this bread he shall not die; that is, if he eats, what belongs to the Virtue of the Sacrament, not what belongs to the visible Sacrament; if he feeds upon it internally, not externally; feeds upon it in his heart, not only presses upon it with his teeth. (Aug.)

52. ὁ ἄρτος δὲ ὃν ἐγὼ δώσω] He thus shows His power and free-will. He was crucified; He was given by His Father, but He gave Himself: (Theoph.) Our Lord gave this Bread when He delivered the Sacrament of His Body and Blood to His disciples, and when He offered Himself to the Father on the Altar of the Cross. (Bede.)

I die for all, that I may quicken all by My death; and I offer my flesh as a ransom (ἀντὶλυτροῦ) for the flesh of all. Death will die in My death; and the nature of Man which has fallen in Adam will arise again in Me. I am therefore made like you, of the seed of Abraham. Death could not otherwise have been destroyed, except Christ had given Himself a ransom for all. As the Psalmist says, "Sacrifice and burnt-offering thou wouldst not, but a body thou hast prepared Me. Then said I, Lo, I come" (Ps. xl. 9). "He bore our sins in His own body on the cross, and by His stripes we are healed" (1 Pet. ii. 24). Therefore He says (John xvii. 19), I sanctify Myself, that is, I consecrate Myself, and offer Myself as an Immaculate Victim, for the life of all. And this redemption is effected by the Union of the two Natures. For after that the Life-giving Word of God made His dwelling in our Flesh, He transformed it to His own Virtue, that is, to Life, and, by the ineffable mystery of His union with us, quickened us and made us to be like what He is in Himself. Therefore the body of Christ quickens those who partake in it. (Cyril.)

The Fathers combat the *Eutychian* Heresy by arguments drawn from what our Lord says concerning the Lord's Supper.

The Sacraments which we receive of the Body and Blood of Christ are a divine thing, because through them we are made partakers of the divine nature. And yet there does not cease to exist in them the *substance of bread and wine*. And an image and similitude of the Body and Blood of Christ is seen and solemnized in the celebration of these mysteries; and we must have the same belief concerning Christ our Lord as we profess concerning His image (in the Sacrament), viz. that as the elements pass into a divine substance, by the operation of the Holy Spirit, and yet remain in the properties of their own nature, so they show that the principal mystery, whose efficacy and virtue they truly represent to us—namely, Christ—remains One, because entire and true; while these things (i. e. the two natures), of which Christ consists, remain in their true properties. (*Galaxius*, Bp. of Rome, A.D. 492—496, 'De duabus naturis in Christo.' *Bibl. Patr. Lat.* v. p. 671.) The bread and wine even after consecration lose not their own nature, but remain in their

- x ch. 3. 9. ζωῆς. * Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; ⁵³ Ἐἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου, καὶ πῖντε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴ * Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ⁽⁵⁷⁾ ⁵⁵ ἡ γὰρ σὰρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις. ⁽⁵⁸⁾ ⁵⁶ Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. ⁵⁷ Καθὼς ἀπέστειλέ με ὁ ζῶν Πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν Πατέρα; καὶ ὁ τρώγων με κακέινος ζήσεται δι' ἐμέ. ⁵⁸ * Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέθανον. Ὁ τρώγων τούτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καφαρναούμ.
- ⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρὸς ἐστὶν οὗτος

proper substance, shape, and form. (*Theodoret*, *Eranist.* iv. p. 85.) See *Ep. Pearson* on the Creed, Art. iii. p. 306, who says, "hence it is observable that the Church in those days understood no such doctrine as that of *Transubstantiation*."

— ἡ σὰρξ μου ἐστίν] That is called flesh, which flesh does not comprehend, and the more so because it is called flesh. They who heard it shuddered at that saying, and thought it to be impossible. But the faithful people of Christ know the body of Christ, if they themselves take heed to be His Body. Let them be indeed the body of Christ, if they desire to live by the Spirit of Christ. The body of Christ cannot live but by the Spirit of Christ. Hence the Apostle says, "we are one bread and one body" (1 Cor. x. 17).

Ο Sacrament of Piety! O Symbol of Unity! O Bond of Charity! He who desires to have life has a place where he may have it, and a source whence he may receive it. Let him draw near, let him have faith, let him be in the body of Christ, that he may derive life from it. And let him be a living and sound member in the body; let him cleave to the body; let him live from God to God; let him now labour on earth that he may reign in heaven. (*Aug.*)

53. πῶς δύναται] A like question to that of Nicodemus, when Christ spoke to him of the other Sacrament (John iii. 9). "How," they ask, "can He give us His flesh to eat?" How did He feed the five thousand? The answer is the same in both cases—by His divine Power. (*Cp. Chrys.*)

53, 54. ἐὰν μὴ φάγητε] A form of speech parallel to that used prophetically by Christ to Nicodemus concerning the other Sacrament (John iii. 5).

Observe also that the ἐὰν μὴ is, in the two cases, introduced by Ἀμὴν ἀμὴν (used twice in both cases, iii. 3, 5; vi. 47, 53), and makes the parallel more solemn.

Our Lord did not as yet explain how they were to eat His flesh and drink His blood; for they were not as yet ripe for the intelligence of this mystery. But He tells them what inestimable blessings were to be gained from that eating and drinking, and so quickens a more vehement desire in their minds to believe it. He would first teach them to believe Him, and would afterwards reward their faith by fruition of Himself. He afterwards explained His words by saying, "Take eat, this is My body," and "Drink ye all of this."

Let all hearken to Christ, who says, "Except ye eat the flesh of the Son of Man ye have no life in you." They cannot taste that life which is in holiness and felicity, who do not receive the Son of Man in the Holy Communion.

For Christ is the Life, being generated from the Living Father of all. And His Human Body is Life-giving, in that it is united to the Life-giving Word in one Person. For, after the Incarnation, the two natures of God and Man were indissolubly joined in Him. Wherefore by communion in His Body we have life in ourselves, being united to that Body as it is united to the Word Who dwells in it. (*Cyril.*)

The mention of blood here as well as body contains a prophecy, i. e. that our Lord would not die *'sicca morte, sed cruenta'*, i. e. be slain and pierced, and that by this body slain and blood shed He would give life to the world. Men may have temporal life without eating that bread and drinking that blood, but eternal life they cannot have. By this food and drink He means the communion of His own Body. Our Lord therefore presented His Body and Blood in those things which are made of many into one. For the one element (the Bread, *ἄρτος*, or *λαφ*) is made of many grains; the other (the Wine) flows together into one from many grapes. The Sacrament of this Unity of Christ's Body and Blood is prepared in some places daily; and in other places at stated intervals, on the Lord's Table; and by some it is received unto life, and by others it is received unto death. But the thing itself, of which it is a Sacrament, is unto life to every man, and is not to death to any one that partakes of it. (*Aug.*)

Before the bread is consecrated, we call it bread; but when by the ministry of the priest the divine grace sanctifies the bread, it is reputed worthy to be called the body of Christ, although the nature of bread remains in it. (*Chrys.*, as is generally supposed, ad *Cæsar.* ap. *Routh*, *Script.* *Eccl.* ii. 126, ed. 1840, where other

ancient testimonies to the same effect may be seen.) See above, on v. 52.

54. τρώγων] There is a gradual ascent in the language of this Discourse, from one spiritual altitude to another. Each sentence in succession is an exercise of faith, and invites it to climb up higher, and to surmount new difficulties.

First He speaks of *ἄρτος*, bread, what He Himself had just multiplied, to feed the bodies of the five thousand, and so connects His Sermon with the Miracle (v. 26). Then of bread from heaven (v. 32); then of bread of God (v. 33); then of the bread of life (v. 35); then of living bread (v. 51); and then He says that this is Himself (v. 51); and then, that it is His flesh (v. 51); and then, that it is necessary to eat (*φαγεῖν*) that flesh and drink His blood (v. 53); and then He adopts a new word for eating—a remarkable one—*τρώγων*. Here, in this word, is the climax of difficulty. It is repeated no less than four times (vv. 54, 56—58) in relation to this subject; and it only occurs in two other places of the N. T.—John xiii. 18. *Matt.* xxiv. 38. It seems to be intentionally chosen as a *σκληρὸς λόγος*. It means something more than mere *φαγεῖν*. Etymologically it is connected with *τρώω* and *τρώω*, to *perire*. Properly it is not applied to food prepared by man; and it signifies the eager appetite with which animals fix on their food and even devour it. *Cp.* the words of Christ concerning Christians as compared to birds of prey—eagles—hastening to their food (*Matt.* xxiv. 28. *Luke* xvii. 37). It may be intended to show the need of coming to Christ in the Holy Communion with spiritual hunger and with devout cravings and earnest longings and yearnings of a famished soul for heavenly food. *Cp.* on xiii. 18.

55. ἡ γὰρ σὰρξ μου ἀληθῶς ἐστι βρῶσις] Being the flesh of Him Who is God,—not that Christ's flesh has been changed into the nature of God. No; but as iron when heated retains the nature of iron, and exercises the energy of fire, so His flesh remains flesh and vivifies us,—being the flesh of Him Who is God. (*Theophyl.*)

We are called members of Christ because we receive the Son Himself into us, in the Holy Communion. His Blood is the Blood of Him Who is the Life. (*Cyril.*)

— ἀληθῶς] Some MSS. (e. g. B, C, D, K, L, T) have ἀληθῆς here, but the preponderance of authority is for ἀληθῶς.

56. ὁ τρώγων μου τὴν σάρκα] Observe the position of the pronoun μου, in both cases it is emphatic.—The flesh of Me, Who am God, and by My Divine Power quicken whom I will.

This is to eat that food and drink that drink, viz. to dwell in Christ. He who does not dwell in Christ, nor Christ in him, without doubt neither eats His flesh nor drinks His blood, but rather eats and drinks to his own condemnation the Sacrament of so great a thing. (*Aug.* *Cp.* the MSS. collations p. 1987, and p. lxxvii. on the words from *Aug.* in our 29th Article.)

These words of our Lord are to be referred to the Holy Eucharist, in which we partake of the body and blood of Christ. (*Chrys.*)

Our Lord taught us by these mystical words to be in His body under Himself the Head, eating His flesh, not forsaking His Unity. But many who were present did not understand His meaning, and were offended; for they thought of nothing but the flesh, which they themselves were (i. e. they received His words carnally, being themselves carnal). But the Apostle tells us, to be carnally minded is death (*Rom.* viii. 6). Therefore we ought not to taste Christ's flesh carnally, as some did who said (v. 60), "This is a hard saying; who can hear it?" (*Aug.*) and He therefore replied to them in v. 62.

59. Καφαρναούμ] *'villa consolatinis'* (see *Matt.* iv. 13),—a fit place for this discourse on those benefits which by His precious bloodshedding He has obtained to us, and on those holy "mysteries which He has instituted as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort."

60. σκληρὸς ἐστὶν οὗτος ὁ λόγος] Yes, a hard saying to those who are hard; incredible to the incredulous. (*Aug.* *Serm.* 131.)

Because they had heard Him speak of flesh, they thought He wished to make them eaters of flesh; but we, who understand these words spiritually, are not devourers of flesh, but are spiritualized by this food. (*Theophyl.*)

ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν ; ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τούτο ὑμᾶς σκανδαλίζει ; (⁶⁰/_I) ⁶² ^b Ἐὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον ; (⁷⁰/_{IV}) ⁶³ ^c Τὸ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδὲν τὰ ῥήματα, ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστιν. (⁷¹/_X) ⁶⁴ ^d Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἳ μὴ πιστεύοντες, καὶ τίς ἐστὼν ὁ παραδώσων αὐτόν (⁷²/_{IV}) ⁶⁵ ^e καὶ ἔλεγε, Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ Πατρὸς μου. (⁷³/_X) ⁶⁶ Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτου. ⁶⁷ Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν ; (⁷⁴/_I) ⁶⁸ ^f Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα ; ῥήματα ζωῆς αἰωνίου ἔχεις· ⁶⁹ ^g καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζώντος. (⁷⁵/_X) ⁷⁰ ^h Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην ; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν. ⁷¹ Ἐλεγε δὲ τὸν Ἰουδαν Σίμωνος Ἰσκαριώτην οὗτος γὰρ ἡμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

b ch. 3. 13.
Mark 16. 19.
Luke 24. 51.
Acts 1. 9.
Eph. 4. 8.
c 2 Cor. 3. 6.
d ch. 2. 25.
& 13. 11.

e ver. 44.

f Acts 5. 20.

g Matt. 16. 18.
Mark 8. 29.
Luke 9. 20.
ch. 11. 27.

h Luke 6. 13.
ch. 8. 44.

⁶². *ἰὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα*] If you imagine that My flesh cannot give you life, how can it, like a winged bird, soar up to heaven? But if, as your own eyes will see, it raises itself to heaven, cannot it also raise you? cannot it vivify you? It is not, however, the flesh, as flesh, that will vivify you, but it is the Flesh united to the Word; it is the Flesh in which "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). It is the Spirit that dwelleth in it that quickeneth; and "the Lord is that Spirit" (2 Cor. iii. 17). The Spirit is Christ as God. (*Cyril*.)

They thought He would give them His body to eat, but He said that He, in His body entire, would ascend to heaven. Then you will perceive that He does not give His body in the way you imagine, and that His *Gracia* is not to be fed upon by the *teeth*. "*Gratia Ejus non consumitur morsibus.*" (*Aug.*)

Therefore our Lord said, "Me ye have not always" (John xii. 8), when He spake of His *bodily presence*; for according to His *divine majesty* He said, "I am with you always" (Matt. xxviii. 20). But according to the flesh which He assumed in the Virgin's womb, and in which He died and rose again, it "ye have not always." Why? because in it He *ascended* into heaven, and in it He is not here. (*Aug.*) — *ὅπου ἦν τὸ πρότερον*] Not that the human body of Christ came down from heaven (for that is the heresy of *Marcion* and *Apolinaris*), but because the Son of Man and the Son of God are one Christ. (*Theoph.*)

Our Lord answers their murmurs by these words: "You imagine that I am about to give you My Body to divide as it were into parts for you to eat. What if you see Me *ascend*?" Certainly He Who could *ascend bodily*, could not be eaten bodily; therefore He gives us healthful reflection from His Body and Blood, and at the same time solves their doubts. Let them eat and drink Him Who is our Life; and the Body and Blood of Christ will be Life to us, if that which is visibly taken in the Sacrament is indeed spiritually eaten and spiritually drunken. For our Lord proceeds to say (v. 63), "It is the Spirit that quickeneth." (*Aug.* Serm. cxxxi.)

⁶³. *τὸ πνεῦμά ἐστι τὸ ζωοποιούν*] Cp. I Cor. xv. 45: "The first man Adam was made a living soul; the last Adam was made a quickening spirit."—*εἰς πνεῦμα ζωοποιούν*,—i. e. by union of flesh with deity; the flesh which Christ took became by His assumption of it the flesh of Him Who is God,—and Who as *Jehovah*, the universal and everlasting *I am*, quickens all. It is not by participating in His flesh as flesh, but by faith in His Divinity dwelling in that flesh, and by it communicating itself to us, that we are profited in the reception of the Holy Communion of His Body and Blood.

Not that His flesh profits nothing; for our only hope of life eternal in body and soul is through His Incarnation; but what profits nothing, is to think of His flesh *merely* as flesh. So the Apostle says (2 Cor. iii. 6), "The letter killeth, but the Spirit giveth life." Not that the letter is nothing; but the letter *alone*, *without* the Spirit, killeth. Cp. *Cyril* here.

We must not say that Christ's flesh or body profiteth nothing (see v. 53, 54), but to understand these things in a carnal way profiteth nothing. (*Chrys.*)

Why did He say, "Except ye eat the flesh," &c.? Because the flesh considered carnally, as ye consider it, profiteth nothing. But the flesh must be quickened by the Spirit, and then the Spirit in the flesh, and by the flesh, profits much. Your soul quickens only the members which are in your body; if you take a limb away, it is not quickened by your soul. This we say, that we may love unity and fear separation. A Christian ought not to fear any thing so much as to be separated from Christ's Body; for if he is separated from the Body of Christ, he is not a member of Christ, and if not a member of Christ, he is not quickened by His Spirit. (*Aug.*)

— *πνεῦμα καὶ ζωὴ*] They speak of Spirit and Life. (*Cyril*.) "Spiritualiter intelligenda." (*Aug.*)

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⁶⁴. *τίνες οἳ οὐ πιστεύουσιν*] and therefore do not understand; for "unless ye believe ye cannot understand" (Isa. vii. 9.) See LXX.

— *ὁ παραδώσων*] The betrayal took place at the season of the Passover, and soon after the Institution of the Holy Eucharist; and so the treachery of Judas was intimately connected with these words, concerning the Holy Eucharist, and spoken before at a Passover.

⁶⁷. *δώδεκα*] That these were the *Apostles*, St. John supposes to be known from the other Gospels.

⁶⁹. *ὁ Υἱός*] "Instead of ὁ Υἱός. *Griech., Lachm., Tisch., and Alf.* edit, from 4 MSS., and a few Versions, ὁ ἅγιος. But that reading has been, very properly, rejected by *Scholz*; since, while *external authority* for it is infinitely less, *internal evidences* is altogether on the side of the common reading; the appellation ἅγιος τοῦ Θεοῦ, as used of our Lord, only occurring in the confession of the demoniacs (Mark i. 24. Luke iv. 34). He is, indeed, called ἅγιος πατρὶς Acts iv. 27, but not ἅγιος τοῦ Θεοῦ. Whereas the appellation, Χριστός, ὁ Υἱός τοῦ Θεοῦ, frequently occurs in the New Test., and especially in this Gospel, as i. 50; xi. 27. See more in *Tittman*, who proves that the appellations ὁ Χριστός and ὁ Υἱός τοῦ Θεοῦ were not synonymous, but that the former have reference to the *office*, the latter to the *Divine nature* of Christ." (*Bloomf.*)

— *τοῦ ζώντος*] Cancelled by some on the authority of a very few MSS., e. g. B, C, D, L, and six cursive copies, but confirmed by most of the Versions and Fathers; and very expressive and relevant to this place in connexion with ῥήματα ζωῆς (v. 68).

⁷⁰. *ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν*] There is therefore an election of *grace*, from which men may fall. (*Beugel.*)

REVIEW OF THE CONTENTS OF THE FOREGOING CHAPTER.— It is said by the Holy Spirit in v. 6 of this chapter, that "He (Christ) *Himself* (αὐτόν, Ipse, nemo alius) *knew what He would do*;" and this saying may be taken as a clue to the whole; for all our Lord's sayings and actions in it are *prophetic*.

St. John in his Gospel does not describe the Institution of either Sacrament. That had been done by the preceding Evangelists. And he alone records our Lord's prophetic discourses concerning both Sacraments; first, in the third chapter, concerning Baptism; and secondly, in the sixth chapter, concerning the Lord's Supper. And there is a striking resemblance in the *manner* in which each of the Sacraments is treated by Our Lord in this Gospel. (See, for instance, v. 53, compared with iii. 3.)

Thus it is shown that there is an analogy between them; and that the two Sacraments occupy a place peculiar to themselves in the Christian Dispensation.

In a word, the Third Chapter and the Sixth Chapter of St. John's Gospel may be said to contain two Sermons upon the Sacraments of the Divine lips of Him Who instituted them.

Our Lord employs the same method in speaking of the Second Sacrament (that of His Body and Blood) as He had done in speaking of the first—the Sacrament of Baptism. See above on chap. iii. 22, and note at end of that chapter; and on Matt. x. 38.

If it be alleged (as it is by some) that His Words could not refer to the Sacraments, because they were not so *understood* by those who heard them; this objection, it must be replied, is grounded on a total misconception of our Lord's Nature and Teaching.

He *knew what He would do*; and He knew that His Words would be recorded by the Holy Spirit in Holy Scripture, for the teaching and comfort of all *future* ages of the world. Such language as was *not* intelligible at the time when, and to the persons to whom, it was first uttered, was most appropriate in the mouth of Him Who foreknows all things, and spoke to all men in all time. Cp. on xii. 16.

Its subsequent explanation by what afterwards took place proves

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VII. ¹ Καὶ μετὰ ταῦτα περιπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν
 ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ² Ἦν
 δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. ³ Ἐἶπον οὖν πρὸς αὐτὸν
 οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ
 μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· ⁴ οὐδεὶς γὰρ ἐν κρυπτῷ τι
 ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρήρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν
 τῷ κόσμῳ. ⁵ Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν· ⁶ λέγει οὖν αὐτοῖς

His Divinity: it is an evidence of the truth of the Gospel, and confirms our faith in Christ.

His Teaching was *prophetic*. It proceeded from His *fore-knowledge*. It was also *probationary*; it tried the faith of His hearers. Some would be staggered and fall away, and "would no more walk with Him." But they who meekly and lovingly trusted in Him would abide with Him in patience, because they had seen His miracles and knew that "He has the words of eternal life;" and they would wait till what were at first "hard sayings" would be cleared up by visible actions and by spiritual illuminations.

So it was with regard to our Lord's teaching concerning both the Sacraments. Those very persons, who at first might have been perplexed by that teaching, were enlightened by receiving those Sacraments, and became Ministers of those Sacraments to others.

Our Lord, at the approach of a Passover, goes up with His disciples to a hill on the Northern side of the Lake of Galilee; and the Multitudes who had seen His miracles of healing, and were going up to Jerusalem, follow Him. He preaches to them, and heals some of them (Luke ix. 2).

It was now afternoon, and He commands His disciples to arrange the multitude of five thousand men, besides women and children, in companies of fifties; and having blessed and broken the five *barley loaves* and two fishes, He delivers them to the disciples to deliver to the multitude; and they were all filled; and the fragments that remain are gathered up by the disciples and fill twelve baskets.

The multitude would have taken Him and made Him their King; but He retires to the mountain, and commands the disciples to embark in the ship, and pass over to the western side of the Lake. A storm arises and darkness comes on, and He sees them toiling in rowing, and comes to them walking on the sea. They are affrighted at the sight, but He says, "Ἐγὼ εἰμι· μὴ φοβείσθε," and they gladly received Him into the ship, which was immediately at the land where they were going.

The next day many of the people who had partaken of the loaves came over the sea to Capernaum, and asked Jesus, "Rabbi, when camest thou hither?" He does not give a direct reply to that question; but, when teaching in the Synagogue at Capernaum (v. 59), proceeds to apply the miracle of the loaves to their *spiritual* instruction.

They had compared Him to Moses, and He teaches them that He is greater than Moses, in that He gives the true bread,—not manna for forty years only, for the *bodies of one people, who die* (v. 58), but the true living bread for the eternal life of immortal souls, as well as for the glorious resurrection of the bodies of *all Mankind* (vv. 33, 39); and He tells them that He Himself is this Bread (vv. 35—41), and that it is necessary to partake of it; and further, except they eat His Flesh and drink His Blood, they have no Life in them (v. 53); and that they who obey this command will have everlasting life, and He would raise them up at the last day (v. 54).

These were *then* hard sayings (v. 60); they sifted His hearers; some murmured at them (vv. 41, 42); but He said, "What if they should see Him ascend to where He was before?" and that the words He had spoken were spirit and were life, and must be received with faith in His Divinity, and then they would believe that He is the Bread that descends from heaven.

They would not indeed be able to understand how He is present in the *Holy Eucharist*, any more than the people could understand how He had come over the sea (v. 24). Nor should they curiously enquire, but joyfully receive Him with faith; and remember that He, by His Divine Power, had fed the bodies of five thousand without a word, and that He Who promised to be with them would ascend in their sight to where He was before, in His Divine Nature, and He could therefore do what He promised to perform.

The *hard sayings* at Capernaum, like those concerning Regeneration and Baptism at Nicodemus, soon became *easy* to those who, like St. Peter (v. 68), remained with Christ in faith and patience. For all this was done when a Passover was nigh (see on v. 4); and, at the very next Passover after it, He explained this saying, in act as well as word, by instituting the Holy Sacrament of His Body and Blood, when He said, "Take, eat; this is my Body;" and "Drink ye all of this: this is My Blood which is shed for you and for many for the remission of sins." (Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.)

And that His words were spiritual, and must be received with faith, was then made evident from the case of *Judas*, who received the Holy Sacrament of the Body and Blood of Christ from the hands of Christ Himself, but received it carnally, and not with faith and love, and went and betrayed his Master, and so fulfilled the prophecy here uttered by Christ concerning him (v. 70).

And these hard sayings became still more easy, when the Apostles saw Christ's body slain and His blood poured out at that same Passover. And they became more easy yet, when they saw that by His

Divine Power He raised His own Body at that Passover as He promised to raise them (v. 54). And they became more easy still, when they beheld Christ ascend in His Human Body to where He was before in His Divinity. And they believed that by reason of the union of the Humanity with the Divinity, He, though in Heaven in His Humanity, can ever communicate the vivifying Virtue of His Body offered and of His Blood poured out, once for all, on the Cross, to the strengthening and refreshing of the souls of those who receive them in faith and love, and to the preservation of their souls and bodies unto everlasting life. And the hard sayings at Capernaum became more easy still, when the same Apostles, who had been employed by Christ to dispense the bread and the fishes which He had blessed and broken on the mountain of Bethesda to the weary multitudes journeying to Jerusalem, were commissioned to bless in His Name the Bread and Cup of the Holy Eucharist (which would remind them even by its name of Christ's act and miraculous power, see on v. 6), and to break the Bread, and to dispense, and to authorize and ordain others to dispense, even "till the Lord come," the Sacrament of His blessed Body and Blood, to all true Israelites in all the world, weary of their sins, and hungering for the Bread of Life, and made to sit down on the Green grass of the Lord's holy mountain, where He prepares them a Table, and anoints their head with the holy oil of His grace, and fills their cup (Ps. xxiii. 2, 5), on their way to an Eternal Festival in the heavenly Jerusalem.

CH. VII. 1. οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι] Our Lord was accustomed, on fit occasions, to fly as man, that He might manifest Himself as God. (*Chrys.*)

2. σκηνοπηγία] From the 15th to 23rd of Tisri (*October*). On the Feast of Tabernacles, see below, note on v. 37, and *Lightfoot's* treatise on the Temple Service, ch. xvi. vol. 1, pp. 374—379. *Mede's* Works, i. p. 266, and *Jahn*, *Archæol.* § 356. It was called specially ΠΤΥΧΑΓΙΑ (*ka-chag*), τὸ ἄγιον, ἡ ἑορτὴ, the Feast, and μυλωνία by Jewish writers (see *Rossmüller*, and the authorities in *Jahn*, and below, note on v. 37). It was the Feast of Ingathering of Fruits (*Exod.* xxiii. 16; xxxiv. 22), and it commemorated,

The dwelling in Booths in the Wilderness (*Levit.* xxiii. 34—43. *Nehem.* viii. 15). And on each day of the feast the Jews went round the altar with shouts of *Hosanna*, and bearing in their hands palm branches. (*2 Macc.* x. 6, 7.) Hence the *Hosannas* in *Matt.* xxi. 9, 15.

The flowing of water from the rock in the wilderness, see on verse 37.

It seems to have been typical of our Lord's Incarnation (see on i. 14, and note at end of this chapter), and sojourn in the Tabernacle of our Flesh on Earth;

Of the effusion of the Holy Spirit (see on v. 37, and note at end of this chapter), as a result of His Humanity, Death, Resurrection, and Ascension into heaven.

It celebrated the Ingathering of the Fruits of the Earth (*Exod.* xxiii. 16), and so was typical of the Spiritual Fruits to be gathered into the Church, after the effusion of the Holy Ghost.

Occurring, as it did, in the Seventh or Sabbatical Month, and being continued for seven days, during which they dwelt in booths, and having a Great Sabbath on the Eighth day, which was the *last* festive day of the Jewish sacred year (see note on v. 37), it exhibited a consummation of the Mystery of the Incarnation in its beginning and fulness. Cp. on Luke xxiv. 1.

3. ὕπαγε εἰς τὴν Ἰουδαίαν] Thou doest miracles; show Thyself to men, that thou mayest be praised by them. Because, in thus speaking, they had regard to human glory, therefore the Evangelist adds, "not even His brethren believed on Him." (*Aug.*)

4. καὶ ζητεῖ] On this use of *καὶ*, see Luke xxiv. 18.

5. οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον] Observe, *ἐπίστευον*, the imperfect: they were not believing in Him; they were not steadfast in faith. They had made, as it were, "an act of faith" at Cana; there they *ἐπίστευσαν* (ii. 11) when they saw His miracles; but it had not ripened into a *habit*.

They knew Christ as their kinsman as to the flesh, but they had not faith in Him as God; they even charged Him with cowardice, "no man doeth any thing in secret;" and they intimated that they had suspicions as to the truth of His miracles; and they offered Him advice, dictated by carnal affection, and exciting Him to seek for worldly fame.

Observe, also, that the Evangelist does not decline to relate what at first might seem to bring disparagement on Christ and the Gospel; viz. that His brethren (*t. e.*), His Cousins, did not believe Him. An evidence of truth. And see how mildly their divine Master replies to their injurious speeches and mean counsels—thus teaching

ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ
 ἔστω ἔτοιμος. ⁷ Ὁὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
 μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστίν. ⁸ Ὑμεῖς ἀνάβητε
 εἰς τὴν ἑορτὴν ταύτην ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς
 ὁ ἐμὸς οὐπω πεπλήρωται. ⁹ Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
¹⁰ Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν,
 οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. ¹¹ Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
 ἑορτῇ καὶ ἔλεγον, Πού ἐστὶν ἐκεῖνος; ¹² Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ
 ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον, Ὅτι ἀγαθὸς ἐστὶν ἄλλοι ἔλεγον, Οὐ ἀλλὰ
 πλανᾷ τὸν ὄχλον. ¹³ Οὐδεὶς μὲντοι παρῆρησιᾷ ἐλάλει περὶ αὐτοῦ, διὰ τὸν
 φόβον τῶν Ἰουδαίων.
¹⁴ Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκε.
¹⁵ Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδε μὴ μεμα-
 θηκῶς; ¹⁶ Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ
 ἔστω ἐμῆ, ἀλλὰ τοῦ πέμψαντός με. ¹⁷ Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν,
 γινώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἑμαυτοῦ
 λαλῶ. ¹⁸ Ὁ ἀπ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ ὁ δὲ ζητῶν τὴν
 δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστω.
¹⁹ Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.

by His example, meekness and forbearance to others. (Cp. *Aug.* and *Chrys.*)

6. ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν] Remark the word καιρὸς, *season for gathering fruit*. See Matt. xiii. 30; xxi. 34. 41. Mark xi. 13.

They had counselled Him to gain glory by earthly means. He resolved to obtain Glory by Humility. The hour of My glory is not yet arrived, of that glory which I will manifest when I come to judge. But your time or *season*,—the season which you love,—is always ready, i. e. the season of earthly glory. That glory is always ripe. You may always gather it from the trees of this world's praise.

We are members of the Lord's body; and whenever the lovers of this world triumph over us, let us say to them, Your season is always present; our season is not yet come. Our country is on high, our path to it is lowly. But why should any one decline the lowly path on earth, who seeks the heavenly country? (*Aug.*)

There may also be a reference to the Festival then in course of celebration. My Festive Season is not yet come; the Festival of My Glory is not yet come. Go ye up to this Feast, ye who seek a worldly glory. I shall celebrate a Festival hereafter, a Festival not of a few days, but an everlasting Festival; a joy without end, eternity without toil, serenity without a cloud. (*Aug.*)

Besides, in another sense, there may be a reference to the Feast of Tabernacles. It was the Festival of Ingathering of Fruits (see Exod. xxiii. 16), the καιρὸς καρπῶν.

Our Lord's Feast of Ingathering of Fruits was not yet come. But it would come when "He was glorified," and the Spirit was given (v. 39). Then He would celebrate a great Feast of Ingathering; for He would gather in a Harvest of Souls from all Nations.

— ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἔστω.] They who are friends with the world are never out of season. Their season lasts as long as this world lasts. But when the fashion of this world has passed away, then they will be out of season, and then will be the season of Christ, and of all His true disciples. Their Harvest is the end of the world (Matt. xiii. 39).

8. οὐπω ἀναβαίνω] This is the reading of the majority of MSS., and is retained by *Lachmann*. Other recent Editors have received οὐκ, on the authority of D, K, M, and a few cursive MSS., and also of some Versions and Fathers. *Chrys.*, who is quoted in favour of οὐκ, has οὐκ—ἀρτι, which is equivalent to οὐπω.

That οὐκ is a very ancient reading cannot be doubted (see *Jerome*, adv. Pelag. iv. p. 521, and *August.* Tract. 28, and Serm. 133). But the evidence of the MSS. being what it is, it would seem too bold a step to introduce it in the text. It is also somewhat rash to affirm, that οὐπω has been introduced here into so many MSS. in order to meet the sceptical objection of *Porphyry* (see *Jerome* l. c.), that Our Blessed Lord's conduct as recorded in v. 14, is not consistent with His saying here, οὐκ ἀναβαίνω. It is at least as probable, that οὐκ may have found its way into some early copies by inadvertence, and thence have passed into various Versions. If οὐκ is the true reading, then the meaning appears to be, "I am not now going up to this feast, because My time is not yet fulfilled." And when His brethren had gone up, then He went up to the feast, not, however, like one who set his face to Jerusalem for that purpose, and with a festal company, but privately; and so as not to arrive there till the Feast was half over; and then (it must be inferred) His time was fulfilled. If the Feast was figurative of our Lord's Incarnation and sojourn on earth (see note at end of this chapter), then

these words may have also a spiritual meaning. You charge Me with shunning the light, and censure Me for living in obscurity. But I do every thing in season. My time of obscurity had its own purpose and end. My time of public manifestation will have its design also.

10. ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τ. κ. αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς] It is not said that He remained concealed in Jerusalem, but that He went up privately. For three days the Jews sought Him in vain, for He was absent. And it was not till the fourth day of the Feast that He went up to the Temple (v. 14).

He would not go openly, lest by the concourse of people which His appearance and progress to Jerusalem would attract, He might give occasion to the cavils of His enemies that He was stirring up the people, and endeavouring to make Himself a King, and might so exasperate the Rulers against Him.

He went not up for temporal glory, but to teach wholesome doctrine. He went up privately, and, as it were, secretly. The Evangelical Truth of Christ lay concealed in the figurative shadows of the Annual Festivals of the Levitical law; "the body of them is of Christ," Col. ii. 17. (Cp. *Aug.*)

14. τῆς ἑορτῆς μεσοῦσης] The fourth day of the feast. He had made them more expectant by delay (see v. 11), and He had withdrawn Himself from their rage against Him; and so had endeavoured to calm them, and make them more attentive to His words. (*Chrys.*)

— ἐδίδασκε] 'was teaching;' and, it is added, οἱ Ἰουδαῖοι ἐθαύμαζον, 'were wondering.' For further explanation of this verse, see note at end of the chapter.

15. πῶς οὗτος γράμματα οἶδε] γράμματα, letters. So διδάσκων γράμματα. (*Meyer.*)

This question of theirs ought to have led them to recognize that His wisdom was from above. And therefore Christ conducts them to this conclusion by saying, "My doctrine is not mine." (*Chrys.*)

16. ἡ ἐμὴ διδαχὴ οὐκ ἔστω ἐμῆ] He again answers their thoughts. (*Chrys.*)

"I am not from Myself;" thus also supplying a refutation of the Sabellian heresy, which says that the Father and the Son are one, being only two names of the same Essence. (*Aug.*)

17. εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν] 'If any one will believe in Me.' For He had before said, "This is the work of God, that ye believe in Him Whom He hath sent" (John vi. 29). Believe, and you will understand. Or thus: lay aside your envy, hatred, and malice, which you now feel towards Me, and then all the darkness will have been removed which now blinds your eyes, and hinders your faith in Me. (*Aug. Chrys.*)

Our Lord says, "If any one wills God's will, and not his own will, he shall know of the doctrine." *Self-will* is the root of unbelief. Obedience to God's will is the root of Divine knowledge. (See John viii. 31, 32, 43.) For the fear of the Lord is the beginning of wisdom (Ps. cxl. 10. Prov. ix. 10), and mysteries are revealed to the meek (Ecclus. iii. 10), and he that keepeth the law getteth the understanding thereof (Ecclus. xxi. 11).

"Intellectus merces fidei est." (*Ambrose.*)
 19. οὐ Μωϋσῆς δέδωκεν] Has he not given you the law? have you not the law now in your hands? See next note.

— οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον] If you kept the Law, you would recognize Him, of Whom the Law speaks; and you would not

p ch. 8. 48, 52.
& 10. 20.
q ch. 5. 1—9.
ver. 23.
r Gen. 17. 10.
Lev. 12. 3.

s Luke 13. 15, 16.
& 14. 1—6.
t Deut. 1. 16, 17.
& 16. 19.
ch. 8. 15.
Ez. 8. 15.
Prov. 24. 23.
2 Cor. 10. 7.
James 2. 1.
u ver. 4. 15.
ch. 18. 20.
v Mat. 13. 55.
Mark 6. 3.
Luke 4. 22.
w Mat. 24. 23.
x ch. 8. 26, 42, 55.
Rom. 3. 4.
y ch. 5. 43.
z ch. 3. 33.
& 8. 26.
a Mat. 11. 27.
ch. 10. 15.
b ch. 8. 20, 37.
Mark 11. 18.
Luke 19. 47.
& 20. 19.
ver. 19.
c ch. 8. 20.
d ch. 8. 30.
e ch. 13. 33.
& 16. 16.
f ch. 12. 35.
& 13. 33.
& 16. 16.
g ch. 6. 62.
& 13. 1. 3.
& 14. 12.
& 16. 5, 10, 28.
& 17. 11.
h ch. 8. 21.
& 13. 33.
Matt. 23. 39.
Luke 13. 15.

τί με ζητείτε ἀποκτείνει; ²⁰ Ἐπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις τίς σε ζητεῖ ἀποκτείνει; ²¹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε ²² διὰ τοῦτο. Μωϋσῆς δέδωκεν ὑμῶν τὴν περιτομὴν οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. ²³ Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἔμοι χολάτε ὅτι ὄλον ἄνθρωπον ὑγῆ ἐποίησα ἐν σαββάτῳ; ²⁴ Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. ²⁵ Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνει; ²⁶ καὶ ἶδε, παρῆρσία λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός; ²⁷ Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστὶν ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστὶν. ^(76/III) ²⁸ Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς καὶ λέγων, Κάμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί; καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. ²⁹ Ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμί, κακῶνός με ἀπέστειλεν. ^(77/I) ³⁰ Ἐζήτουν οὖν αὐτὸν πιάσαι καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ^(78/X) ³¹ Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μῆτι πλείονα σημεῖα τούτων ποιήσει ὢν οὗτος ἐποίησεν; ^(79/I) ³² Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. ^(80/X) ³³ Εἶπεν οὖν ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με ^(81/X) ³⁴ ζητήσετέ με, καὶ οὐχ εὑρήσετέ καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. ³⁵ Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Που οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν

seek to break the Law which says, "Thou shalt not kill." (*Chrys. Aug.*)

Our Lord refers to the Law three times in this chapter (vv. 19, 23), and the Law is mentioned also at vv. 49, 51. At the Feast of Tabernacles, in the seventh month in every seventh year, the Law was to be read publicly (Deut. xxxi. 10. Nehem. viii. 13—16). Hence the reference to the Law was very pertinent now. Perhaps also this year, in which our Lord came to Jerusalem, was the Sabbatical year.

²¹ ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε] I wrought one work, and ye are all surprised and perplexed. I healed a man on the Sabbath day (above, ch. v. 29); and ye do not reflect that this is not one work, i. e. not a mere single act, but part of a system of Divine government,—and that whosoever recovers his health on the Sabbath, is restored by no other power than that of Him with Whom you are offended, because He healed a man on the Sabbath.

²² Μωϋσῆς δέδωκεν ὑμῶν τὴν περιτομὴν] He thus proves that His act of healing on the Sabbath was not a violation of the Law. There are many things paramount to the law of the Sabbath,—things by the observance of which the Law is not broken but fulfilled. Moses himself acknowledged even a ceremonial (how much more a moral!) commandment (that of Circumcision) to be superior to the law of the Sabbath, as these Jews understood it; for Circumcision is not of Moses, but of the Fathers; and I have done something superior and better than circumcision,—i. e. I have made a man every whit whole. (*Cp. Chrys. here.*)

Moses himself convicts you. For by the Law of Moses ye are taught to keep the Sabbath; and by the same Law ye circumcise a man on the eighth day; and if this eighth day falls on the Sabbath, ye administer circumcision, which was given to Abraham before the Law; and is, as it were, a seal of salvation, and men ought not to rest from works of salvation on the Sabbath. (*Aug.*)

The non-observance of the Sabbath in the case of Circumcision, is in fact the observance of the Law. If the Sabbath is not broken in this case, the Law is broken. So I, in healing a man on the Sabbath, have kept the Law. You, who are not the Lawgivers, defend the Law amiss; but Moses, who gave the Law, commands the Law to be broken for the keeping of a commandment (that of Circumcision) which is not from the Law, but from the Fathers. (*Chrys.*)

Circumcision, which produces pain, is administered by you on the Sabbath, and yet ye condemn Me Who have freed a man from pain on the Sabbath. (*Theoph.*)

The administration of Circumcision was attended with wounding of the flesh, and required the performance of certain "opera chirurgica et medicinalia, ne morbus ex vulnere ingrueret."

²³ ὄλον ἄνθρωπον ὑγῆ.] I healed the whole man, not only a part (see xiii. 10, καθάρως ὄλος. *Cp. ix. 34*); whereas Circumcision inflicts a wound. And that is to be performed on the Sabbath. Which work is the more sabbatical of the two?

²⁴ μὴ κρίνετε—κρίνατε] Observe the difference between κρίνετε and κρίνατε,—the one expressing *habere*, the other an *act*.

²⁶] B, D, K, L, T, X, omit the second ἀληθῶς.

²⁷ ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει] Yet the Scribes had answered from the Prophet Micah that He would be born in Bethlehem (Matt. ii. 1—6). Why then did they say, "no one knoweth," &c.? Because the Scripture had prophesied this also,—"Who shall declare His generation?" (Isa. liii. 8.) The Scriptures had foreshown the place of His birth as man,—but as God He was hidden from the evil, and sought the good. Hence our Lord said,—"Ye know whence I am" (v. 28).

²⁸ ἔκραξεν] He cried aloud, as a Prophet. (See on i. 15, and below, v. 37.) Contrast this with ὡς ἐν κρυπτῷ, v. 10. Here was the promulgation of His Divine Message; here His public manifestation. He was now at Jerusalem, the capital city, in the Temple, at the great final Festival of the Jewish year, and He cried aloud twice; once in the middle of the Festival, once at the end (v. 37). *Cp. also* xii. 44, and His last cry with a loud voice on the cross (Matt. xxvii. 50. Mark xv. 37).

—οἴδατε πόθεν εἰμί] i. e. as man; but in that I am God. "I am not come of myself, but He that sent Me is true, Whom ye know not." (*Origen*, tom. xix.)

And in this respect ye neither know me nor my Father (John viii. 19). Ye know Me, and therefore your responsibility is greater, and your sin is heavier. But ye do not know Me spiritually and morally, so as to confess Me and obey Me; as it is said of the sons of Eli, "they knew not the Lord." 1 Sam. ii. 12, and compare Isa. i. 3. Titus i. 16. (*Chrys. Theoph.*)

³⁰ οὐπω ἐληλύθει ἡ ὥρα] (see on xi. 4), i. e. because it was not His will to be then taken. Our hour is His will; what is His hour but His own will? By His hour, He means the time when He deigned to be slain,—not any time when He was compelled to die. (*Aug.*)

³³ ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι] Why are you in haste to kill Me? Wait a little, and I will depart from you. (*Chrys. Aug.*)

³⁴ ζητήσετέ με] Ye will weep over Me when you have slain Me. (*Chrys. Aug.*)

—ὅπου εἰμί ἐγώ] He does not say where I shall be, but where I am; and He does not say ye will not be able, but ye are not able; thus showing, that though on earth according to His visible Body, He is both in heaven and earth, according to His invisible Majesty. (See iii. 13.) But He would not drive them to despair; and, therefore, when He had said, "Whither I go ye cannot follow Me now" (John xiii. 33), He said in His prayer, "Father, I will that they be with Me where I am" (John xvii. 24); and to Peter He said, "Whither I go thou canst not follow me now, but thou shalt follow Me afterwards" (John xiii. 36).

³⁵ τὴν διασπορὰν τῶν Ἑλλήνων] Will He go to the Jews scattered among the Heathen, and teach them, and the Heathen by

διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκει τοὺς Ἑλληνας; ³⁶ Τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετε με, καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰσελθεῖν;

³⁷ Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ³⁸ Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. ³⁹ Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἐμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. ^(82 VII) ⁴⁰ Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τῶν λόγων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. ^(83 VII) ⁴¹ Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται;

1 ch. 4. 14.
2 6. 35.
Lev. 23. 36.
1 sa. 55. 1.
Rev 22 17.
J isa. 12. 3.
& 44. 3.
k Joel 2. 28.
Act 2. 17.
& 19. 2, 10, 44.
ch. 16. 7.
1 ch. 1. 21.
& 4. 42. & 6. 14.
Deut. 18. 15.
Matt. 21. 46.
Luke 7. 16.
m ch. 1. 46.
ver. 52.

them? ἡ διασπορά are the tribes in the dispersion (James i. 1); the Jews dispersed among the Gentiles. (*Chrys.*)

διασπορά is the word used by the LXX for the dispersion of the Jews. See Deut. xxx. 4. Nehem. i. 9. Jerem. xv. 7. 2 Macc. i. 27, οἱ διασπαρίσθαι ἐν τοῖς Ἑλλήσι.

On the various διασποραὶ of the Jews among the Ἑλληνας, see on Acts ii. 9.

The question therefore is one of incredulous mockery. Will he leave us who inhabit the Holy Land and Holy City, and go to strange and heathen countries in quest of those who are scattered almost everywhere? And yet this sceptical question (like many others of the same kind) was partly answered in the affirmative on the Day of Pentecost, when three thousand of the Dispersion from all lands believed; and it will be completely answered when the dry bones of Israel, scattered every where in the valley, are revived by the breath of Christ (Ezek. xxxvii. 1—11).

The Hellenistic Jews were regarded with contempt by the Hebrews, especially by those of Palestine. Hence the rivalry described in Acts vi. 1.

³⁷ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ] The eighth.

“Festum Tabernaculorum per septem dies celebrabatur, v. Levit. xxiii. 36, sed et octavus dies ὁ legis præscripto festus et celebrandus erat, v. Levit. i. c.; propriè tamen hic dies à festo tabernaculorum ipso distinguebatur, v. Nehem. viii. 19. Succah fol. xviii. 1, dies octavus est festum per se ipsum; nec hoc die octavo Judæi habitabant in tabernaculis, v. Levit. xxiii. 42, 43; vulgò tamen octavus quoque dies reliquis annumerabatur, ita, ut octo dies latiore ambitu festum comprehenderent 2 Macc. x. 6, μετ’ εὐφροσύνης ἦγον ἡμέρας ὅκτω σκηναμάτων τρόπον, μνημονοῦντες ὡς πρὸ μικροῦ τῆν τῶν σκηνῶν ἑστῆν ἐν τοῖς ὄρει καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν νεμόμενοι. Joseph. Ant. iii. 10, ἐφ’ ἡμέρας ὅκτω ἑορτὴν ἄγοντας κ.τ.λ. et paulo post: ἀνίσταται δὲ ἀπὸ παντός ἔργου κατὰ τὴν ὁδοῖν ἡμίραν—καὶ ταῦτα μὲν Ἑβραίοις τὰς σκηνὰς πηγυρῶν ἐπιτελεῖν ἐστὶ πάτριον.

“Jam verò queritur, quam ob causam dies octavus dictus sit μεγάλη h. e. cujus præcipua fuerit festivitas? Ex numero saltem victimarum, quæ singulis diebus festis offerendæ erant, res æstimari nequit. Primum enim festi tabernaculorum die tredecim immolandi erant juveni, die secundo duodecim, tertio undecim, et sic imminuto amplius numero per reliquos dies, ita, ut die septimo non nisi septem offerendi essent juveni, die autem octavo tantum unus; casusque fuit diversitas in numero arietum et agnorum, vid. Num. xxix. 13—36. Itaque aliæ rationes afferri debent, ob quas dies ille octavus dictus sit μεγάλη, i. e. præcipua, imprimis sancta. Erat nimirum ille dies octavus, ultimus omnium totius anni festorum, hinc Phisò de Septem. et Festis exit. ἐπὶ τὰ ἡμέραις ὁδοῖν ἐπισφραγίζεται, καλίστα ἐξοῖον αὐτὴν, οὐκ ἐκείνη, ὡς ἔοικε, μόνον τῆς ἑορτῆς, ἀλλὰ πασῶν τῶν ἡμερῶν, ὅσας καθηριθμήσαμεν τελευταία γὰρ ἐστὶ τοῦ ἑνιαυτοῦ, καὶ συμπέρασμα σταθερώτατον, καὶ ἀγιώτατον, τὰς ἀπὸ τῆς χώρας προσόδους ἐλληφότων ἡδὴ, καὶ μικρῶν Ἰουδαίοις τοῖς περὶ ἀφορίας πλαζομένων καὶ διδιδόντων. Πρῶτερον ἴστοι καὶ ὀκταῶν festi illius die omni labore, operâque servili, abstinere debebant, Levit. xxiii. 39. Num. xxix. 12. 35, unde et octavus ille dies Judæis dicebatur ἡσυχία, quia nimirum illo die ab omni labore, ut quovis solemniori die sacro, abstinere; dicebatur etiam ἡσυχία ἡσυχία, ἡσυχία legis, quoniam hoc die absolutebant lectionem legis, quam proximo sabbato, cui nomen erat ἡσυχία ἡσυχία, denuo incipiebant.

“Jam quod libationem aquæ ipsam attinet, solebant Judæi singulis hujus festi diebus, cum offerretur sacrificium matutinum, aquam ex fonte Siloam, ad radices montis Zion scaturiente, cujus fontis aqua limpidiissima et ad refrigerandum aptissima erat, haurire, haustamque super altare effundere. Nempe sacerdos phialam auream aqua ex fonte Siloam hausta implebat, quo facto, per portam aquarum (portam templi, sic dictam, ut nonnulli volunt, quia per eam hæc aqua ex Siloam basuit in templum inferebatur) reversus, ad altare clangentibus tubis et buccinis se conferebat, vinoque mixtam aquam, post disposita sacrificii membra, super altari effundebat. Hanc inter libationem singulis diebus festis Hallel magnum canebatur h. e. Psalmi 113—118. v. *Lichtfinkus* et *Wetstenius* ad h. l.” (*Chrys.*)

— ἰάν τις διψᾷ] An allusion to the water drawn from the pool of Siloam by the Priests, and poured on the Great Altar in the Temple when the people sang (Isa. xii. 3; see note on v. 37 and *Surenhus.*

p. 357), as a memorial of the water from the Rock in the wilderness, and typical of the living water of the Spirit, which would be poured forth when the true Rock (1 Cor. x. 4) had been smitten. Cp. Zech. xiv. 8. 14, a prophecy read at the Feast of Tabernacles (*Bengel*) concerning the living water to flow in the spiritual Jerusalem to all Nations from Him whose Incarnation was indeed the Feast of Tabernacles. See on John i. 14.

This the eighth day, or consummation, of the feast, was prophetic of the full outpouring of the Blessings consequent on the Incarnation. See note at end of the chapter.

³⁸ καθὼς εἶπεν ἡ γραφή] These words introduce a saying which is no where literally in Scripture. But it is found in spirit and in substance in several places of Scripture (Isa. xii. 3; xxxv. 6, 7; xliii. 19; xlv. 3. Joel ii. 28. Zech. xii. 10; xiv. 8. Cp. John iv. 14). And the Holy Spirit often quotes Scripture in this way. See on Matt. ii. 23. And thus Christ appropriates Scripture to Himself, and declares its sense. See *Cyril* here, who well says, εἰδέναι καλὸν, ὅτι περὶ οὗ τοῦ ῥητὸν οὕτως ἔχον ὡς προσημαγία παρὰ τῆς θείας γραφῆς τοῖς ἑαυτοῦ λόγοις ἐνέθηκεν ὁ Σωτὴρ, ἐμμενῆσαι δὲ μᾶλλον πρὸς διάνοιαν.

— ἐκ τῆς κοιλίας] κοιλία = Hebr. קַרְבַּן (*beten*), Ps. xxxi. 10, where it is used with *soul*. (Cp. Job xv. 35.) The LXX often interchange *καρδία* and *κοιλία*. (See the passages in *Chrys.* here.) They will flow from his conscience and from his heart, for which the word *belly* is sometimes employed by a Hebrew figure. (*Theophr.* Cp. *Gloss.* Phil. 5, p. 795.)

Or perhaps the sense is, even the *κοιλία* itself, or seat of natural appetites, will be changed and spiritualized by the grace of God, so as to become a fountain of holiness. Drink of this water, and the conscience will be cleansed and become a fountain, and flow for others. What is this fountain? Love. They drink it who believe. But if he who drinks deems that he ought to minister only to himself, the fountain does not flow; but if he is eager for his neighbour's good, it is not dry, but flows. (*Aug.*) He speaks of rivers, not of one river only; and thus intimates the richness and abundance of divine grace. The Holy Spirit, having been poured forth into the heart, flows forth more copiously than any stream, and never fails, nor is stagnant. Witness the wisdom of Stephen, the eloquence of Peter, the impetuosity of Paul. Nothing was able to resist them; they flowed like torrents in their course, and carried every thing with them. (*Chrys.*)

Thus our Lord explains the character of the water of Siloam as figurative of the illuminating graces of the Holy Spirit, sent by Him who is ὁ ἀπεσταλμένος. (See ix. 7.)

³⁹ οὐκ ἦν Πνεῦμα ἅγιον] i. e. was not yet given. (Cp. Acts xii. 2.) The waters could not flow from the Rock, which is Christ, till the Rock had been smitten.

How then is it that we read that John the Baptist was filled with the Holy Ghost from his mother's womb, and that Zacharias, Mary, Simeon, and Anna were filled with the Holy Ghost? Because the gift of the Holy Ghost after the glorification of Christ was distinguished by certain peculiar characteristics from all previous bestowals of the Spirit. (*Aug. de Trin.* iv. 20.) But why now that Christ is glorified do not men speak with tongues, by the operation of the same Spirit who came at Pentecost? Because the Church herself, being diffused every where, speaks now with the tongues of all nations. You may ask me, Do I speak with tongues? Yea, I do; because I am a member of Christ's body the Church, which speaks in every language of the world. (*Aug.*)

— ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη] Therefore now that Jesus has been glorified, we may be sure that the gift of the Holy Ghost *has been* bestowed. Hence we may refute the Montanists and Manichæans, who pretend to have received the promise of the Holy Ghost, as if the gift had not been given before them. (*Aug.*) The prophets had grace from the Holy Ghost; but *οὐκ ἦν ἡσυχία* it to others, as it was given by the Apostles of Christ. (*Theophr.*)

⁴⁰ τῶν λόγων] His words. So Ten Uncials.—*Elz.* τὸν λόγον. ⁴¹ μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός;] They knew how the prophets had foretold of Christ; they knew where Jesus had been brought up, but did not pay attention to the place of His birth. But did they not know that He was of the seed of David? They were wilfully blind, and would not enquire into the evidence; they were not like Nathanael, who at first had asked, “Can any good thing

n Ps. 132. 11.
Micah 5. 2.
Matt. 2. 5.
Luke 2. 4.
1 Sam. 16. 1, 4.
o ch. 9. 16.
& 10. 19.

p Matt. 7. 28, 29.

q ch. 12. 42.
1 Cor. 1. 20, 26—
29. & 2. 7, 8.
Acts 6. 7.
r Mark 12. 37.
s ch. 3. 2.
t Exod. 23. 1.
Lev. 19. 15.
Deut. 1. 17.
& 17. 4, 8.
& 19. 15—19.
u Isa. 9. 1, 2.
Matt. 4. 15.
ch. 1. 46.
v ver. 41.
ch. 1. 46.

42 ° οὐχὶ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; (24) 43 ° σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. (25) 44 Τῶς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. (26) 45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν; 46 Ἀπεκρίθησαν οἱ ὑπηρέται, Ὁυδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος. 47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, 48 Μὴ καὶ ὑμεῖς πεπλά- νησθε; ἢ μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; 49 ἄλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι. 50 Ἄγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν, 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ; 52 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγγερα. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ

come out of Nazareth?" (John i. 46,) but he was an *Israelite indeed without guile*, and therefore came and saw (i. 46). (*Chrys., Alcin.*)

49. ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι.] And yet they, of whom these rulers said that they knew not the Law, believe in Him who had given the Law, whereas they who professed to teach it condemned Him, so that our Lord's saying might be fulfilled, "I have come that they who see not may see, and they who see may be made blind," John ix. 39. (*Aug.*) Here is their condemnation; the people believed, and the Rulers did not believe; they who were teachers of the Law, disobeyed the Law (for, as Nicodemus says, "Does the Law judge any one before it know what he doeth?"); they who know not the Law, obey the Law. (*Chrys.,* who quotes Isa. i. 10. Mic. iii. 1.)

53. προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγγερα.] Yet Jonah and Nahum, and perhaps Elijah, did arise from Galilee. So that they prove themselves ignorant of their own History, while they condemn Christ.

REVIEW OF THE CONTENTS OF THE FOREGOING CHAPTER.—The Gospel of St. John is eminently a *πνευματικὸν εὐαγγέλιον*, and to be interpreted spiritually. (See *Clemens Alex. ap. Euseb.* vi. 14.) Especially does it dwell on the Mystery of the Incarnation, and on its blessed results to the World.

In this Gospel, the Holy Spirit says that the Eternal Word became Flesh, and pitched His *Tabernacle* in Human Nature, *σκηνοῦσεν ἐν ἡμῖν* (i. 14).

And now, in this Chapter, He describes the Incarnate Word coming up and preaching in the Temple at Jerusalem, at the *Feast of Tabernacles*, the *Σκηνοπηγία*.

The two other great Festivals, the Feast of Passover and the Feast of Pentecost, were figures of things to come, and had a typical reference to the Blessings of the Gospel in Christ, Who is the substance of the Law (Col. ii. 17).

It is therefore reasonable to suppose that the third great Festival of the Ancient People of God,—the Feast of Tabernacles (*Σκηνοπηγία*), had also a symbolical relation to Christ.

What relation was that?

St. John seems to have suggested the answer to that question by saying, ὁ Λόγος *σκηνοῦσεν ἐν ἡμῖν* (i. 14). In a word, the Incarnation of Christ is the Evangelical *Scenopogia*, or Feast of Tabernacles. Cp. *Mede's Works*, pp. 266—270.

This conclusion is confirmed by other considerations. The Greek word *σκηνή*, as used by the LXX, represents two things,—

The Tabernacle, *מִשְׁכָּן* (*mishkan*), in which the Divine Presence, or *Shechinah* dwelt, *שָׁכַן* (*shakan*). (See above, on John i. 14.)

The Tents, or Booths, or Tabernacula, *סוּכוֹת* (*sucoth*), in which the Ancient People of God dwelt in the wilderness. And these tents were represented in the *Feast of Tabernacles*, when the people dwelt in booths. It also commemorated the *overshadowing* of the People with the Pillar of the Cloud, or heavenly tabernacle of the Divine Glory, in their course through the Desert. See *Buxtorf's Synag. Jud.* cap. xxi.

The word *σκηνή*, therefore, represents both a divine and human habitation. And *σκηνοῦσεν* fitly describes the sojourn of our Lord in His Divine and human Nature in this lower world. He pitched his tent (*σκηνήν ἱπηξεν*) at His Incarnation in our Nature, and became our Emmanuel, God with us; and the *σκηνή* of our humanity became the *Shechinah* of Deity.

The *Σκηνοπηγία* was pre-eminently the *Feast of the Jews*. It is called *μεγίστη* by *Philo* (*de Septenario*, p. 1193). See above, on v. 2. And the Feast of our Lord's Nativity, in our Flesh, is the Queen and Mother of all Christian Festivals. Without it, no Christian Passover, no Christian Pentecost.

The Holy Spirit speaks of the Israelites coming forth from Egypt as typical of Christ (Matt. ii. 15).

The Ark was brought into Solomon's Temple; and that Temple was dedicated at the *Feast of Tabernacles* (2 Chron. v. 2, 3, 7). And

the Temple of God was a type of Christ's Body, in which the Fulness of the Godhead dwells. (John ii. 19, 21.)

The Jews omitted to keep the Feast of Tabernacles for many centuries, even from Joshua to Ezra (*Nehem.* viii. 13). And now, for many centuries, they have refused to receive the Eternal Word, Who became Flesh and *tabernacled* in us (John i. 14).

It is prophesied that all Nations will come up to keep the Feast of Tabernacles (*Zech.* xiv. 16—19). Is not this a prediction of the universal preaching of Christ, as Emmanuel, God with us?

Supposing the *Σκηνοπηγία*, or Feast of Tabernacles, to be typical of our Lord's Incarnation, and sojourn in this world, we may thence see some fresh light reflected on the incidents of this chapter, describing our Lord's ascent to the *Σκηνοπηγία* at Jerusalem.

Our Lord went up to this Feast (v. 10), *not openly, but as it were in secret*; His *Nativity* was private, in a poor inn. He spent a great part of His Life in obscurity at Nazareth. The Evangelist's words here are literally true of that time, before His Manifestation to the world, *ἔμεινεν ἐν τῇ Γαλιλαίᾳ*, "He abode in Galilee" (v. 9).

But when His time was come, He went up and taught publicly at Jerusalem in the Temple (see Luke xix. 47; xx. 1; xxi. 57; xxii. 53). Especially did He manifest Himself twice with power in the Temple, in His Ministry, at the beginning of it and the end; when He cleansed the Temple (John ii. 14, 15. Matt. xxi. 12).

Thus, supposing the *Σκηνοπηγία* to represent figuratively His sojourn upon Earth, we see that it divides itself into two parts; the first part when He was in obscurity, the latter part when He came forth publicly and taught in Jerusalem.

Accordingly, we find that He came up to the Temple in the *midst* of the Feast of Tabernacles (v. 14), *ἑσπέρῃ μεσούσῃ*, i.e. when three and a half days remained to its close. And it may be worthy of notice, that in all probability His public Ministry lasted three and a half years.

May we not also compare Daniel ix. 27, where it is said He shall confirm the covenant with many for *one week*?

During His teaching in the Temple, as here recorded by St. John (v. 35), the Jews asked whether He would go to the dispersion among the Gentiles? He did go to them by His Apostles; and they came to Him at the outpouring of the Holy Ghost, to which He refers v. 39; and by means of which His Gospel was preached in all tongues to those who were scattered abroad (Acts ii. 9—12).

On the *eighth* day of the Feast (v. 37), He cried, "If any one thirst, let him come unto Me and drink." This spake He of the Spirit, which they who should believe in Him would receive after He was glorified.

The Feast of Tabernacles, properly speaking, lasted for *seven* days. That is, they dwelt in tents for a week. See Levit. xxiii. 34, 42. Numb. xxix. 12—35. Deut. xvi. 13. Neh. viii. 14, 18.

The *eighth* day, or Great Day, was a Feast by itself; it was the consummation of that Feast, and of all the Feasts of the year. The outpouring of the Holy Spirit was the crowning boon, and final gift which Christ bestowed on the Church, after that the week of His sojourn in His fleshly Tabernacle on earth was over, and when He was glorified (v. 39), and the Tabernacle of our Nature was carried up by Him into Heaven. It was the consummation of all the Blessings of the Incarnation.

It is said at the close of the narrative (viii. 1), that Jesus went to the Mount of *Olives*—the place of His future Ascension into Heaven; whence He would send the gift of the Holy Ghost.

The law of Moses was read at this Feast (see note on v. 19), and the cycle of the Jewish Calendar of Lessons of the Law to be read in the Synagogues commenced with this Feast. And our Lord defends His own practice from the Law, and compares His own beneficent miracles with the ceremonies of the Law to which He appeals. He came not to destroy the Law, but to fulfil (Matt. v. 17). The Law was given by Moses, but Grace and Truth came by Jesus Christ (i. 17).

A question arises concerning the place at which Christ was to be

VIII. ¹ Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. ² Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν καὶ καθίσας

δοξα, i. e. to become *Incarnate*, or pitch His Tabernacle in our Nature (sv. 27. 41, 42); it was very appropriate at the *Σκηνοπηγία*; and our Lord tells the Jews that the time of His *sojourn* with them on earth is short (v. 33). His bodily *Σκηνή* would soon be removed from them.

At the Feast of Tabernacles, water from *Siloam* was poured forth on the Altar of Burnt Sacrifices in the Temple. This water was commemorative of the water miraculously flowing from the Rock smitten in the wilderness, to refresh the Israelites on their journey; and that *Rock* was *Christ* (1 Cor. x. 4), smitten for the sins of the world, and pouring out His Life for the supply of living streams to the soul; and for the hallowing of all sacrifices of prayer and praise to God. He is the true fount of *Siloam*, which is by interpretation *sent*, John ix. 7 (ἤρψ, ἀβύσσος, from ἤρψ, ἀβυλῶν, 'miris'), for He *was sent* to save the world, and He is true who *sent* Him (v. 28), and He will return to Him that *sent* Him (v. 33). The water poured on the Altar was also figurative of the effusion of the Holy Spirit, which He *sent*, and which they who believed in the Incarnation of the Eternal Word should receive, after He was glorified (v. 39).

NOTE on ch. vii. 53—viii. 1—11.—This passage, from ch. vii. 53, to ch. viii. 1—11 inclusive, is rejected as spurious by many Editors, on the following grounds:—

It is not found in some of the oldest and best *Manuscripts*, viz. A, B, C, I, L, X, Δ, and above fifty cursive copies.

It is not found in many Ancient *Versions*; particularly the Old Latin (Codd. Vercel. and Brixiian.), the Old Syriac *Cureton*, the Peschito and Harclean Syriac, the Armenian, and other Versions.

It is not commented on by *Origen*, *Cyril*, *Chrysostom*, *Theophylact*, and others, in their Expositions of this Gospel; nor is it quoted by *Tertullian* and *Cyprian* on occasions when they could hardly have failed to notice it; nor by any Father of the second century.

It is not found in any consistent form in those MSS. where it exists, but in a variety of diverse recensions, with many discrepancies of various readings. (*Lücke*, 254. *Davidson*, p. 359. *Alf.* p. 706.)

It differs in style from the rest of St. John's Gospel, e. g. *πορεύομαι* with *εἰς* is not found in this Gospel; nor *ὄρθρον*, nor *παραινώμαι* *εἰς*, nor ὁ λαὸς in this sense, but ὁ ὄχλος; nor such an expression as *ἰδύσασκεν αὐτοὺς*, nor οἱ γραμματεῖς as the adversaries of our Lord; nor does St. John usually connect his sentences by means of *καὶ*, as here, sv. 1—3. 5—7. 9—11, but *οὖν*. See *Lücke*, ii. p. 256. *Alf.* p. 710. *Meyer*, p. 214.

It is said that it was derived from a narrative of *Papias*, a scholar of St. John, which was first inserted in the Gospel of the Hebrews (*Euseb.* iii. 39), and thence passed into this Gospel. Cp. *Routh*, R. S. i. 39.

On the other hand, it is found in D, F, G, H, K, U, and in more than 300 cursive MSS.

It is, however, to be observed, that in E it is marked with asterisks in the margin, and in sixteen cursive copies. In S it is marked with obeli, and in forty cursive copies. It is placed at the end of the Gospel in ten cursive copies. In four MSS. it is placed at the end of St. Luke xxi.

It is found in some MSS. of the Old Latin *Version*, and in the Vulgate, and in the Arabic, Persian, Coptic, Philoxenian Syriac, and *Æthiopic Versions*.

¹ Cp. *Lücke*, Commentar. vol. ii. pp. 243—279. *Davidson's* Introduction, pp. 356—367. *Tregelles* on the Text of the Greek Test., pp. 236—243; and the Notes and Collations of *Griesbach*, *Kuinool*, *Scholze*, *Bloomfield*, *Tischendorf*, *Alford*, and *Meyer*. The passage has been regarded as an interpolation by *Erasmus*, *Calvin*, *Beza*, *Grotius*, *Wetstein*, *Semler*, *Wegscheider*,

It is commented on by *Augustine*, in his Exposition of the Gospel (Tract xxxiii.); and he adverts in another place (de Conj. Adulterin. ii. 6, 7) to its omission from some MSS. "Hoc infidelium sensus exhorret, ut nonnulli modice, vel potius inimici vere fidei, credo, metuentes peccandi impunitatem dari mulieribus suis, illud quod de Adulteris indulgentiâ Dominus fecit (Joh. viii. 3—11) asseverent de Codicibus suis; quasi permissionem peccandi tribuerit Qui dixit 'Deinceps nolii peccare.'" Cp. *Aug.* de Cons. Evang. iv. 17. De verâ Penit. c. 13.

It is also quoted by *St. Ambrose* (Apol. David. ii. 1), who refers to the scruple which the hearing of this chapter read in the Church might cause in some minds. "Non mediocrem scrupulum movere potuit imperitis Evangelii lectio, quæ decursa est, in quo advertitis Adulteram Christo oblatam, eamque sine damnatione dimissam. Nam profectò si quis ea auribus acceperit otiosis, incentivum erroris incurrit, cum legit . . . Adulteræ abolutionem. Lubrica igitur ad lapsum via." See also *Ambrose*, de Spiritu Sanc. iii. 3. Epist. vii. 58; ix. 76.

It is also adduced by *St. Jerome*, in his argument against the Pelagians (ii. 6), with an assertion that it is found "in Evangelio secundum Joannem, in multis et Græcis et Latinis Codicibus."

It is treated as genuine in the Apostolic Constitutions, ii. 24. Some assert that it was in the MSS. of the Armenians, and that they expunged it, *βλαβερὰν εἶναι λέγοντες τοῖς πολλοῖς τὴν ταύτην ἀκρόασιν*. (*Nicosa* in Coteler. Patr. Apostol. i. p. 238.)

The various readings of this passage are indeed very numerous. But they may be reduced on the whole to three main Recensions:—that of the 'Textus Receptus'; that of the Codex D (Codex Beza), which is a somewhat abridged form of the narrative; and that of other MSS. differing from those on which the 'Textus Receptus' is grounded.

These Recensions are printed below ².

Many of the objections from style may be in part removed by an examination of the various readings;

It is said that *πορεύομαι* is not used with *εἰς* by St. John, but it is found in vii. 35; and it is not easy to say what other preposition he should have employed here. *ὄρθρον* is not used by him elsewhere in this Gospel. It is used by St. Luke, but only once in his Gospel (xxiv. 1), and *ὄρθρια* only once (xxiv. 22). *ὁ λαὸς* is found in D here, but *ὁ ὄχλος* is in S and other MSS.: *ἰδύσασκεν αὐτοὺς* is not in D; and for *οἱ γραμματεῖς* some MSS. have *οἱ ἀρχιερεῖς*.

As to the narrative by *Papias*, it is not clear that it relates to the same incident as that before us. *Eusebius* says (iii. 39) concerning it, that "*Papias* has put forth a history concerning a woman accused before the Lord of many sins (*ἐπι πολλὰ ἰς ἀμαρτίας*), which the Gospel of the Hebrews contains." And even if it were the same history as that in this passage, it is not evident that it might not have been recorded by St. John, as well as by his scholar *Papias* after him.

We find, then, that the external evidence on both sides is strong. The *Western* Church of the fourth century appears to have pronounced in its favour. Not so (it seems) the *primitive Western*. It does not appear to have been known to *Tertullian* or *Cyprian*. And the authority of the *Eastern* Church is against it.

There is, however, a difference in the nature of these two testimo-

Paulus, *Tittmann*, *Knapp*, *Lücke*, *Credner*, *Tholuck*, *Olshausen*, *Davidson*, *Bleek*, *De Wette*, *Tischendorf*, *Lachmann*, *Tregelles*, *Meyer*, and others; and defended as genuine by *Maldonatus*, *Lapide*, *Müll.*, *Whitby*, *Fabricius*, *Wolf*, *Lampe*, *Bengel*, *Michaelis*, *Storr*, *Starckstein*, *Hug*, *Kuinool*, *Scholze*, and others.

² *Textus receptus à Scholzio emendatus.*

Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας δίδασκεν αὐτούς. Ἄγουςι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ λέγουσιν αὐτῇ διδάσκαλε, αὕτη ἢ γυνὴ κατελήθη ἐπ' αὐτοφώρῳ μοιχευομένη. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάσειν· σὺ οὖν τί λέγεις περὶ αὐτῆς; Τοῦτο δὲ εἰπόν περὶ αὐτῆς, ἵνα ἔχωσι κατηγορίας κατ' αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῆ δακτύλῳ ἔγραψεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμεινον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς· ὁ ἀναμάρτητος ὤμων πρώτος τὸν λίθον ἐπ' αὐτῆν βαλεῖν. Καὶ πάλιν κάτω κύψας ἔγραψεν εἰς τὴν γῆν. Οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχομένοι ἐξήρχοντο εἰς καθ' εἰς ἀρέμεινον ἀπὸ τῶν πρῶσβυτέρων ἕως τῶν ἐσχάτων, καὶ κατελείθη ὁ μῦθος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μὴδὲνα θεασάμενος πλὴν τῆς γυναῖκος εἶπεν αὐτῇ· γύναι, ποῦ εἰσιν οἱ κατηγοροὶ σου; οὐδεὶς σε κατέκρινεν; Ἡ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἀμάρταν.

Textus codicis D.

Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρου δὲ πάλιν παραγίνεται εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. Ἄγουςι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἀμαρτίᾳ γυναῖκα εἰλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ. Λέγουσιν αὐτῇ ἐκπειράζοντες αὐτόν οἱ ἱερεῖς, ἵνα ἔχωσι κατηγορίας αὐτοῦ διδάσκαλε, αὕτη ἢ γυνὴ κατελήθη ἐπ' αὐτοφώρῳ μοιχευομένη. Μωσῆς δὲ ἐν τῷ νόμῳ ἐπέταξε τὰς τοιαύτας λιθάσειν· σὺ δὲ νῦν τί λέγεις; Ὁ δὲ Ἰησοῦς κάτω κύψας τῆ δακτύλῳ κατέγραψεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμεινον ἐρωτῶντες, ἀνεκύψας καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ὤμων πρώτος ἐπ' αὐτὴν βαλεῖν λίθον. Καὶ πάλιν κατακύψας τῆ δακτύλῳ κατέγραψεν εἰς τὴν γῆν. Ἐκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ἀρέμεινον ἀπὸ τῶν πρῶσβυτέρων· ὥστε πάντας ἐξελθεῖν καὶ κατελείθη ὁ μῦθος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀνακύψας δὲ ὁ Ἰησοῦς, εἶπεν τῇ γυναῖκι· ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν; Κάκεινη εἶπεν αὐτῇ· οὐδεὶς, κύριε. ὁ δὲ εἶπεν· οὐδὲ ἐγὼ σε κατακρίνω· ὑπάγε, ἀπὸ τοῦ νῦν μηκέτι ἀμάρταν.

Textus codicum multorum.

Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρου δὲ πάλιν βαθείος ἦλθεν (ὁ Ἰησοῦς) εἰς τὸ ἱερόν, καὶ πᾶς ὁ ὄχλος ἤρχετο· καὶ καθίσας δίδασκεν αὐτούς. Φέρονσι πρὸς αὐτόν (αἱ καὶ προσήνεγκαν αὐτῇ) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ καταληθείσαν· καὶ στήσαντες αὐτὴν ἐπὶ τῷ μέσῳ, εἶπον περὶ αὐτῆς διδάσκαλε, ταύτην εὐρώμεν ἐπ' αὐτοφώρῳ μοιχευομένην. Καὶ ἐν τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο τὰς τοιαύτας λιθάσειν· σὺ οὖν τί λέγεις περὶ αὐτῆς; Τοῦτο δὲ εἰπόν περὶ αὐτῆς (ἐκπειράζοντες), ἵνα ἔχωσι (σχῶσι) κατηγορίας κατ' αὐτοῦ· ὁ δὲ Ἰησοῦς κάτω κύψας τῆ δακτύλῳ (τῷ δ. = all) κατέγραψεν (s. ἔγραψεν) εἰς τὴν γῆν, μὴ προσποιούμενος (αἱ καὶ προσποιούμενος). Ὡς δὲ ἐπέμεινον ἐρωτῶντες αὐτόν, καὶ ἀναβλήσας (ἀνεκύψας καὶ λέγει αὐτοῖς) ὁ ἀναμάρτητος ὤμων πρώτος λίθον βαλεῖν ἐπ' αὐτὴν (s. ἐπ' αὐτὴν τὸν λ. βαλεῖν· alli aliter). Καὶ πάλιν κάτω κύψας ἔγραψεν εἰς τὴν γῆν ἐνὸς ἕκαστου αὐτῶν τὰς ἀμαρτίας. Καὶ ἐξῆλθεν εἰς ἕκαστος αὐτῶν (s. εἰς καθ' εἰς) ἀρέμεινον ἀπὸ τῶν πρῶσβυτέρων καὶ κατελείθη ὁ Ἰησοῦς (s. ὁ Ἰησοῦς μόνος) καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀναβλήσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ καὶ (εἶπεν αὐτῇ καὶ = all) εἶπε γύναι· (γύναι = all), ποῦ εἰσιν οἱ κατηγοροὶ σου; (all) ποῦ εἰσιν οἱ κ. σ. =, all) ποῦ εἰσιν; habent) Ἡ δὲ εἶπεν· οὐδεὶς, κύριε· καὶ ὁ Ἰησοῦς εἶπε· οὐδὲ ἐγὼ σε κρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρταν.

ἐδίδασκεν αὐτούς· ³ Ἄγουσι δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναικα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ ⁴ λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφάρω μοιχευομένη. ⁵ Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάξαι σὺ οὖν τί λέγεις περὶ αὐτῆς; ⁶ Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ⁷ Ὡς δὲ

a Lev. 20. 10.
Deut. 22. 21—24.

b Deut. 17. 6, 7.
Rom. 2. 1.

nies. That of the West is affirmative; that of the East is negative. The evidence of the former is the evidence of positive testimony; that of the latter is rather the evidence of silence.

For example: much stress has been laid on the omission of this passage by Chrysostom in his Exposition; and this example seems to have given a bias to the Eastern Church in this respect. As the Athenian Editor of *Euthymius Zigabenus* says (p. 560, ed. 1842),—*Εὐθύμιος, εἰς τὸ κύρος τοῦ Χρυσοστόμου στηριζόμενος, θεωρεῖ αὐτὴν (τὴν περικοπήν) παρῆγγραπτήν.* Hence also perhaps it was omitted by Theophylact and others. It may be observed also, on the evidence of Chrysostom, that he omits it in his Exposition, but no where says that it is spurious, though it is not improbable that he knew of its existence in some MSS. of his age. He passes it by in his Exposition. But it must be remembered, that his Exposition is not a theological treatise, but a series of Homilies ad Populum. And for such reasons as are suggested by Augustine and Ambrose (above, p. 239, col. 2), Chrysostom might have thought that this history might be perverted to evil purposes in the licentious age and city in which he lived and preached, and therefore have passed it by in his Homilies. We have it in our Bibles now; but how few Sermons are preached and published upon it! Still, however, there is the silence of Origen, Cyrill, and others, to be accounted for. It may also be thought, that the Discipline of the Eastern Church, which was very severe towards such sins as that of the woman in this history, may have acted as an impediment to its reception. "St. Basil's Canons prescribe fifteen years' penance for adultery; the Council of Ancyra imposes seven years; the Council of Eliberis five for a single act, and ten years if repeated." (Bingham, xvi. c. 11.)

As to internal evidence, it seems to be rather in favour of the passage.

The Pharisees had been publicly convicted by our Lord of ignorance and violation of the Law of Moses, of which they were the guardians and teachers, with regard to the Sabbath. (See vii. 19. 22.) They had sent officers to take Him, but He had escaped (vii. 44—46). Exasperated by this exposure and discomfiture, they would, it is probable, have endeavoured to set themselves right in the eyes of the people, and to show, if possible, that He Who charged them with contravening the Law of Moses was Himself at variance with Moses. They once tried to do this in vain, in regard to the Bill of Divorce. (Matt. xix. 7—9.) Then they had attempted to show that He had contradicted the Law of Moses by too much severity. (Matt. v. 31.) Now they might think they would be sure of exposing Him to a charge of inconsistency with Moses and Himself by too much laxity. "Moses in the Law commanded that such as this woman should be stoned. But what sayest thou? This they said tempting Him." (Cp. Matt. xix. 3.)

Thus this passage seems to be coherent with what precedes. The mode also by which our Lord turned back, as it were, the horns of the dilemma on those who pressed Him with it, and by its retorted force drove them from His presence, even by means of their own question, is very like what He did with divine wisdom and power on another occasion, when they assailed Him with the captious question concerning the tribute-money. (Matt. xxii. 17.)

Upon the whole, on considering the evidence of the case, we may come to the following conclusions:—

That this passage contains a true history of an event which occurred at the time here specified. The Early Church would never have invented such a History as this. Its tendencies were in the other direction.

That it is in all probability from St. John.

That it may have been delivered by him orally.

But that it was not written by him as a part of his Gospel.

Hence the variety of Recensions; hence also, perhaps, the narrative of Papias, which may have been derived from St. John's oral teaching (cp. Euseb. iii. 39), and so it may have been added, first to the margin here of some MSS., and thence have passed into the text.

Hence also, perhaps, we may account for the fact that it is found in some MSS. at the end of his Gospel.

That it is not to be called a part of Canonical Scripture, as the rest of his Gospel is Canonical Scripture. For by the term "Canonical Scripture" we mean, not only what is true, nor only what was delivered by holy men, but what they were inspired by the Holy Ghost to deliver to the Church as divinely inspired Scripture, and

what they did deliver as such, and what has been received as divinely inspired Scripture, not only by particular Churches, such as the Churches of Italy or Africa, but by the Universal Church of Christ.

These conditions, which are necessary to constitute Canonical Scripture, are not satisfied by the present passage. It is indeed now received as Scripture by the Church of Rome, but it was not received by the ancient Eastern Church, nor, even, by the primitive Western Church. It cannot be said to have ever been received as Canonical Scripture by the consentient voice of Christendom. It seems to occupy a peculiar position; namely, a middle place, between Canonical Scripture and those few narratives of incidents concerning our Blessed Lord, which are found in primitive writers, and are probably true (see Fabric. Cod. Apocr. p. 330), but have never found their way into any Manuscripts of the Gospels.

Some moral inferences may close this investigation. It serves to inculcate the duty of thankfulness to Almighty God, for the solid foundation on which the proof of the Genuineness and Inspiration of the Canon of Scripture rests. This passage is found in three hundred MSS., and numerous Versions and Fathers. But it does not quite stand the test, nor quite satisfy the conditions requisite for its admission into the Canon of Holy Writ. How severe an ordeal, therefore, have the Canonical Books of Holy Scripture gone through! The strong claims of this rejected candidate for admission bring out more clearly and forcibly the value and strength of those which have been admitted into the Canon of Scripture. This passage consists only of twelve verses. Few persons doubt its authenticity. But its canonicity is the question at issue. How much and minutely has that been discussed! How rigid, therefore, is the scrutiny to which Canonical Scripture has been subjected, and which it has passed through, before it has been acknowledged as Scripture, i. e. before it has been received as the work of the Holy Spirit by the Universal Church of Christ! And in proportion to the rigour of that scrutiny is the solidity of the ground of our belief of its Inspiration.

It reminds us, also, of our own privileges in possessing many Manuscript Copies of the New Testament, which mount in antiquity up to a time before this passage was received even (as it seems) in the Western Church, i. e. to the primitive age of Christendom, and which enable us to read the Text in its pristine and original purity.

It leads us to examine carefully the grounds on which we receive the Scripture as Scripture, viz. as the divinely inspired Word of Almighty God.

It excites us to thank Him that He has not only given us Holy Scripture, but has also planted in the World His Church Universal to guard Holy Scripture, and to assure us of its Inspiration.

Cp. also what has been said above, on Mark xvi. 9—19.

CH. VIII. 5. σὺ οὖν τί λέγεις] Hence they thought to be able to accuse Him of breaking the Law. But our Lord avoided their snare, and maintained Justice, without swerving from Mercy. (Aug.) —*ἐνταῦθα*, see Levit. xx. 10. Deut. xxii. 22, which, however, do not authorize the assertion, τὰς τοιαύτας λιθοβολεῖσθαι. But it is common for hasty accusers to forget the Law which they desire to be put in force. (Aug.)

"Sed, ut Michælis in *Mosaicæ. Reclt* § 262, pluribus argumentis haud contemnendis comprobavit, Levit. et Deut. ll. cc. sub pœnâ mortis intelligenda est lapidatio. Sic quoque Exod. xxxi. 14; xxxv. 2, pœnâ mortis indicitur violatori religionis sabbati, sed Num. xv. 32, 35, ejusmodi violator sabbati lapidatus esse perhibetur, cf. et Ezech. xvi. 38, 40. Cæterum, nihil impedit, quò minus cum *Seldeno, Lightfoot, Lampio, Heumano*, aliis, statuamus, γυναικα h. l. memoratam, fuisse puellam *δεσφρασμα*, in stupro cum alio viro deprehensam, ἐν μοιχείᾳ κατελημμένην, cui Moses Deut. xxii. 24, lapidationis pœnam indixit, cùm γυνὴ etiam de puellâ et sponsâ adhibeatur (v. Schleusneri Lex. h. v., nos ad Matth. i. 16), atque Philo de legg. special. p. 608, ed. Mang. hanc sponsæ infidelitatem εἶδος μοιχείας nuncupet." (Kuin.)

6. κάτω κύψας, τῷ δακτύλῳ ἔγραφεν] An emblem that the Law, which He Himself had given, had been written on earthly and stony hearts. (Cp. Aug. de Con. Evang. iv. 10.) "Hoc digito mysticè scribebat in terrâ, cùm à Judæis adultera esset oblata, significans quando de peccatis alterius judicamus, nostri nos debere meminisse peccati." (Ambrose, de Spir. Sanct. iii. 3.)

Bengel and others have supposed that there is a reference here to the curses written by the Priest against women charged with unfaith-

¹ This argument would be stronger, if (as Maldonat asserts) Chrysostom, in this same exposition of St. John, speaks of this history as true. Maldonat refers to "Chryso. Hom. in Johann. 60," but I do not find such an assertion there. Can he mean *ἐπὶ τὴν πόρνην πέλει, ὑπὲρ ἧς ἠνετίθηεν οἱ Ἰουδαῖοι, εἰδέσθαι, καὶ ἰθαράσθαι*?

² Council. Trident. Sessio iv. See also Maldonat. and à Lapide here. Both these able Commentators, especially the latter, bring forth strong

reasons against the passage. But when they have done this, they suddenly remember the Tridentine Decree, which supplants the Original Scriptures by the Latin Vulgate; and then all Criticism is at an end. Indeed no member of the Church of Rome can consistently do otherwise than receive it. Here is a radical error of her theological system. In dealing with Holy Scripture she substitutes herself in the place of the Church Universal, and has thus deprived herself and her members of the true Scriptures.

ἐπέμενον ἐρωτώντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. ⁸ Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. ⁹ Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. ¹⁰ Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς εἶπεν αὐτῇ, Πού εἰσι ἐκεῖνοι οἱ κατηγοροὶ σου; οὐδεὶς σε κατέκρινεν; ¹¹ Ὁ δὲ εἶπεν, Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω ^a πορεύου καὶ μηκέτι ἀμάρτανε.

¹² Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς.

¹³ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς ἢ μαρτυρία σου οὐκ ἔστιν ἀληθής. ¹⁴ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ

περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. ¹⁵ Ἔμεις κατὰ

τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. ¹⁶ Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ, καὶ ὁ πέμψας με Πατήρ.

¹⁷ Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. ¹⁸ Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ. ^(III) ¹⁹ Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν Πατέρα μου εἰ ἐμὲ ᾔδειτε,

καὶ τὸν Πατέρα μου ᾔδειτε ἄν. ^(T) ²⁰ Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ^(X) ²¹ Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ἠζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανείσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν. ²² Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν

fulness, and drunk by them in the 'water of jealousy'. (Numb. v. 17), and that our Lord changes the order of proceeding by writing a curse against the *accusers*. See *Barthol.* here.

7. ὁ ἀναμάρτητος ὑμῶν] Let the Law be enforced, but not by those who infringe it; let her who is a sinner be punished, but not by sinners. (*Aug.*) He is not fit to judge another who does not first judge himself. (*Gregor. Moral.* xiv. c. 13.)

— τὸν λίθον] the stone which was to inflict the sentence, and to be a signal for the other stones to follow. (Cp. Deut. xiii. 9; xvii. 5.)

9. εἰς καθ' εἰς] A Hebrew formula, *ἕκαστὸς ἕκαστον* (*echad ke-echad*), 'unus et alter.' (*Rosenmüller.*) Cp. Mark xiv. 19.

— καταλείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνή] Two things were left together alone;—Misery and Mercy. (*Aug.*)

10. αὐτῇ] After this word some MSS. add *γύναι*, others *ἡ γυνή*: but neither is found in D, E, G, H, K, and numerous other MSS.

11. οὐδὲ ἐγὼ σε κατακρίνω] What? does our Lord favour sin? No; observe what follows: "Go and sin no more." He therefore condemned sin, though He pardoned the sinner. Let them who love Christ's mercy also fear His truth; for "gracious and righteous is the Lord" (Ps. xxv. 7). (*Aug.*) "Vade et ne pecces." *Habes auctoritatem, quia vetera donavit; habes iudicium, quia futura prescripsit.* (*Ambrose, Apol. Dav. ii. 75.*)

Christ is the Lion of the Tribe of Judah (Rev. v. 5) as well as the Lamb of God (John i. 29, 36). Let us not presume on the meekness of the Lamb, lest we feel the wrath of the Lion.

13. τὸ φῶς] It was early dawn (see v. 2); hence the allusion. (*Beza.*) Christ is the Ἐσπερά (Luke i. 78), the Day-spring from on high; the rising Sun.

This also perhaps may confirm the truth of the above history (vv. 1—11).

This passage also serves happily as a contrast to the darkness and blindness of the Pharisees as just described; and as a transition to the assertion in v. 56, that Abraham, whom they claimed as their father, rejoiced to see His Day—that Light which they, his children, strove to extinguish!

Observe, that our Lord in His former Discourse at the Feast of Tabernacles had declared the mystery of His *Incarnation*; and how describes its gracious influences, especially in *opposition* to the Powers of Darkness, and for the *Illumination* of the World.

— περιπατήσει:] B, G, H, T, have the subjunctive; but the future is right here, where human agency is considered—he *will* not walk in darkness. (Cp. iv. 14; x. 5.)

14. ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι] 'whence I am coming.' I am the Sun of Righteousness. You neither know My rising nor My setting. But I, like the Sun, bear witness to Myself by My own light. The Sun illuminates the face of him who sees and of him who is

blind; but is seen by the one, and not by the other. So Christ, the Light of the world, is every where present to all, even to the unbelieving; but they cannot see Him, because they have no eyes in their hearts.

15. ἐγὼ οὐ κρίνω οὐδένα] For I have not now come to judge the world, but to save the world (John xii. 47). (*Chrys., Aug.*)

This also perhaps may be thought to be an allusion to the case of the Woman brought to Him for judgment. (See vv. 10, 11.)

17. δύο ἀνθρώπων ἡ μαρτυρία] In this reference of our Lord to the Law (Deut. xix. 15) we have an evidence of the plurality and distinction of Persons in the one Godhead. (*Aug., Chrys.*) When the Witnesses are said to be two, it is implied also that they are of the same Nature. If *one* is a creature, so is the *other*. If *One* is God, both are God. Compare what is said of the Three Witnesses (1 John v. 7).

Sabellius teaches heretically that the Father is the same as the Son. The Father is distinct from the Son, but not greater than the Son. He is of one substance with the Son, but He is a distinct Person from the Son. Our Lord says, "I and my Father are one" (John x. 30), "Ego et Pater *unus* (not *sumus*) *sumus*;" one substance, not one person. The word 'unum' is an antidote to Arianism; the word 'sumus' is a refutation of Sabellianism. (*Aug.*)

19. οὐρα ἐμὲ οἴδατε] See above, vii. 28.

— τὸν Πατέρα μ. ᾔδειτε ἄν] A proof of the *Unity of Substances*, as v. 17 is of the *Plurality of Persons* in the One Godhead.

20. ἐν τῷ γαζοφυλακίῳ] In the court of the Women (Mark xii. 41. Luke xxi. 1); a public place, where He might easily have been taken, if it had been His Will to be taken.

Whenever we read it recorded that our Lord spake such and such words in such and such a place, if we attend to the narrative, we shall find the propriety of the addition. "The Treasury" was a depository of money collected for the honour of God and relief of the poor; and the coin may be regarded as emblematic of the Divine Word stamped with the image of the Great King. Let every one contribute according to his power to this spiritual Treasury. Christ, teaching in the Temple, offered, as it became Him, rich gifts—the words of eternal life. (*Origen.*)

21. ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανείσθε] This was the misery of the Jews—not only to *commit* sins, but to *die* in them. This is what every Christian ought to fear. Hence we resort to Baptism. Hence even the suckling is borne by the pious hands of its mother to the Church, that it may not depart this life unbaptized, and may *not die* in the sins in which it was born. (*Aug.*)

— ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν] They who die in their sins cannot come to the place where Christ is. (*Origen.*)

22. μήτι ἀποκτενεῖ ἑαυτὸν;] Our Lord's answer shows that such a thought is sinful. (*Chrys.*) The suggestion of it was worthy of them who were about to kill the Prince of Life.

c Luke 9. 56.
& 12. 14.
ch. 3. 17.
& 12. 47.
d ch. 5. 14.
e Isa. 49. 6.
ch. 1. 4, 5, 9.
& 9. 5.
& 12. 46.
f er. 18, &c.
ch. 5. 31.
g ch. 5. 31.

h ch. 7. 28, 29.
& 9. 29.
i ch. 7. 24.

j ver. 11.

k ver. 29.
ch. 16. 32.
& 5. 22, 27.
l Deut. 17. 6.
& 19. 15.
m Matt. 18. 16.
n Cor. 13. 1.
o Heb. 10. 28.
p ch. 4. 26.
& ver. 37.

n ch. 7. 8, 30.

o ch. 7. 34.
ch. 13. 33.
p Eze. 3. 18, 19.
q Eph. 2. 1.
r ch. 7. 34.
& ver. 24.

q ch. 3. 31.
& 15. 19.
James 4. 4.
1 John 2. 15, 16.
& 4. 5. & 5. 19.

r ch. 7. 28.
& 8. 32.
& 15. 15.
s Deut. 18. 18.
vv. 28, 38, 40.
ch. 12. 49, 50.
& 14. 10.
& 15. 15. & 17. 8.
t ch. 3. 14.
& 12. 32.
Acts 2. 36—41.
& 4. 4.
& 6. 7. &c.
u ch. 7. 28.
& 4. 34. & 5. 30.
& ver. 16.

v Acts 13. 43.
& 14. 22.
Rom. 11. 22.
Col. 1. 23.
2 Tim. 3. 14.
James 1. 25.
Matt. 10. 22.
w Rom. 6. 6, 7.
19.
x Pet. 2. 19.
y Gal. 4. 30, 31.
ch. 4. 7.
z Rom. 8. 2.
Gal. 5. 1.
Heb. 3. 5, 6.
ver. 32.
aa ver. 47.
& ch. 5. 38.
ab ch. 3. 32.
& ver. 28.
ac Matt. 3. 9, 33.
Rom. 4. 12
& 9. 7.
Gal. 3. 7.
ad Rom. 2. 28, 29.
& 4. 12.
ae Gal. 3. 7, 29.

ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; ²³ Καὶ εἶπεν αὐτοῖς, Ὁμοίως ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. ²⁴ Εἶπον οὖν ὑμῶν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. ²⁵ Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῶν. ²⁶ Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὃ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἠκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. ²⁷ Οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν. ²⁸ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαντοῦ ποιῶ οὐδέν· ἀλλὰ, καθὼς ἐδίδαξέ με ὁ Πατήρ μου, ταῦτα λαλῶ. ²⁹ καὶ ὃ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκε με μόνον ὁ Πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

³⁰ Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. ³¹ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, ³² καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ³³ Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; ³⁴ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῶν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δούλος ἐστὶ τῆς ἁμαρτίας. ³⁵ Ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ³⁶ Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. ³⁷ Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὃ ἐμὸς οὐ χωρεῖ ἐν ὑμῶν. ³⁸ Ἐγὼ δὲ ἔώρακα παρὰ τῷ Πατρὶ μου λαλῶ, καὶ ὑμεῖς οὖν ὃ ἔωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. ³⁹ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν· λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ

^{23.} ἐγὼ ἐκ τῶν ἄνω] Hence the Manicheans and Apollinarians erroneously argue that Christ brought His Body from *Haeset*, and they quote St. Paul also (1 Cor. xv. 47). "The second man is the Lord from heaven." Did then our Lord mean that His Apostles had a heavenly body when He said, "Ye are not of the world" (John xv. 19). No; but He means that the thoughts of the Jews are from the earth, earthy, and that His thoughts are not as theirs. (*Theoph.*)
— ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου] I am not of those who, like you, are of, i. e. from the earth, and entertain earthly and sinful thoughts; and therefore I could not entertain such an idea as ye impute to me, saying, "Will He kill Himself?" (*Theoph.*); but I am from the Father. (*Aug.*)

^{24.} ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι] literally, that "I am." Referring to the words of Jehovah to Moses (Exod. iii. 13—15), "I AM that I AM." And therefore meaning, unless ye believe that I am God, ye shall die in your sins. (*Aug.*) Cp. above, on vi. 20, and below, v. 58.

^{25.} τὴν ἀρχὴν] *principio; prorsus omnino, penitus: altogether*, according to *Rosenmüller, Gloss.* (Phil. p. 461), *Loëmer*, and others. Others read the sentence as a question, First of all, why do I even speak to you? So *Lachm., Lücke*. Others, as *Meyer*, Do ye ask what I say to you at the first?

But these interpretations do not seem to give a sense worthy of the occasion and the Speaker;

Rather, with *St. Cyril*, we may explain it;—I am what I am ever declaring to you, even the first, or beginning of all things; speaking to you by *Creation* (Gen. i. 1) as God, and in Moses and in the Prophets; the Everlasting Jehovah, "I am that I am." Cp. John i. 1, ἐν ἀρχῇ ὁ Λόγος, and He is ἡ ἀρχὴ καὶ τὸ τέλος (Rev. xxi. 6; xiii. 13); cp. 1 John i. 1, ὃ ἦν ἀπ' ἀρχῆς; ii. 13, ἰγνώκατε τὸν ἀπ' ἀρχῆς: whereas the *Διάβολος* is a murderer ἀπ' ἀρχῆς (v. 44).

This appears to be one of those speeches of our Lord, occurring often in St. John's Gospel, which can only be understood by referring to His Divine Nature, which He is asserting in this discourse.

^{26.} κρίνειν] Consider the infatuation of the Jews, who, after so much teaching, and so many miracles from Christ, ask "Who art thou?" Our Lord, therefore, rebukes them as unworthy of further instruction, and proceeds now to speak to them of judgment. (*Chrys.*)

^{27.} οὐκ ἔγνωσαν—ἔλεγον] another instance of the *expository* character of St. John's Gospel (see on ii. 24).

^{28.} ὅταν ὑψώσητε] See above, iii. 14. You will desire to crucify Me; and when you have crucified Me you will imagine that you have destroyed Me. But I tell you, that then especially, when you have *lifted Me up*, in shame, and yet in glory, you will know from My Resurrection, and from the Miracles wrought in My Name, and

even from your own Captivity, consequent on your sin in rejecting Me; and from the graces of the Holy Ghost poured upon you to enlighten your minds,—from all these things you will know that I am He, i. e. that I am one with the Father, God with God. For God would never have worked such miracles by Me, as He will then work, if I had not been all-pleasing to God, and if I had not been the Son of God. (*Chrys., Theoph.*) Ye will then acknowledge that I am He, i. e. that I am God. (*Aug.*)

^{30.} πολλοὶ ἐπίστευσαν] when He lowered His discourse to an inferior level; but their faith was an imperfect one, as appears from what follows. (*Chrys.*)

^{31.} ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ] If ye remain steadfast. He refers to some who, after they had believed, had gone away from Him. It is a little thing to come to Christ, we must abide in Him. (*Aug.*)

^{32.} γνώσεσθε τὴν ἀλήθειαν] They who believe in Christ, by abiding in Christ learn to see the Truth which is unchangeable, and is the bread of the soul, and is not changed into him who eats it, but changes him. (*Aug.*)

— ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς] from death and corruption. (*Aug.*)

^{33.} οὐδενὶ δεδουλεύκαμεν] not true; for they had been in bondage to the Egyptians, Babylonians, and others; but Christ was speaking of the slavery of sin, and does not correct them. (*Chrys.*)

^{34.} πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δούλος ἐστὶ τῆς ἁμαρτίας] The slave of miserable slavery! The slave of Sin. A man may find escape and rest from a tyrannical master, but whither can the slave of sin fly? He drags his master with him. He alone can free us from sin, Who came into the world without sin, and offered Himself a sacrifice for sin. (*Aug.*)

^{35.} δούλος οὐ μένει ἐν τῇ οἰκίᾳ] Many sinners enter the Church which is Christ's house, but Christ *abides* in it for ever. Here is our hope that we may cease to be slaves, and be freed by Him Who is free, and gave not silver and gold, but His own blood for us; and Who is our Head; and "if He makes us free, we are free indeed." (*Aug.*)

^{36.} ὄντως ἐλεύθεροι ἔσεσθε] Do not therefore abuse your freedom, to sin freely; but use it, *not* to sin; your will is free if it is holy; you will be free, if you serve righteousness. (*Aug.*)

^{37.} σπέρμα Ἀβραάμ ἐστέ] by the propagation of the flesh, not by faith of the heart, or imitation of life. "If ye were Abraham's children, ye would do the works of Abraham." They were therefore a degenerate seed; we are made true sons of Abraham by God's grace; for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 16. 29. (*Aug.*)

ἐποιεῖτε αὐν. ⁴⁰ Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῶν
 λελάληκα, ^d ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. ⁴¹ Ὑμεῖς ^{d ver. 26, 38.}
 ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ ^{e Isa. 63. 16.}
 γεγεννήμεθα· ἓνα πατέρα ἔχομεν τὸν Θεόν. ⁴² Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ^{& 64. 8.}
 Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπήατε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον ^{f Heb. 1. 3.}
 καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. ⁴³ Διατί ^{1 John 5. 1.}
 τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ^{cb. 16. 27.}
 ἐμὸν. ⁴⁴ Ὑμεῖς ἐκ πατρὸς τοῦ Διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ^{& 17. 8, 15.}
 ὑμῶν θέλετε ποιεῖν. ¹ Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ ^{& 1. 18. & 5. 48.}
 οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλή τὸ ψεῦδος, ἐκ τῶν ^{g ch. 5. 44.}
 ἰδίων λαλεῖ· ¹ ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. ⁴⁵ Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν ^{Matt. 13. 14.}
 λέγω οὐ πιστεύετέ μοι. ⁴⁶ Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ^{h Matt. 3. 7.}
 ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; ⁴⁷ Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα ^{& 13. 38.}
 τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστὲ. ^{1 John 3. 8.}
⁴⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς, ^{Jude ver. 6.}
 ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; ⁴⁹ Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαι- ^{i Gen. 3. 4, 5.}
 μόνιον οὐκ ἔχω· ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ⁵⁰ Ἐγὼ ^{1 John 3. 12.}
 δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. ⁵¹ Ἀμὴν ἀμὴν λέγω ^{Heb. 2. 14.}
 ὑμῶν, εἴαν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. ^{1 Pet. 5. 8.}
⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ^{2 Cor. 11. 3.}
 ἀπέθανε, καὶ οἱ προφήται· καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, ^{2 Chron. 18. 20,}
 οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. ⁵³ Μὴ σὺ μείζων εἶ τοῦ πατρὸς ^{21.}
 ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφήται ἀπέθανον· τίνα σεαυτὸν σὺ ^{Acts 5. 3.}
 ποιεῖς; ⁵⁴ Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδὲν ^{& 13. 10.}
 ἐστίν· ἐστὶν ὁ Πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ἡμῶν ἐστι, ^{2 Thes. 2. 9, 10.}
⁵⁵ καὶ οὐκ ἐγνώκατε αὐτὸν· ἐγὼ δὲ οἶδα αὐτὸν, καὶ εἰπὼ ὅτι οὐκ οἶδα ^{Rev. 12. 9.}

^{40.} τοῦτο Ἀβραὰμ οὐκ ἐποίησεν] But how could he do it? Because the Spiritual Advent of Christ has ever cheered the Saints of God. Wherefore we may conclude that they, who after their regeneration, and other graces conferred on them, are guilty of sin, "crucify afresh the Son of God." (Origen.)

^{41.} ἐκ πορνείας οὐ γεγεννήμεθα] The Jews who heard our Lord, had now begun to perceive that He was speaking spiritually; and it is the usage of Scripture to describe as fornication, the prostitution of the soul to false gods. (Aug.)

^{42.} ἐξῆλθον καὶ ἤκω] I came forth from the Father, and am come to you. "Exiit et adsum."

^{43.} οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν] *capitōl*, i. e. will not; cannot, on account of your perverse will, and malignant minds. (Theoph.) ἀκούειν, with an accusative, something more than to hear, to consider.

^{44.} ἐκ πατρὸς τοῦ Διαβόλου ἐστὶ] Of your father the devil; "not by generation, but by imitation." (Aug.) In words you claim to be children of God; by works ye show yourselves children of the Devil. (Theoph.)

— θίλετε ποιεῖν] Ye eagerly desire to do; i. e. to kill Me Who am the Truth. On this use of θίλω, see v. 35; vi. 21. Acts x. 10.

— ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς] Therefore to tempt a man to evil (as the Devil tempted Adam) is murder; and since in Adam all died, the Devil has been a murderer from the beginning. (Aug., Origen.)

— ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ] Bengel, Meyer, and others, interpret πατὴρ αὐτοῦ to mean "father of the liar," i. e. the liar is a child of the devil.

But αὐτοῦ seems rather to refer to ψεύδου; and the sense is, I am the Truth; but he is a liar, and something more, &c. Cp. *Lücke* here, and *Winer*, pp. 104, 132, 169. Something more than a liar; he is the father of that which is false: τοῦ ψεύδου is to be supplied from the preceding sentence. Cp. 2 Thes. ii. 11.

From these words πατὴρ αὐτοῦ, some have imagined that the Devil has a father. This is the error of the Manichæans. "Pater ejus" i. e. "mendacii." *St. Jerome* (on Isa. xviii.), and cp. *Glass*. Phil. S. p. 329. Our Lord calls the Devil the Father of falsehood in the abstract, τοῦ ψεύδου; as God is the Father of the Truth.

Men, when they tell a lie, use what does not belong to them, but to the Devil; but the Devil, when he tells a lie, uses what is his own offspring, for he is the Father of lies. And ye will not believe in Me, because I speak the truth; and thus ye prove yourselves the children of him who is the Father of lies. (Theoph.)

^{48—50.}] On these verses, see *Greg. M. Hom. in Ev. i. 18*, p. 1507.

^{51.} θάνατον οὐ μὴ θεωρήσῃ] "shall never see," that is, never feel. He who spake was about to die, and He spake to men who were about to die. What then did He mean, when He spake thus? He meant, that whosoever keeps His saying shall never see *that* Death, from which He came to save us, viz. everlasting death, the death of damnation with the Devil and his angels; *that* is real death. Other death is only a translation. (Aug.) When, therefore, the Psalmist asks, What man is he that liveth and shall not see death? (Ps. lxxxix. 48.) we may reply, "he who keepeth Christ's Word." And this our Lord meant when He said (Matt. xvi. 28), "Verily I say unto you, there be some standing here that shall not taste of death." They who stand by Christ, and continue to stand by Him to the end, they shall never taste of death. (Origen.)

See above, on Matt. xvi. 28.

^{52.} Ἀβραὰμ ἀπέθανε] The Jews were blind, and only looked at the death of the flesh, and therefore could not see the light of Christ's words. (Greg. Hom. xviii. in Evang.) According to *that* death of which our Lord spake, neither Abraham was dead nor the Prophets. They were dead, but alive. The Jews were alive, but dead. Consider what our Lord said to the Sadducees, who were dead in soul, concerning the Patriarchs who were alive. (Matt. xxii. 31.)

Our Lord declared in a remarkable manner, in the history of Dives and Lazarus, that Abraham is not dead; for He said that the beggar was carried by angels into Abraham's bosom. (Luke xvi. 22, 23.) Could the place of rest and joy, in which are the departed spirits of the righteous, be the bosom of one who is dead? Could Paradise, to which our Lord's soul went at His death (Luke xxiii. 43), be the bosom of one who is dead? No; Abraham never saw death, never tasted death; but death with him was the joyful passage to a better life. And why? Because he saw Christ's day with faith, and was glad; because he saw the day of Him Who has tasted death for every man (Heb. ii. 9); Who has taken away its sting (1 Cor. xv. 55, 56), and opened the kingdom of heaven to all believers. Abraham was indeed dead in flesh, but alive in soul.

— γέυσεται] So A, C, D, L, S, X, and other MSS. *Elz.* has γέυσεται. See above, iv. 14.

^{53.} σὺ ποιεῖς] σὺ is expunged by some recent Editors (*Lachm.*, *Tisch.*, *Alf.*); but it is found in the major part of the MSS., and adds force to the sense.

^{54.} ἡμῶν] Rightly received by recent Editors (*Griesb.*, *Sokol.*, *Lachm.*, *Tisch.*, *Alf.*) from A, C, G, K, L, M, S, and other MSS. *Elz.* has ὑμῶν. Cp. x. 36, λέγετε ὅτι βλασφημεῖτε, and Acts i. 4,—where the words of the speaker are adopted, as here.

s ch. 15. 10.
Heb. 5. 8, 9.
† Gen. 15. 6.
Rom. 4. 18—22.
Gal. 3. 8.
Heb. 11. 13.
u Exod. 3. 14.
Isa. 43. 13.
ch. 17. 5, 24.
Col. 1. 17.
v ch. 10. 31, 39.
& 11. 8.
Luke 4. 30.

αὐτὸν, ἔσομαι ὁμοίος ὑμῶν ψεύστης. ἀλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ. ⁵⁶ Ἄβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδε καὶ ἐχάρη. ⁵⁷ Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἄβραάμ ἐώρακας; ⁵⁸ Ἔλεγε αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἄβραάμ γενέσθαι, ἐγὼ εἰμι. ⁵⁹ Ἦραν οὖν λίθους ἵνα βάλωσω ἐπ' αὐτόν Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν, καὶ παρήγεν οὕτως.

a ch. 11. 4, 40—
42. & 2. 11.
b ch. 4. 34.
& 11. 9.
& 12. 35.
c ch. 1. 5, 9.
& 8. 12.
ch. 12. 35, 46.
d Mark 7. 33.
& 8. 23.

IX. ¹ Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. ² καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ; ³ Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ ἄλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ⁴ Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστὶν ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ ὅταν ἐν τῷ κόσμῳ ᾶ, φῶς εἰμι τοῦ κόσμου. ⁶ Ταῦτα εἰπὼν ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν

⁵⁶. Ἄβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο—ἡμέραν] i. e. he rejoiced with faith and hope that he should see. The participle ἵνα often serves to connect verbs of willing and desiring in N. T., as *va* does in modern Greek. (See John iv. 47; xv. 8; xvii. 15, 24. Matt. vii. 12. Mark vi. 25.) So *Teles* in Stob. Sermon. 95, ἵνα ζῆτε γίνεσθαι πισθώμεσθε. Cp. 1 Cor. ix. 15, καλὸν ἵνα, and *Winer*, pp. 301—303.

The name *Isaac* Ἰσαακ (laughing), Gen. xvii. 17, had a reference to this ἠγαλλίασι,—for in Isaac, the promised seed, he had a vision, of Christ, in Whom all rejoice. See *St. Jerome* ad loc. *Jones*, Proper Names of O. T. p. 163. A glorious testimony given to Abraham, Creator of Abraham, and seed of Abraham.

—ἡμέραν] Christ's coming is beautifully called the *Day*; for it is the sequel of, and is opposite to, *Night*. And it is happily so called here, where He is describing Himself as the *Light of the World*. See above, v. 12, and cp. *Cyril* here.

My day. Does our Lord mean the Day in which He was incarnate, or the Day of His Divinity—that Day which has neither morning or evening? I believe that Abraham saw both by faith and hope, and therefore in joy. And how great was the joy of his heart when he saw the Word of God, and His brightness beaming on holy minds, and yet remaining as God with the Father; and hereafter about to come in the flesh, and yet never to be separated from the bosom of the Father! (*Aug.*)

Abraham saw the day of Christ, i. e. the cross of Christ, when he laid the wood on his son, and in will offered up Isaac, Heb. xi. 19; and when he believed the promise, that of his seed should come the Saviour, in Whom all nations would be blessed, Gen. xxii. 18. (*Chrys. Theoph.*)

See also Article VII. of the Church of England, and the passages quoted from Holy Scripture and the Fathers by *Bp. Beveridge* and *Bp. Brown*.

⁵⁷. πενήκοντα ἔτη οὐπω ἔχεις] *Chrysostom* reads τεσσαράκοντα, forty; but *Irenaeus* had πενήκοντα. Our Lord was then about thirty-three years old. (*Theophyl.*, who inquires why they did not rather say forty than fifty?)

The inference of *St. Irenaeus* (ii. 39) from this passage, that our Lord's life upon earth extended to fifty years, was corrected by the writers of the fourth century, e. g. *Euseb.* (i. 10), *Theodoret* (ad Dan. ix. tom. ii. p. 1250). And indeed *St. Hippolytus*, the scholar of *Irenaeus*, had already rectified it. See his Comment on Daniel, Num. iv., where he says that our Lord suffered in His thirty-third year.

⁵⁸. πρὶν Ἄβραάμ γενέσθαι, ἐγὼ εἰμι] It would seem that the words ἐγὼ εἰμι are used by our Lord singly (i. e. without any predicte) three times (v. 23, 24, 28) in this chapter to signify His own Divine Pre-existence,—I am, i. e. from everlasting, and His co-existence with the Father. (See *St. Cyril* on chap. i.) Why did He not say,—before Abraham was I was, but I am? because He uses this word, "I am," as His Father uses it; for it signifies perpetual existence, independent of all time. And therefore they charged Him with blasphemy. (*Chrys.*)

Acknowledge your Creator, and distinguish Him from the creature. He who speaks was made the seed of Abraham; and He was before Abraham, in order that Abraham himself might be made. Because Abraham was a creature, He did not say, "before Abraham existed,"—"antequam esset," πρὶν Ἄβραάμ εἶναι,—but He says, "before Abraham was made,"—"antequam Abraham factus esset," πρὶν Ἄβραάμ γενέσθαι,—and He did not say, "I was made," but "I am." (*Aug.*)

The Deity has no past or future, but a perpetual present, and therefore He uses the present tense, and says, "I am." He does not say, I was before Abraham, but I am,—according to that in Exodus (iii. 14), "I am that I am." (*Greg.*)

⁵⁹. ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν] "Quasi blasphemantem divina sibi arrogando." And thus they showed that in their opinion He did claim to be God. And our Lord did not contradict that opinion (which He would have done if it was false), but proved its truth by vanishing from their sight by His divine power.

—ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου] That is, He rendered Him-

self invisible by His divine power. He fled from the stones which might have touched Him as man. Woe to them from whose stony hearts God flies! (*Aug.*)

They take up stones to cast at Him. He had told them, "Let him who among you is without sin first cast the stone at her" (v. 7). Was this present act one of vindictiveness for that saying? And is this another mark of the coherence of the context with that passage? Christ escaped unseen from His enemies (viii. 59), and saw a man who had never seen from his birth, and made him see; and showed Himself to be the Light of the world; and proved that they who thought that they could see better than others, were blind in body and soul, because they would not see Him Who is the Light, but sought to extinguish Him.

CH. IX. 2. τίς ἥμαρτεν] The Apostles could not have imagined that a man had sinned before his birth; nor does it appear that they believed in a transmigration of souls, or that children are punished for their parents. (Cp. *Ezek.* xviii. 2—4.)

But this question of theirs may have been occasioned by our Lord's speech to the paralytic whom He had healed (John v. 14),—"Sin no more, lest a worse thing come upon thee;" and it may have been a statement of an objection on their part to that assertion of our Lord, that *sin* is the cause of physical evils. (Cp. *Chrys.*)

3. οὗτος οὗτος ἥμαρτεν] Both he and his parents were sinners; but their sin was not the cause of his being born blind.

—ἵνα φανερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ] But had this man been punished with blindness that God might be glorified? Would not this have been unjust? We may reply, that the conjunction *that* does not here indicate the cause, but the effect,—i. e. the man was not born blind in order that God might be glorified, but God's glory was an effect of his blindness. So it is in our Lord's words (John ix. 39), "I came into the world that they who see might be made blind;" but we cannot suppose that Christ, Who is the Light of the world, came in order to make men blind. So also we may explain the words of *St. Paul* (Rom. i. 19; v. 20),—"The Law came in that *sin might abound*;" whereas in fact the Law was given as a check to sin. In all these and other cases the conjunction signifies a consequence and event, and not a reason or cause. Cp. *Chrys.*, *Theophyl.*, who quote other parallels, and *Glass.*, *Phil.* 8. pp. 529, 530. *Matt.* xxiii. 34, 35. See below, v. 39; xii. 40. 1 Cor. xi. 19.

4. ἐμὲ δεῖ ἐργάζεσθαι] 'I must work the works of Him that sent Me.' Observe, this was said on a Sabbath (v. 14), when God specially does works of mercy,—to the body by rest, and to the soul by grace. Observe also,—the cripple at the other pool—Bethesda,—was healed on the Sabbath (above, ch. v. 2—10). *Lightfoot* asserts that the two pools of Bethesda (the house of Mercy) and of Siloam were from one spring (see below, on v. 7). If so,—then these two Miracles, both wrought on the Sabbath, may serve as mementos that all streams of Mercy are from the One source of Him, Who is also the Sent, and in Whom is our Rest.

—ἔρχεται νύξ] While you have life, do what you have to do; for after death there is no place for faith or repentance. (*Chrys.*)

5. φῶς εἰμι τοῦ κόσμου] 'even to the end of the world; for the Day of Christ's presence has no Evening: His Sun never sets.' *Matt.* xxviii. 20. (*Aug.*)

6. ἐπέχρισαι τὸν πηλόν] Observe the faith of the man who had been born blind. He did not say that clay is apt to blind the eye rather than to open it, or that he had often washed in Siloam, and was not a whit the better; or that if Christ could heal him He would have done it by His word. He did not say thus as Naaman did of Elisha (2 Kings v. 11); but he obeyed. He went his way; he washed, and came seeing.

Observe also the manner in which Christ wrought the miracle. It was one of tenderness to the Jews. They might see the clay on the blind man's eyes; and might see him go to Siloam. All these things were done that their eyes might be opened, and that they might see and believe.

He thus reminds us that He is the Creator of all who made us live and see. He who anoints the blind with clay, and makes him see, formed Adam from the clay of the earth, and breathed into him

πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ⁷ καὶ εἶπεν αὐτῷ, Ὑπαγε νίψαι εἰς τὴν ^e Neh. 3. 15. κολυμβήθραν τοῦ Σιλωάμ· ὃ ἐρμηνεύεται ἀπεσταλμένος· ἀπῆλθεν οὖν καὶ ^f 2 Kings 5. 14. ἐνίψατο, καὶ ἦλθε βλέπων.

⁸ Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· ⁹ ἄλλοι δέ, Ὅτι ὁμοιος αὐτῷ ἐστιν. Ἐκείνος ἔλεγεν, Ὅτι ἐγὼ εἰμι. ¹⁰ Ἐλεγον οὖν αὐτῷ, Πῶς ἀνεφύθησαν σοῦ οἱ ὀφθαλμοί; ¹¹ Ἀπεκρίθη ἐκείνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισε μού τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. ¹² Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκείνος; λέγει, Οὐκ οἶδα.

¹³ Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλόν· ¹⁴ Ἦν δὲ σάβ- ^g Matt. 12. 10. ^h Luke 13. 10—17. ⁱ & 14. 1—5. ^j & ch. 5. 5—11.

βατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵ Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν; Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκε μού ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.

¹⁶ Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ ^h ver. 31. 33. ⁱ ch. 3. 2. ^j & 7. 12. ^k 1 ver. 31—33. ^l ch. 10. 19—21. ^m j ch. 4. 19.

τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. ¹⁷ Λέγουσιν

a living soul, and made him see and live. And that we may know that the waters of Siloam were not potent of themselves, but by operation of Christ, and derived their virtue from Him, the Evangelist adds the interpretation 'sent'; as the Apostle says of the Rock in the wilderness, "that Rock was Christ." 1 Cor. x. 5. (Cp. Cyril, Chrys., Theophyl.)

Christ anointed the eyes with clay, and so gave sight to one who had never seen, and opened his eyes by means of that which seemed only to seal them up. Here is an answer to those who object that sight cannot be given to the soul by means of things so feeble, inadequate for the purpose, as Sacraments. Almighty God can perform the greatest works by the weakest implements; and it is also certain that He loves to effect them by such means,—nay, by means tending, under ordinary circumstances, to produce, as far as human knowledge could predict, the very opposite of what was to be done. God has walled the sea with sand. He clears the air with storms. He warms the earth with snow. So in the world of His grace. In the desert He brings water, not from the soft earth, but from the flinty rock; He heals the sting of the serpent of fire by the serpent of brass; He overthrows the walls of Jericho by rams' horns; He slays a thousand men with the jaw-bone of an ass; He cures salt-water by salt; He buoys up iron with water. He fells the giant with a sling and a stone. And thus does the Son of God work in His Gospel. He cures the blind man by what seemed only likely to increase his blindness.—He opens his eyes by anointing them with clay; He exalts us to heaven by the stumbling-block of the cross. In the simplest symbols He hides supernatural grace. In the weakest creatures He conceals Divine power. He regenerates us by water; He gives us immortal food in bread and wine,—in order that, from the very weakness of the instruments used, the excellency of their power may be seen to be not of man, but of God.

The Anointing with Clay may also be designed to remind us, that the blessings of spiritual illumination are derived from the Incarnation of Christ. The first Adam was formed of the Clay of the earth,—ἐκ γῆς χοϊκῆς, 1 Cor. xv. 47. 49: (χοϊκῆς from χοῦς, χίω,—i. e. from earth fused and moulded.) The Son of God, Who is "the Lord from heaven," became the Second Adam, and took our Nature of Clay; and in it became the Messiah, the Christ, the Anointed One; and by virtue of the Unction of the Holy Ghost, which He received in that Nature, and has poured down upon us, He has regenerated, illumined, and sanctified that Nature, which ever since the Fall was born blind; and He has sent it to Siloam to wash. See note on v. 7.

7. νίψαι εἰς] Cf. Mark i. 9, ἰβαπτίσθη εἰς.
—Σιλωάμ· ὃ ἐρμηνεύεται ἀπεσταλμένος] ἦν (Shiloah), Isa. viii. 6. Neh. iii. 15; from root ἦν (shalach). So called "à mission aque ab uno fonte per aqueductus sive canales in duas piscinas, quarum una superior, eadem que Bethesda (auctore Lightfoot, in Johan. cap. v. vol. ii. p. 667) altera inferior Siloa, Isa. vii. 3; xxii. 9." See Rosenmüller et Mintert, Lex. in v. It has been objected, that ἦν (Shiloah) does not signify sent, but sending,—probably from the sending forth of the waters; and that the proper term for ἀπεσταλμένος would be ἦν (Shalvah); and therefore some (e. g. Kuin. and Lücke) would expunge ὃ ἐρμ. ἀπεστ. as a gloss. But see Meyer, p. 257. The participle Kal may have a passive signification, or Dagesh forte in the participle Piel may be resolved into Yod. And the sense of the word ἐρμηνεύεται is not to be pressed too closely; it does not mean always a literal interpretation, but rather an allusion. See Acts iv. 36.

Our Lord, by sending the blind man to Siloah, here appears to refer to His own words as recorded above in v. 4, "I must do the works of Him that sent Me." The Jews endeavoured to set Him in opposition to Moses, who was sent by God (see vii. 19—23; ix. 28, 29), and He proves His own Divine Mission by His Works. The words "He that sent Me," or "the Father that sent Me," are repeated by Him no less than seventeen times in the first nine chapters of this Gospel. And it would appear that by sending the blind man to wash in the pool of Siloam, He intended to teach that He Himself, Who was sent by the Father, is the true Fountain to be opened in Jerusalem for sin and for uncleanness (Zech. xiii. 1. Joel iii. 18). He is the Fount of Siloam. As St. John says, "This is He that came by Water and Blood; and the Blood of Christ cleanseth us from all sin." (1 John i. 6; v. 6.) He loved us, and washed us from our sins in His own Blood (Rev. i. 5); and the Saints have washed their robes, and made them white in the Blood of the Lamb. (Rev. vii. 14.) Hence St. Cyril says here, "No one is 'the Sent' but the only-begotten Son, Who came from the Father to destroy sin and Satan. And when we know Him operating invisibly in the Waters of the baptismal font, we wash with faith,—not by putting away the filth of the flesh, as the Scripture says (1 Pet. iii. 21), but cleansing off the uncleanness of the eyes of the mind, so that we may be able to behold the beauty of the Lord."

The name Siloam, says Bengel, had a prophetic character; "quia Christus eo missurus erat cæcum; et ab hoc tempore erat monumentum miraculi facti?" The same may be said of Bethesda (above, ch. v. 2).

7. ἦν (Shiloah)] This opening of the eyes of the blind was one of the signs of the Messiah. (Isa. xxix. 18; xxxv. 5.) And this opening of the eyes was very different from all human operations on the organ of sight. It was the bestowal of a new faculty—an act of Creation; and it was the gift of immediate power to use that faculty; a power no less wonderful than the faculty itself. Cp. Burzog here.

8. προσαίτης] So A, B, D, K, L, X, and many Versions.—Ez. τυφλός. But it is not probable, that if τυφλός had been the genuine reading, it would have been altered in so many MSS. to προσαίτης, a word no where else occurring in N. T. Cp. Acts iii. 10, ἰεργίνωσκον αὐτὸν ὅτι οἶπτος ἦν ὁ πρὸς τὴν ἱεροσολύμων καθήμενος.

The Evangelist mentions that he was a beggar, to teach us by Christ's example not to despise any. (Theophyl.)

10. πῶς ἀνεφύθησαν σοῦ οἱ ὀφθαλμοί;] How? the mode no one knew, but what wonder? the Evangelist himself did not know, nor did he who was healed know; but the fact he knew, and we know it also. (Chrys.) Σοῦ is emphatic; see on v. 11.

11. ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισε] Recall the appropriateness of these words in a spiritual sense, as applicable to ourselves. The Son of God became man (ἄνθρωπος) and Saviour (Ἰησοῦς). He came to us in our blindness, as we sat and begged by the wayside of life; He made Clay, i. e. He took of the mortal dust of our earthly Nature (see v. 6), and moulded it by the breath and moisture of His mouth, and blended it with the Divine Nature, and anointed it with the Holy Ghost; and sent us to Siloam, and on the co-operation of our Faith and Obedience with His Divine Power and Love, our eyes are opened and we see.

—μού] emphatic here, and in v. 15. 30. The eyes of me—who was born blind. And so σοῦ, v. 10. 17. 26.

12. ποῦ ἐστιν] Christ withdrew Himself after His miracles. He did not seek glory from man. (Chrys.)

14. ἦν δὲ σάββατον] At the end of the week; and Christ illumined the world in the last age. (Cyril.) See also above on v. 4.

οὖν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξε σοῦ τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν Ὅτι ἡ προφήτης ἐστίν. ¹⁸ Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, ¹⁹ καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ²⁰ Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. ²¹ πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε αὐτὸς περὶ αὐτοῦ λαλήσει. ²² Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους ἦδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. ²³ Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ²⁴ Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστίν. ²⁵ Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω. ²⁶ Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξε σοῦ τοὺς ὀφθαλμούς; ²⁷ Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἦδη, καὶ οὐκ ἠκούσατε τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ²⁸ Ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ εἰ μαθητὴς ἐκείνου ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμεν μαθηταί. ²⁹ Ἡμεῖς οἶδαμεν ὅτι Μωϋσῆς ἠλεάληκεν ὁ Θεὸς τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ³⁰ Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστὶ, καὶ ἀνέψξέ μου τοὺς ὀφθαλμούς. ³¹ οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ³² ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. ³³ εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ³⁴ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. ³⁵ Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν

k ver. 32, 33.
ch. 3. 2.
& 4. 19.
& 6. 14.

l ch. 12. 42.
ver. 34.
m ch. 7. 13.
Matt. 10. 26, 28.

n Josh. 7. 19, 19.
l Sam. 6. 5.
ver. 16.

o ch. 8. 14.

p ch. 3. 10.
q Prov. 15. 8, 29.
& 28. 9.
Isa. 1. 15.
Jer. 14. 10—12.
Ezek. 8. 17, 18.
Micah 3. 4.
Zech. 7. 13.
r ver. 16.
s ver. 2.
t Ps. 2. 7.
Matt. 14. 33.
& 16. 16.
& 26. 63.
ch. 1. 50.

17. ὅτι] in regard to that, eis ἑκάστο ὅτι—ὑπὲρ ὧν ὅτι. (Meyer.) See xi. 47.

27. γινώσθαι] 'to become.'

28. ἐλοιδόρησαν] *Elc.* and many MSS. add οὖν, which is not in A, E, G, H, L, S, X.

34. ἐξέβαλον αὐτὸν ἔξω] The children of falsehood cast out the confessor of Truth. The Jews cast him out of the Synagogue for confessing Christ; and the Lord of the Temple found him: they who suffer for the truth will be found by Christ. (*Chrys., Theoph.*)

It was no evil to be so put out; they excommunicated him who confessed Christ, and Christ received him. (*Aug.*)

35. Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρὼν αὐτὸν] *εὐρὼν* is something more than *having found*; it implies also *having gone in quest of*: *εὐρὼν* is the Hebr. *מציא* (*maisa*), for which it is often used by the LXX. Cp. above, i. 42. 44; v. 14; xii. 14.

The Pharisees cast him out; Jesus went in search of him. When my father and mother forsake me, the Lord taketh me up (Ps. xxvii. 10). Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven (Matt. v. 10: see also v. 11, and Luke vi. 22).

This History affords comfort, direction, and encouragement to members of the Church of England, in regard to the Church of Rome.

Our Lord commanded His disciples to love all men, even their enemies (Matt. v. 44. 46), and to hearken even to His worst enemies, the Scribes and Pharisees, sitting in Moses' seat (Matt. xxiii. 2); that is, as far as they taught in accordance with His law; but to beware of their *false doctrine* (Matt. xvi. 6. 11).

It is the duty of all His disciples to cherish a spirit of Christian Love and Unity toward all men, and to submit in all godly obedience to those who are over them in the Lord.

But if those who sit in Moses' seat teach things contrary to the Law of Moses, and not only so, but proceed to impose their false doctrines as terms of Communion,—if they will not receive Him of Whom Moses wrote, if they threaten with Excommunication those who confess Jesus to be the Christ,—then no desire of Unity, no love of Enemies, no fear of separation from Parents and spiritual Superiors, no dread of spiritual censures and penalties may deter the disciples of Christ from confessing Him; but they must boldly acknowledge Christ, and leave the issue to Him.

Our Lord Himself has set the seal of His Divine sanction on these principles. He went in quest of the man who had been

put out of the Synagogue. He who is the lover of Unity, and who commanded His Disciples to love their Enemies, and prayed that they all might be one (John xvii. 23), and taught them to hearken to the Scribes and Pharisees; and Who hates strife and disobedience, showed by seeking out the man whom the Pharisees had excommunicated, that he, whom He sought and found, was not guilty of sin, though he had been excommunicated as a sinner; and that he had done his duty in confessing Christ; and that the *sin of schism*,—for a schism there was, and there cannot be schism without sin,—lay at the door of those who cast him out. So it is now. We do not say that the communion of spiritual Pastors is to be forsaken, simply because they teach some doctrines that are false. Spiritual Pastors are men; and men are fallible; and wherever fallibility is, there error may arise. And if separations were allowable for every Error in a Church, there would be no such thing as Church-Communion left.

Our duty is to communicate with those who sit in Moses' Chair, but not to communicate with any in the false doctrines with which they may corrupt his Law.

Let it then be allowed, for argument's sake, that the Bishop of Rome sits in the Chair of Authority. Then we do *not* say, that, merely because he is fallible, or because he teaches some false doctrines, Communion with him is impossible. Christ Himself communicated with the Scribes and Pharisees. He taught with them in the Synagogue, and worshipped with them in the Temple. So, though the Bishop of Rome teaches some false doctrines, we might yet communicate with him in what he still retains of Christian truth.

But he has gone further than this. He has proceeded to impose his false doctrines as terms of Church Communion. He has made communion in his errors essential to communion with himself. He teaches in opposition to Christ. He has endeavoured to supersede Christ's Copy of the Old Testament by an Old Testament of his own. He adds his own human codicils as of equal authority with the Divine Testaments. He has mutilated the Sacraments of Christ. He has substituted other objects of worship in the room of Christ. And he teaches Articles of Faith which were not preached by Christ and His Apostles, and were unknown for fifteen centuries to the Church of Christ. And he requires us to receive all these novel corruptions, on pain of excommunication. In a word, he puts *himself* in the place of Christ. His language amounts to this,—“Receive me as the Christ.” That is, if we confess Jesus to be the Christ, we shall be “put out of the Synagogue” (John ix. 22).

ἔξω· καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ; ³⁶ Ἀπεκρίθη ἐκείνος καὶ εἶπε, Καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; ³⁷ εἶπε ^{u ch. 4. 26.} δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. ³⁸ Ὁ δὲ ἔφη, Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ. ³⁹ Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. ⁴⁰ Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; ⁴¹ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ ^{w ch. 15. 22.} λέγετε, Ὅτι βλέπομεν ἢ οὖν ἁμαρτία ὑμῶν μένει. X. ¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκείνος κλέπτης ἐστὶ καὶ ληστής· ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. ³ Τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. ⁴ Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. ⁵ Ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. ⁶ Ταύτην τὴν παρομίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. ⁷ εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ^{a ch. 14. 6.} ἡ θύρα τῶν προβάτων. ⁸ Πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ ^{Eph. 2. 18.} ^{Heb. 10. 19, 20.}

We hope that we do confess Jesus to be the Christ. We fear that the Church of Rome, in excommunicating us for confessing Christ, has excommunicated herself; we believe that the sin of the separation between us lies at her door. And we humbly hope and trust that we have been found by Christ, and are in communion with Him Who is the Head of the Church; and if, being illumined by Him Who is the Light, we walk in the Light, we have fellowship one with another (1 John i. 7).

— πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ;] It is not enough to believe in Jesus as the Christ, or Messiah, we must also believe in Him as the Son of God. (*Hilary*, de Trin. vi.) And it is not enough to believe, we must worship Him as God. Hence the Evangelist relates of the blind man healed, "he said, Lord, I believe, and he worshipped Him" (*Aug.*); and Christ approves this, for He says, "I am come, that they which see not might see," as much as to say, he who was blind from his birth, now sees both in body and soul. (*Theoph.*) The Worship of Christ is the Vision of the soul.

36. καὶ τίς ἐστι] The καὶ is omitted by *Elz.*, but is found in B, D, E, G, K, M, S, X, and many cursive MSS.

37. ἑώρακας αὐτόν] Thou who wast born blind hast seen Christ. This is His gift. This Scripture may be used against the Nestorian heresy, which separates the Son of Mary as a different person from the Son of God. In seeing My person, thou seest the Son of God. (*Theoph.*)

We are all born blind, and we must all repair to Siloam, the font of baptism, and be baptized in Him Who is *Sent*, that is, Christ. And when we are baptized, we must expect to be tempted. We may be brought before Kings and Rulers for His sake who has healed us. We must then quit ourselves valiantly, and not be afraid to confess Christ; and if need be, to suffer excommunication according to Christ's words, "They will put you out of their synagogues, and ye shall be hated of all men for My name's sake" (John xvi. 2. Matt. x. 22. Mark xiii. 13. Luke xxi. 17). Then Jesus will find us, and He will bless us with fuller knowledge and firmer faith. (*Theoph.*)

39. κρίμα] incorrectly printed *κρίμα* in some odd. here and elsewhere in N. T. The *ι* is long by nature. *Escā*. Suppl. 392, οὐκ ἀδερκτιον τὸ κρίμα.

— βλέπωσι:] 'may see:' now, and in other ages. A general proposition applicable to all times.

41. εἰ τυφλοὶ ἦτε] If ye had no access to the Scriptures your sin would not be so great as it is; but now that you profess to be teachers of the law, you are self-condemned. (*Theoph.*)

CH. X. 1. ἀμὴν ἀμὴν—ληστής] This chapter is a Divine Pastoral, addressed especially to Bishops, Priests, and Deacons.

The blind man had been excommunicated by the Pharisees for confessing Christ (ix. 34). They were the Doctors of the Law and Pastors of the People (Matt. xxiii. 2); but they had become hireling shepherds and idol pastors (Ezek. xxxiv. 2. Jer. xxiii. 1. Zech. xi. 16). And from this act of theirs our Lord takes occasion to show that they had in fact *excommunicated themselves*.

And why? Because He is the Door of the Fold. And by casting out a man who had come in by the Door of a good confession to Christ, they, who cast him out, had proved that they did not know the Door, and were therefore not in the fold.

Besides, they had endeavoured to make Moses into a Door, in opposition to Christ (ix. 28, 29). They had accused Christ of breaking the Law of Moses, which was given by Christ. Thus they had

shown that they did not understand the relation of Moses to Christ. Christ therefore here declares that He Himself is the Only Door; and that Moses and all true Prophets have passed through that Door; and that there is no other entrance for Pastors or People but by Him; and that all who profess to be Shepherds, but do not pass through that Door, are "thieves and robbers."

This may be applied more generally, as follows: Many persons, who are called good men according to the language of this world, and yet are not true Christians, ask, as the Pharisees did, "Are we blind also?" (John ix. 40.) Many who compose subtle treatises on Morals and Metaphysics, and have formed Schools of Philosophy, and draw disciples after them, yet will not stoop to pass through the Door. To them our Lord says, "He that entereth not by the door is a thief and a robber." He says the same to many who boast that they alone can see, and that they are even enlightened by Christ, but are, in fact, teachers of false doctrine. Such are the Sabellians, for example, who say that the Son and the Father are but One person. Such are the Arians, who say that the Father and Son are not of the same substance. Such are the Photinians, who say that Christ is a mere man and not God; and, in fine, all who preach such a Christ as they invent for themselves in their own imaginations, and not such a Christ as the Truth reveals. They do not enter by the Door. In a word, none can have a solid hope of eternal life unless he knows the true Life, which is Christ, and enters by this door into the fold. Let him not only preach Christ's name, but seek Christ's glory, and not his own glory. Christ's Door is lowly, and he who enters by this door must humble himself; he must stoop, in order that he may enter by it. (*Cp. Aug.* here, and *Serm.* 137, 138.)

Ὁ κλέπτης and ληστής see further, v. 8. ³ τούτῳ ὁ θυρωρὸς ἀνοίγει] Christ is the Door of the fold, and the keeper of the door as well as the Shepherd of the Sheep. He is the Truth, and opens Himself, and reveals to us the Truth. (*Aug.*)

He uses various metaphors here, in order that we may not interpret His words literally, and may know Him to be All in All.

4. τὰ πρόβατα αὐτῷ ἀκολουθεῖ] The Saints before the Advent of Christ in the flesh believed in Him who was to come, as we believe in Him who has come. The seasons are changed, but the Faith is One. All who before the Incarnation believed the faith which was taught by Abraham and the Patriarchs, and Moses and the Prophets, preannouncing Christ, were Sheep of Christ, and heard and knew His Voice speaking by them. (*Aug.*) All the saints follow Christ (cp. Rev. xiv. 4); none go before Him (see on v. 8); He goes before them all (v. 4).

5. ἀκολουθήσουσι] Rightly received by some recent Editors, *Lachm.*, *Tisch.*, *Alf.*, from A, B, D, E, F, G, Δ. Cp. on viii. 12.

7. ἡ θύρα] "Christus et Ostium, et Pastor, et Omnia." (*Bezael.*)

8. πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί] Did not Moses and the Prophets come before Him? No; they came with Him. He is the Eternal Word; and He sent them as His heralds, and He possessed their hearts. All who preached the Truth came with Him who is the Truth. Others, who put themselves before Him, who do not come from Him, and do not acknowledge His Eternity, are thieves and robbers. (*Chrys.*) "In conscientibus praesumptio temeritatis, in *sciis* obsequium servitutis." (*Jerome*, in Matt. i., who quotes Ezek. xiii. 3. Jer. xiv. 14; xxiii. 21.) Similarly *Aug.* ad Ps. xc., "Qui venerunt sponte sua, à Me non missi; nam virtute Christi Elias mortuos suscitavit." (*Cp.* above on v. 4.)

b ch. 14. 6.
Rom. 5. 1.
Eph. 2. 18.
Heb. 10. 19, 20.
Ps. 23. 1, 4.
c ver. 3, 4.
Isa. 40. 11.
Ezek. 34. 11—16.
d Isa. 40. 11.
Ezek. 34. 23.
e 37. 24.
Zech. 11. 16, 17.
f 13. 7.
Micah 5. 4.
Heb. 13. 20.
1 Pet. 2. 25.
ch. 15. 13.
Rom. 5. 7, 8.
Ephes. 5. 2.
Isa. 53. 10, 11.
Dan. 9. 24, 26.
Tit. 2. 14.
1 Pet. 1. 18, 19.
Rev. 5. 9.
e Matt. 11. 27.
ch. 15. 13.
f Ezek. 37. 22.
Isa. 56. 3.
g 66. 8.
1 Pet. 2. 25.
Rom. 15. 8, 12.
ch. 12. 20—24, 32.
g Eph. 2. 14—19.
h 3. 1—6.
1 Cor. 12. 12, 13.
Col. 3. 11.
Rev. 7. 4.
h Isa. 53. 7, 8, 13.
i ch. 2. 19.
j ch. 9. 16.

λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ⁹ Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ εἴαν τις εἰσεέλθῃ, σωθήσεται· καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. ¹⁰ Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσω. ¹¹ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ¹² ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὐδ' οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφήσκει τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα· ¹³ ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ¹⁴ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν· ¹⁵ καθὼς γινώσκει με ὁ Πατὴρ κατὰ τὸ γινώσκω τὸν Πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. ¹⁶ Καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἰς ποιμὴν. ¹⁷ Διὰ τοῦτο ὁ Πατὴρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου ἵνα πάλιν λάβω αὐτήν. ¹⁸ Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἑμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρὸς μου. ¹⁹ Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους·

Hence the Church of England says in her Collect for the third Sunday in Advent, "O Lord Jesus Christ, Who at Thy first coming didst send Thy Messenger to prepare Thy way before Thee." He Who is the Eternal Word sent him who was the Voice. He Who is the Way sent His own forerunner to prepare it in the hearts of men.

The Manichæans pervert these words of Christ by applying them to the Prophets of the Old Testament, in order to show that the Old Testament is contrary to the New. But our Lord is speaking only of false prophets. For He says, "as many as came before Me," that is, who were not sent; according to what God says by Jeremiah (xxiii. 21), "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." They defrauded Him of His own prerogative, and spoiled men's souls of the only faith and hope that can save them (Col. ii. 8. 2 Tim. iii. 6). (*Theoph.*) Hence they who came,—claiming to themselves the incommunicable attributes of Christ, Who is the only Door,—are thieves and robbers. Cp. *Glass*. Phil. pp. 854. 882.

11—16.] See the Homily of *Greg. M.* on these verses, in *Evang.* i. 14. p. 1484.

11. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός] and yet He had said before (v. 9), "I am the door." How does He enter through Himself? He by Himself knows the Father, and we know the Father by Him, and so He enters the sheep-fold by Himself, and we by Him, He declares Himself; as a light shows other things as well as itself.

Christ is the Shepherd, and yet He grants to others to be Shepherds. Peter is a Shepherd, and the rest of the Apostles are Shepherds, and all good Bishops are Shepherds; but none of us calls himself "the Door." (*Aug.*)

—ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων] The phrase τὴν ψυχὴν, to lay down his life, is peculiar to St. John (xiii. 37; xv. 13. 1 John iii. 16). It seems to be derived from the act of depositing or laying down a sum of money as a price for something bought or redeemed (see *Meyer*), and is expressive of the act performed by Christ in giving His life as a λύτρον or ἀντίλυτρον (a price or ransom) for all men (see *Matt.* xx. 28. 1 Tim. ii. 6. Tit. ii. 14. 1 Pet. i. 18), and is an assertion of the doctrine of the Atonement.

The faithfulness of the Shepherd is tested by his sufferings for the Sheep. Hence St. Paul recounts his own perils in answer to the false Apostles (2 Cor. xi. 23). (*Chrys.*) Here is an instruction to all Pastors: first, to give of their external good things to their sheep; and next, if necessary, to give their lives. He who does not give of his substance for his sheep, how will he give his life? They who love their substance more than their sheep, feed not in love, but for lucre, and forfeit the name of Shepherds, and become hirelings. (*Greg.* Hom. xiv. in *Evang.*)

Here is true martyrdom. Not all who give their bodies to be burnt give their lives for the sheep. But we must have charity (1 Cor. xiii. 3). And how can a man be said to have charity who does not love Unity? (*Aug.*) Here then is a warning to the Shepherds against schism.

—τίθημι] 'lays down.' "Hoc quasi dicitur summâ vi." (*Bengel.*) For the death of Christ is the source of all life (Isa. liii. 10. See above on i. 29). And (says *Greg. M.*) He gives His life for the Sheep in the Holy Communion of His Body and Blood.

12. θεωρεῖ τὸν λύκον ἐρχόμενον] The Wolf—specially Satan. It is the coming of the wolf that proves the fidelity of the Shepherd. In times of tranquillity the hireling stands on guard as well as the Shepherd. The hour of trial shows the difference of the two. (*Greg.* Hom. i. 14.)

13. μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ] The hireling flies because he seeks earthly gain, and does not love the sheep, and therefore fears to expose himself to peril, lest he lose what he loves. Such is he who declines to exercise godly discipline, or to minister godly rebuke to sinners, and so lets the sheep fall into the jaws of the wolf, who is the devil. (*Aug.* *Greg.*) Woe to those who consult their own temporal welfare and not the spiritual good of the flock. Woe to the Shepherds who feed themselves and not the flock. See *Ezek.* xxxiv. 2 and *Phil.* ii. 21. (*Chrys.*)

Yet the Hireling is sometimes necessary, and we may hear the Good Shepherd speaking by the Hireling's mouth. Many in the Church who seek their own, yet preach Christ; and the Voice of Christ is heard speaking by them; and the sheep follow—not the Hireling—but the Shepherd speaking by the Hireling. (See *Matt.* xxiii. 2.) (*Aug.*) We may not therefore separate ourselves from Christ and the Church because of hirelings in it.

14. γινώσκω τὰ ἐμὰ] An exemplary lesson to Pastors. The Hireling does not know his sheep, because he does not often visit them; but the true Pastor, who is like Christ, knows his sheep, because he takes care of them; and is known by them, because they are visited by him, and know their guardian by intimacy with him. (*Theoph.*)

16. ἄλλα πρόβατα ἔχω] Other, beside the sheep of the Israel after the flesh; namely, the sheep of the Israel in faith. He came to make both one in Himself (Eph. ii. 14, 15. 1 Cor. vii. 19). (*Chrys.*, *Aug.*) Our Lord came to redeem the Gentiles and Samaritans as well as the Jews. (*Greg.* Hom. xiv.)

—γενήσεται] 'will become.' This is not yet; but is an end to be attained by the missionary labour and prayers of the Church. See the third Collect for Good Friday. And its full end will be, when the Sheep are folded together, on the Right Hand of the Shepherd at the Great Day (*Matt.* xxv. 33).

—μία ποίμνη, εἰς ποιμὴν] One flock, the Church Universal; and One Shepherd, Christ. There is one seal of baptism to all; one Shepherd. He who is the Word of God, and God. Hence we may refute the Manichæans, and prove against them that there is one Shepherd and one God, both in the Old and New Testament. (*Theoph.*, who quotes *Col.* iii. 10.)

17, 18. ἐγὼ τίθημι τὴν ψυχὴν μου. κ.τ.λ.] I pay the price of the world's ransom freely. See on v. 11.

However men may conspire against Me, they cannot take my life unless I surrender it. He goes spontaneously to His Passion, and endured it because He so willed, and when He willed, and as He willed. He had power to lay down, and He had power to take His life up again, because He is the Word; and He proves this by prophesying that He will take it up again when He has laid it down. (*Chrys.*) Whatsoever Christ suffered, He suffered willingly; and we are not to imagine that His sufferings were any sign of His Father's anger against Him; they were indeed proofs of His Father's anger against sin for which He suffered, and so proofs of His Father's love to Him for taking away sin by suffering. An answer to those who cavil at the doctrine of the Atonement as inconsistent with God's love and justice. (See on *Matt.* xvii. 5 and xx. 28.) "Amor Patris non modò erga nos, sed etiam erga Christum in Passione Christi spectandus est; non solum severitas ultrix." (*Bengel.*)

By this saying of Christ we may refute the Apollinarians, who deny that Christ has a reasonable human soul.

At Christ's death the human flesh laid down the human soul, by the power of the Word which dwelt in the flesh, and which took a human soul, but was never separated from the soul. (*Chrys.*, *Aug.*)

20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Ἰασιμόνιον ἔχει καὶ μαίνεται τί αὐτοῦ ἀκούετε ;
21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον ἢ μὴ δαιμόνιον
δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν ;

22 Ἐγένετο δὲ τὰ ἐγκαίμια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμῶν ἦν 23 καὶ
περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος. 24 Ἐκύκλωσαν
οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις ;
εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν παρρησίᾳ. 25 Ὁ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,
Εἶπον ὑμῖν, καὶ οὐ πιστεύετε τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ Πατρὸς
μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 Ἄλλ' ὑμεῖς οὐ πιστεύετε οὐ γὰρ ἔστε
ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν, 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς
μου ἀκούει, καὶ γὰρ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι, 28 καὶ γὰρ ζωὴν αἰώνιον
δίδωμι αὐτοῖς· ἢ καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ
ἐκ τῆς χειρὸς μου. 29 Ὁ Πατὴρ μου ὃς δέδωκέ μοι μείζων πάντων ἐστὶ, καὶ
οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ Πατρὸς μου. 30 Ἐγὼ καὶ ὁ Πατὴρ
ἐν ἑσμεν. 31 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.
32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ Πατρὸς
μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με ; 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι,
Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄν-

x ch. 7. 20.
& 8. 48, 52.
1 Matt. 10. 25.
m ch. 9. 31—33.
Exod. 4. 11.
Pa. 146. 8.

n 1 Macc. 4. 59.
Acts 3. 11.
& 5. 12.

o ch. 5. 36.
ver. 28.

p ch. 8. 47.
1 John 4. 6.

q ch. 18. 9.
& 17. 2, 6.

r ch. 14. 28.

s ch. 17. 11, 22.

t ch. 8. 59.

u ver. 30.
ch. 5. 17, 18, 23.

21. ῥήματα] not only words, but works—דְּבָרִים (*debarim*).

22. τὰ ἐγκαίμια] Hebr. צְהִינָה (*chaniyah*), 'initiation.' Cp. 1 Macc. iv. 59. 2 Macc. i. 18; x. 6; called by *Josephus* φῶτα (Ant. xii. 7), in the month Cisleu or December. See *Lightfoot*, i. p. 979; ii. 576. *Mede*, p. 268. *Pridaux*, Connexion, at v. c. 165. *Winer*, i. 659. In memory of that made by Judas Maccabæus; for the dedication of Solomon was in the autumn; that of Zerubbabel in the spring; that of Judas Maccabæus in the winter; and therefore the Evangelist adds the words, "it was winter." (*Alcuin*.) St. John tacitly reminds the reader that our Lord in His mercy, now approaching the end of His Ministry, abode longer than usual at Jerusalem and in its neighbourhood, in order to win the Jews to Himself. In the following spring our Lord suffered.

This was the last celebration of the *Encenia*, or Feast of Dedication, before Christ's Passion. He Who was the true Temple (ii. 19, 21) was now walking in a Porch which bore the name of the royal builder of the First Temple, and was a remnant of his fabric, and at the festival which commemorated the restoration of the Second Temple. The Temple itself was soon to be profaned again, and to be destroyed, because they who should have been builders rejected the head stone of the corner. But He, the true Solomon, the Divine Architect of the Temple, was now about to raise up the Temple of His own body (John ii. 19), and so to institute a great *Encenia*; and to build up the Temple of His Church, Universal and Indestructible.

The lawfulness and reasonableness of appointing religious Festivals and Holy Days by human authority, is inferred from the practice of the Ancient Church of God in appointing that of *Purim* (Ezther ix. 27), and this of *Dedication*. See *Hooker*, v. lxx. lxxi.

— χειμῶν] A circumstance well known to the Jews, but not to all or many for whom St. John wrote; and showing that the Feast of Dedication here mentioned was that of the Maccabees (see preceding note).

Probably he had also some other design in specifying this season: he thus showed that it was not long before our Lord's Passion.

Nothing is insignificant in the Gospel. And in this Gospel especially, every touch of the Spirit, however slight, has its meaning. May we not venture to suggest, that an intimation may be here given of an inner sympathy between the world of Nature and that of Grace? Both are from the same Divine hand; both were made by Him, Who was from the beginning with God (John i. 1, 2), and both are tributary to Him. The Sun and the Earth paid homage to Him at His Passion: and now the season of contradiction of sinners at Jerusalem is one of *Winter* in the natural world. Their hearts are frozen. But the Spring will come, and Christ, Who is to fall like a seed into the earth in winter (John xii. 24), will rise from the grave and ascend to heaven, and send the Holy Ghost to refresh His inheritance (Ps. lxxviii. 9); and the mustard-seed of the Church will shoot forth its branches and overshadow the earth. Compare the words of Christ to the Church in the Canticles (ii. 10—13), and consider our Lord's words (Matt. xxiv. 20), "Pray ye that your flight be not in the winter." May there not perhaps be a similar suggestion in the words of the Evangelist concerning the going out of Judas on his unholy errand,—ἦν δὲ νύξ (xiii. 30), and also concerning the morning of the Passion (xviii. 18), ψῆγος ἦν? See further below on v. 23.

But after the Passion and Burial, the Morning of the Resurrection is ushered in with more joyful words (Matt. xxviii. 1),—τῆ ἑσπεράσκειν. Mark xvi. 2, ἀνατείλαντος τοῦ ἡλίου ('that sun which had been darkened'). Matt. xxvii. 45. Cp. there, vv. 51, 52.

23. περιεπάτει] 'was walking,' i. e. when they came and surrounded Him,—a proof of the impression He had made at Jerusalem.—στοᾷ τοῦ Σολομῶνος] An arcade, cloister, or colonnade, at the

east side of the Temple, and a remnant of the original Temple. See *Joseph. B. J.* v. 6. Ant. viii. 3; ix. 11; xx. 9. The Article τοῦ before Σολομῶνος is omitted by A, D, G, K, S.

Observe that this discourse of our Lord, concerning His own Divine power as proved by His works, was delivered in *Winter*, in *Solomon's Porch*. And then the Jews rejected Him (v. 39). But we find afterwards (Acts iii. 11; v. 12), that *Solomon's Porch* was the place in which the Apostles, having wrought mighty works in Christ's name, proclaim His Messiahship and Divine Power to the People, who gladly accept the Gospel. Both in Nature and in Grace it was then *Spring*. Christ had ascended; the Comforter was come.

24. ψυχὴν ἡμῶν αἴρεις] 'keep us in suspense; μετέωρον ποιεῖς. See Luke xii. 29.

25. οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς] "for I have graven them on the palms of My hands." Isa. xlix. 16. (*Burton*.)

But did not Judas perish? Yes; because he did not "endure unto the end;" and if any man separates himself from the flock, and forsakes the Shepherd, he incurs peril of perdition. Hab. ii. 4. (*Theoph.*)

29. χειρὸς τοῦ Πατρὸς μου] See v. 28. He thus shows that His own hand and His Father's are one. (*Chrys.*)

30. ἐν ἑσμεν] Listen to both words, 'are' and 'one.' The word 'are' delivers you from the heresy of Sabellius; the word 'one' ('unum') delivers you from that of Arius. (*Aug.*)

Sail thou in the midst, between the Scylla of the one and the Charybdis of the other. Christians framed a *new word*, 'HOMOUSION PATRIS' (consubstantial with the Father), against the impiety of Arianism; but they did not coin a *new thing* by a new word. For the doctrine of the *Homousion* is contained in our Lord's own words,— "I and my Father are one,"—'unum,' one substance. (*Aug.* Tract xvii. See also *Aug.* Sermon. 139.)

So there were Christians in fact before the name Christians was given to believers at Antioch. (Acts xi. 26.) The same remark applies to the words 'Trinity,' Θεοτόκος, and some others, against which exceptions have been made by some in modern times.

It has been objected by Socinians and others, that these words do not signify oneness of substance, because our Lord uses a similar expression when speaking of His Disciples in His prayer,—ἵνα πάντες ἐν ᾧσιν, καθὼς σὺ, Πάτερ, ἐν ἐμοί, καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν, xvii. 21; cp. vv. 22, 23.

That expression does indeed prove that the Father and the Son are not the same person; and so it is valid against the Sabellian heresy. But it does not show that they are not consubstantial. It is a comparison; and things compared are not identical. It contains a prayer that all believers may be one in heart and will, as the Persons of the Trinity are; that by virtue of Christ's Incarnation, by which He became Emmanuel,—God with us, God manifest in the flesh,—or, as He there expresses it, ἐγὼ ἐν αὐτοῖς (xvii. 23, 26), they may be united in the One Godhead.

Rather it proves the consubstantiality of the Three Persons.

Men are not of different natures from each other; they are all of one blood (Acts xvii. 26), of one substance,—being all from Adam and Eve. If the Son is inferior in nature to the Father, and different in substance from Him, the comparison could not have been made. The consubstantiality of all men, with a diversity of persons of each individual, and their union in God, is an apt illustration, as far as human things can be, of the true doctrine of the one nature and plurality of persons of the Godhead.

33. Ἰουδαῖοι] *Etz.* and many MSS. add λέγοντες, which is not in A, B, K, L, M, X.

— περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ἂν ποιεῖ σεαυτὸν
K K

v Pa. 82. 6.
Exod. 22. 28.

w ch. 17. 19.
Mark 1. 24.
Luke 4. 18.

x ch. 14. 10, 11.
& 17. 21, 22.

y ch. 1. 28.

z ch. 5. 33, 35.
Matt. 11. 7—9.
& 21. 26.
Luke 7. 29.

a Luke 10. 38, 39.

θρωπος ὦν ποιεῖς σεαυτὸν Θεόν. ³⁴ Ἐπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοὶ ἔστε; ³⁵ εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, ³⁶ ὃν ὁ Πατὴρ ἡγάσασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Τίος τοῦ Θεοῦ εἶμι; ³⁷ Εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεύετε μοι. ³⁸ εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ Πατὴρ καὶ ἐγὼ ἐν αὐτῷ. ³⁹ Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

(⁹⁸/_{IV}) ⁴⁰ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. (⁹⁴/_X) ⁴¹ Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν ⁴² καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

XI. ¹ Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας

Θεόν] The Jews understood what the Arians do not understand, viz. that our Lord affirmed the equality of the Father and the Son. (*Aug. Hilar., de Trin. vii. Chrys.; and see Athanas., de Decret. Nicen. p. 165.*)

Our Lord did not disclaim the assertion which they imputed to Him; which He certainly would have done if the imputation was false. Thus the sin of the Jews charging Him with blasphemy is a proof of His Divinity: "illorum error nobis profuit."

³⁴ ἐν τῷ νόμῳ ὑμῶν] The reference here is to the *Psalms*. (*Ps. lxxii. 6.*) Cp. *xii. 34; xv. 25.*

Our Lord sometimes called all the Jewish Scriptures by the name of *Law*. Sometimes He distinguishes the Law and the Prophets (*Matt. xxii. 40*), and He calls the whole Hebrew Canon of Scripture "The Law and the Prophets" (*Luke xvi. 29; xxiv. 27*); sometimes He divides the Scripture into Three Classes. (See on *Luke xxiv. 44.*)

— θεοὶ ἔστε] *Ἐπίη* (*Elohim*).

³⁵ εἰ ἐκείνους εἶπε θεοὺς—ἄγινετο] He lowers His language to calm their indignation; and, having so done, He raises it again, v. 37. (*Chrys.*)

If God's Word came to men, so that they to whom it came might be called sons and gods, is not the Word of God Himself God? If by participating in God's Word men become gods, is not the Word God?—the Word, by Whom they participate in God? By living holy lives we may be said to be in God, God in us,—since we participate in His grace and are enlightened by Him. But Christ says in another sense, "The Father is in Me and I in Him;" because the only-begotten Son is in the Father, as co-equal and co-natural with the Father. (*Aug. Chrys.*)

³⁶ βλασφημεῖς] See on *viii. 54.*

⁴⁰ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου] i. e. to *Bethany in Peræa*. See on *John i. 28.*

It is observable that He went afterwards from that Bethany (in *Peræa*) to the other Bethany (that of *Lazarus*) in *Judæa* (*xi. 1*).

According to one etymology, *Bethany* signifies a "place of transit" (see on *i. 28*). Another etymology has been mentioned in the note on *Matt. xxvi. 36*, where see some remarks on *N. T. names*.

Our Lord, who is the true *Passover*, was now about to pass,—*μεταβῆναι* (see on *John xiii. 1*),—"from this world to the Father." He was about to cross the flood of His own Passion; to pass through the Red Sea of His own Blood. The word *Bethany* may be a memento of that transit. He passes from the scene of His first manifestation at the beginning of the Gospel, where John declared Him to be the *Lamb of God*, the true *Passover*. (*John i. 29*.) He passes to another Bethany, where He proves His Divine Power by raising

Lazarus; and thence He passes in His triumphal procession to Jerusalem, on the first day of the Paschal Week (*Luke xix. 28. John xii. 10, 13*),—and thence finally He passes, in a still more sublime transit, by His glorious Ascension into heaven, "from this world to the Father." (*Luke xxiv. 55.*)

— ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων] Not to be translated "where John began to baptize;" for John began to baptize in the wilderness of Judea, on the west of Jordan (see *Matt. iii. 1—12. Mark i. 1—5*), and not in *Peræa*. The meaning is, "where John was at the first baptizing,"—i. e. where John was at the beginning of the preaching of the Gospel (*in ἀρχῇ τοῦ εὐαγγελίου*), executing his office. Cp. *Acts xiii. 24*; and the use of τὸ πρῶτον, *xii. 16*. An honourable testimony is thus paid by Christ and the Holy Ghost to the teaching of the Baptist. Its effects were permanent; and they whom he taught bear witness that all he said of Christ was true (*v. 41*). Even at the end of our Lord's ministry, He resorted to the place where John had baptized at the beginning of the Gospel; and found that the way had been prepared for Him there (see *v. 41*). And the Holy Spirit records this as a noble tribute of praise to the blessed memory of the Baptist.

We may add from *Chrys.*, that our Lord did this to remind the people of John's testimony to Himself, and to give occasion to the reminiscences and reasonings which the Evangelist relates *vv. 41, 42*. When our Lord has uttered any high and mysterious language which might offend the prejudices of the Jews, He retires for a while to avoid their rage, to give time for their passion to cool, and for their reason to exercise itself on His words.

⁴² ἐπίστευσαν πολλοὶ ἐκεῖ] The posthumous fruits of John's ministry leading to Christ. (*Beng.*) How different from that of the Priests and Pharisees putting the man out of the Synagogue for confessing Him!

CH. XI. 1. Ἦν δέ τις ἀσθενῶν] He whom Christ loved, and whose sisters Christ loved, was sick. Those who are dearest to God are often tried by sickness. (*Chrys.*)

A question has been asked,—Why the other Evangelists omitted to mention this crowning miracle of our Lord's Ministry, the raising of *Lazarus*—concerning which *Spinoza* said, that "could he believe it, he would renounce his whole system, and embrace Christianity?" (*Bayle, Dict.*)

Some exceptions have been made, on the ground of this question, —supposed to be unanswerable,—to the veracity of the three Evangelists on the one hand, or of *St. John* on the other! A solution

¹ The following summary of the various opinions of Biblical Critics in his own country, is given by *Meyer* (Kommentar, p. 298):—

"Ueber die Geschichte der Auferweckung des Lazar. ist zu merken: 1) Die Annahme eines Scheintodes (*Paulus, Gabler* in *s. Journ. f. auelr. theol. Lit. III. p. 235 ff., Ammon L. J. III. p. 128, Kern* in *d. Tüb. Zeitschr. 1839. l. p. 182. Schweizer* p. 153 ff.) streitet entschieden gegen die Darstellung und Tendenz des durch sinnige Zartheit, Sicherheit u. Wahrheit ausgezeichneten Referats und gegen den Charakter Jesu selbst.

"2. Die Auflösung der Geschichte in ein wunderliches *Misverständnis*, wornach entweder ein Gespräch Christi mit den beiden Frauen bei dem Tode des Lazar. über die Auferstehung zur Wundererzählung ausgebildet (*Weisse* II. p. 260 ff.), oder diese mit der Erweckungsgeschichte des (scheinotoden) Jünglings zu *Nain* (welches eine Abkürzung des Namens *Bethanien* sei) verwechselt worden (*Gfrörer* Heiligth. u. Wahrh. p. 311 ff.), ist voller Gewaltthätigkeit, und mit der Aechtheit des Evang. absolut unvereinbar.

"3. Die völlige Vernichtung der Geschichte zu einem *Mythus* (*Strass*) ist eine Consequenz von Voraussetzungen, welche grade bei dieser so ausführlichen und originellen Darstellung die Spitze der Kühnheit und des Machtanspruchs erreichen, und erst in Missdeutungen einzelner Züge nach einer Stütze suchen müssen.

"4. Die Subjectivität des Facti, wornach es eine vom Schriftsteller selbst gewildete Form zur Darstellung der Idee von der *δύναμις* Christi sein soll (*Baur* p. 191 ff.), welche sich erst dann recht zu erkennen gebe, wenn sie sich auch in Ihrer den Tod negirenden Macht bethätige, macht aus dem Wunder der Geschichte ein Wunder der Production, welches, in der

zweiten Hälfte des zweiten Jahrhunderts geschehen, auffallender wäre als Jenes.

"5. Befremdend erscheint zwar, dass die Synoptiker von der Erweckung des Lazar. schweigen, da dieselbe an sich so überzeugungs-mächtig, und auf die letzte Entwicklung des Lebens Jesu so einflussreich war. Allein diess hängt mit der ganzen unterscheidenden Eigentümlichkeit des Joh. zusammen, und das gegen diesen gebrauchte argumentum e silentio müsste, die Aechtheit des Evang. zugestanden, vielmehr gegen die Synoptiker, sich kehren, wenn ihr Schweigen nur als die Folge ihrer Unbekanntheit mit der Geschichte (*Lücke, de Weite. Baur*) begrifflich wäre. Begrifflich aber ist dieses Schweigen, zwar nicht aus der Annahme schonender Rücksichtnahme auf die Bethanische Familie (*Epiphani., Græc., Weist.* z. 12, 10, *Herder, Schultthes, Osh.*, so auch, mit ausmalender Phantasie, *Lange* L. J. II. 2. p. 1133 ff.), womit man etwas dem Sinn und Geist jener ersten Christenzeit Zuwerlaufendes, und zwar ganz willkürlich, supponirt, wohl aber daraus, dass die Synoptiker einen dermassen begränzten Kreis ihrer Referate inne halten, dass sie, bevor sie mit dem Einzuge Christi in *Jerus.* (*Matth. 21. u. Parall.*) den Schauplatz der letzten Entwicklung eröffnen, von der Wirklichkeit des Herrn in der Hauptstadt und dessen nächster Umgebung nichts aufgenommen haben, sondern sich bis dahin lediglich auf die Galliläische und überhaupt von *Jerus.* entfernte Thätigkeit Jesu beschränken (das geographisch nächste Wunderwerk ist noch die Blindenheilung zu *Jericho* *Matth. 20, 29 ff.*). Diess ist, wie ihre Evangelien thatsächlich beweisen, ihr *Plan*, und dieser schloss die Galliläischen Todtenerweckungen ein, aber die des *Lazarus* aus."

A similar analysis of the most recent theories on this great question

καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς ² ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον ^{b ch. 12. 3.}
 μύρω, καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ^{Matt. 26. 7.}
^{Mark 14. 3.}

seems to be suggested by the ancients (e. g. *Epiphanius*, *Hær.* 66), who relate that Lazarus survived thirty years after he was raised from the dead.

The following considerations are offered on this subject. This Miracle, wrought at the close of our Lord's Ministry, was probably designed by the Holy Spirit to be a splendid specimen of His Divine Power generally; and a sample of the evidence which He gave to the Jews of His Mission; and a rehearsal of His Divine Operation in raising Himself, and in raising all men at the Great Day.

It was very important, therefore, that in the description of this stupendous miracle, the particulars of *place*, and *name of person*, and *manner* of its operation, should be given in full and accurate detail.

But to do this, *while Lazarus was still living*, and, as has been said above, he lived thirty years after he was raised from the dead (*Epiphanius*, *Hær.* 66), might be attended with great inconvenience; for the following reasons:—

On account of the malice of the Jews, who sought to kill him. (*See* ii. 10.)

On account of the curiosity which such a history, generally circulated, would excite. Many, coming up to the feasts at Jerusalem, from all parts of the world, would be eager to visit Lazarus and the family at Bethany (*see* xii. 9), and to put questions to him concerning the mysterious things of that other world from which he had been brought back; and a morbid and irreverent spirit might thus be engendered, injurious alike to him who was the object of their public gaze and inquisitiveness, and to them who indulged it. To keep him and his sisters in the background, to throw over them and theirs a veil of delicate reserve, seems most consistent with the love that Jesus bore them, and to be quite in keeping with that beautiful method of modesty and silence which the Evangelists have used toward her whom our Lord specially loved—His Mother. We see something of this feeling in the three Gospels with regard to St. John himself. We do not learn from them that he was the disciple whom Jesus loved. That there was a disciple whom Jesus singularly loved, we learn only from St. John—and he does not give us his name.

If it be said that something of the same feeling might have restrained the first three Evangelists from describing the resurrection of Jairus' daughter (*Mark* v. 42. *Luke* viii. 41) and of the widow's son at Nain (*Luke* vii. 11), it may be observed that as to the first case, the name of the father is *not* mentioned by St. Matthew (ix. 18), and his daughter was only twelve years old at the time (*Luke* viii. 42); and as to the second, the *names* of the young man and his mother are not mentioned.

None can doubt that *many* dead persons were raised to life by our Lord (*Matt.* xi. 5. *Luke* vii. 22); and the fact that so few are particularly specified by the Evangelists, and *not one by name* but Lazarus and Jesus Himself, suggests that there were good reasons for partial and temporary reserve at the time in the case of the resurrection of Lazarus, as there was good reason for immediate and universal publicity in the case of the resurrection of Jesus. And further,

The miracle of the raising of Lazarus at Bethany, just before our Lord's last Passover, though not explicitly mentioned by the three earlier Evangelists, yet falls in harmoniously to *explain* the remarkable facts related *by them all*, viz. the enthusiastic reception which our Lord met with on coming from Bethany to Jerusalem. The raising of Lazarus (as has been remarked by *St. Cyril* on xiii. 21), is the true explanation of the plaudits and hosannas of his triumphal entry to Jerusalem. Indeed, St. John himself declares (xii. 18), διὰ τοῦτο καὶ ὑπήντησαν αὐτῷ ὁ δῆλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιθέναι τὸ σημεῖον. *See also note on John* xii. 17.

There is also a remarkable analogy between this great *Miracle* and one of our Lord's most striking *Parables*—the only one that deals with the mysterious subject of the 'Intermediate State'—(i. e. the condition of the disembodied soul in the interval between Death and Judgment) from which the spirit of Lazarus was recalled to revivify his Body at his resurrection—the Parable of Dives and Lazarus.

That is the only *Parable* in which any of the persons introduced is mentioned by *name*. And this is the only *Miracle* of which the subject is so specified. And in the Parable and the Miracle the name is the same, *Lazarus*. And when our Lord delivered the Parable, He put into the mouth of Abraham the words (in reply to

the prayer of Dives, "Send Lazarus to my five brethren"), "If they hear not Moses and the Prophets, neither will they be persuaded though *one* rise from the dead." He thus delivered a prophecy. Though one rose from the dead,—though a *Lazarus* be sent to them, they will not be persuaded. No. And the fact was, that when Lazarus was raised, they, who would not hear Moses, sought 'to kill Lazarus'—to send him back to the dead, and did kill Him who had recalled him to life.

Thus the Parable is a prophecy in harmony with the Miracle. And the Miracle fulfilled the Parable. And the one confirms the other.

The question why the Raising of Lazarus is not described by the three Evangelists who wrote before St. John may be a perplexing one to those who do not acknowledge that all the Gospels are but one Gospel; that they are all from One Everlasting Spirit, who, when He was inspiring St. Matthew, *foreknew* that He would also inspire St. John; and when He wrote some things by the first Three Evangelists, knew *what* He would write by the Fourth and last. But they who believe that this was the case are not staggered here. They do not read the Sermon on the Mount in St. John but in St. Matthew. But they read other divine *Discourses* of our Blessed Lord in *St. John* concerning the highest Mysteries of the Truth, which they do *not* read in any of the other Three; and they expect to find Divine *works* also in St. John's Gospel which they do *not* find recorded in them.

The Holy Spirit doubtless exercised His Divine influence over the minds of the Evangelists, not only by suggestion and dictation, but also by *restraint*. He inspired them not only in what they *wrote*, but in what they did *not* write. There is Inspiration in their Silence. He exerted His divine attributes not only in *enabling* the Apostles to preach, but even sometimes in *forbidding* them to do so. (*See Acts* xvi. 6, 7.) That Apostle who was most gifted with *languages* (1 Cor. xiv. 18) was also "in *prisons* more frequent" than the rest (2 Cor. xi. 23). He was not only more largely endowed with that grace than the rest, but was more often *restrained* from using that which he had more abundantly.

The Holy Spirit restrained the first three Evangelists from mentioning the *first* Miracle of our Lord, that at Cana; and left that for St. John. The fact, therefore, that three of the Evangelists do not mention one of the *last* Miracles,—this at *Bethany*, is not at variance, but quite in harmony, with what we know of the other operations of the Holy Spirit in diffusing the Gospel.

"*Thou hast kept the good wine until now*" (John ii. 10). It is God's own method to keep the best to the last. Four thousand years elapsed before Christ came into the World. The Gospel itself has been reserved to the *last age* of the world. How many nations have not yet heard it! And we have reason to believe that some glorious manifestations of the power of the Holy Spirit—for example, in raising a *national Lazarus* from the dead,—that is, softening the hard hearts of the *Jews*, and disposing them to receive the Gospel—are still in store for the Church before the Advent of Christ. What wonder then, that, as the *working* of this stupendous miracle was deferred by Christ to the close and consummation of His public ministry upon Earth, so the *narration* of it should have been reserved by the Holy Spirit to the Conclusion of the Evangelical Canon.

The above considerations are not offered with any view of fully explaining the *reasons* by which the Holy Spirit may have been actuated in *restraining* the first three Evangelists from recording this mighty work, and in *reserving* it to be described by St. John. For, "Who hath known the mind of the Lord?" (*Rom.* xi. 34. 1 Cor. ii. 16.) Suffice it for us if we can see some probable causes for such a proceeding, and if we can show that it is in unison with what we know of the other operations of the Holy Ghost.

We may close these remarks with observing that there is one great purpose which it *has* answered, during many centuries, and is *now* answering, and which may have been designed by the Holy Ghost, and which deserves careful attention.

This Miracle itself was a *moral test* to the Jews. It proved the tempers and displayed the dispositions of those who saw and heard it. It was like a savour of life to some, and of death to others. (*See* vv. 43—54.) So the *Narrative* of the miracle. It has been a *moral test* to the world. They, whose spirit is like that of the obdurate Jews, have

may be found in *De Wette's Erklärung*, 4th ed. p. 197, with this difference, that *De Wette* rejects *Meyer's* solution; as *Meyer* does *De Wette's*.

The re-cital of the opinions specified in the above extract, concerning this stupendous Miracle, deserves serious meditation, and excites reflections of melancholy interest and grave importance.

The above stated opinions are not put forth by illiterate men, or in an unlearned age and country, but by persons celebrated for erudition, and amply furnished with all material appliances of literature and science, for discovering and declaring the Truth; men to whom thousands of others look up for direction and instruction in their investigation of it. And yet what is the result?

Looking at it merely in an intellectual point of view, and without any reference to its religious bearings, we see here a strange mental phenomenon. We are constrained to say, that the theories above mentioned reflect discredit on the rational faculties of those who propound them. They would excite a sensation of surprise and derision in the minds of peasants and of children.

But yet they are very instructive; they teach great and momentous truths. They show that there may be great literary advantages for Biblical criticism, such as learned leisure and patient toil, extensive knowledge of languages, accurate collations of MSS., careful examination of Versions; and yet, after all, there may co-exist with these benefits lament-

able ignorance of the meaning of Holy Scripture; and they are not incompatible with strange perversions of its evidence, and with wild and extravagant speculations concerning it, put forth in the specious name of superior intelligence and critical acumen.

They remind us, that we may be now chargeable with presumption and vain glory, in claiming for our own age the merit of having made great advances in the Science of Biblical Criticism.

Let any candid reasoner examine the contents of the above summary of opinions of those distinguished Biblical Critics there mentioned, living in an age and country celebrated for learning; and let him compare them with the Commentaries of the Christian Writers of the fourth and fifth centuries on this same History. What will he infer from the comparison? Will he say that the advantage lies on the side of the nineteenth century? That its speculations as there displayed show any signs of progress? Will he not rather say, that they exhibit melancholy evidence of great intellectual decline and dexterity? And in moral and spiritual respects, how great is the fall! And who can say, how much lower yet that fall may be?

What is the cause of this unhappy descent and degradation? How is the recovery to be effected?

Some reply to these important enquiries is offered for the reader's consideration, in the Preface of this Volume.

ἡσθένει. ³ Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ. ⁴ Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Ἀὐτὴ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς. ⁵ Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον. ⁶ Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τότε δύο ἡμέρας· ⁷ ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. ⁸ Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, ἵν' ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; ⁹ Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. ¹⁰ Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. ¹¹ Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν ^d κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. ¹² Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται. ¹³ Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. ¹⁴ Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανε· ¹⁵ καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. ¹⁶ Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ὅτι ἀποθάνωμεν μετ' αὐτοῦ. ¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. ¹⁸ Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκα-

e ch. 12. 35.

d Matt. 9. 24.
& 27. 52.
Acta 7. 60.
& 13. 36.
1 Cor. 15. 6, 18,
20, 51.
1 Thess. 4. 13—
15.
& 5. 10.

e ver. 8.
ch. 10. 39, 40.

stumbled at it. Instead of receiving it humbly, they have criticized and cavilled at it. (See sub-note, p. 250.) Instead of accepting it gratefully from the Holy Spirit, tendering it to them by the hands of St. John, they have stood up and asked—why He did not give it them by St. Matthew, St. Mark, and St. Luke? He therefore has been provoked to leave them to themselves, and to their own proud hearts. And when they are forsaken by Him whose grace dwells only with the meek, their intellectual eye is blinded, and they fall into dotish errors, and are distracted by discordant opinions.

But they who have the Spirit of the family 'which Jesus loved' will accept this holy narrative as the sisters received their brother from the grave.

They will reflect that the Holy Spirit by reserving many of our Lord's divine Discourses on the most sublime verities, and some of His most wonderful Works, to be recorded in the *last* Gospel, has given a striking proof of His own Divine Foreknowledge and Providential love; and that He also suggests to us,—what indeed He explicitly declares,—that as there are many things written in St. John which are *not* written in the former three, so there are many other great and glorious things which Jesus spake and did, which are not written in *this Book* (John xx. 30), and which will be revealed hereafter to those who thankfully accept and faithfully use what *is* revealed therein. If also these things which *are* revealed are glorious, and show Christ to be full of Glory, how glorious will He appear hereafter, when all that He ever did or said will be unfolded to the eye!

— Λάζαρος] = Ἐλεάζαρος. On the meaning of the name, see note on Luke xvi. 20.

Bethany itself is now called *Aziriyeel*, bearing in its name a record of *Lazarus*. And why should he have given it a name, unless he had been distinguished in some remarkable manner? St. John supplies the reason.

For an exposition of this history, see *Chrys.* Tom. v. p. 271.

— ἀπὸ Β.] 'of Bethany.' So οἱ ἀπὸ Ἰταλίας, Heb. xiii. 24.

3. ἦν δὲ Μαρία ἡ ἀλειψασα] a prolepsis,—she who *afterwards* did it (see John xii. 3), not the woman who was a sinner. Luke vii. 37. (*Theoph.*)

Did she do it as a *thank-offering* for the resurrection of her brother, as well as with a presentiment of the Death of Him Who raised him?

— ἀλειψασα τὸν Κύριον] The other Evangelists relate that she poured the *myrrour* on His head (Matt. xxvi. 7. Mark xiv. 3), but they also mention His *σῶμα* (Matt. xxvi. 12. Mark xiv. 8), which includes the anointing of the *feet*, noticed by St. John.

3. ὃν φιλεῖς, ἀσθενεῖ] They did not say, "Come and heal him," nor did they say, "Speak the word where Thou art and it will be done." (*Aug., Bursan.*)

5. ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν] See Luke x. 38.

For *ἠγάπα*, the reading of almost all the MSS., D has *ἠφιλεῖ*. But the Evangelists never use the word *φιλεῖν* when speaking of His affection for women. The use of *φιλεῖν* in the sense of *oculari* (Matt. xxvi. 48. Mark xiv. 44. Luke xxii. 47), may, perhaps, serve to explain this. He *φιλεῖ* Λάζαρον, but *ἀγαπᾷ* Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς. See *Tilmann*, Synonym. p. 55. *Trench* on the Miracles, p. 392.

The Evangelist thus teaches not to grieve overmuch for worldly calamities, which often happen to good men whom God loves. (*Chrys.*)

7. εἰς τὴν Ἰουδαίαν] He was in *Persea*. See above, x. 40, and on Luke x. 1. The place at which our Lord was, was called *Bethany* (see on John i. 28, cp. with x. 40). And our Lord in one Bethany, now tells His Disciples what was going on in the other Bethany, many miles off.

8. ἰζήτουν σε λιθάσαι οἱ Ἰουδαῖοι] He had fled from their stones as man. He will return and work a miracle as God. (*Aug.*)

9. ἴάν τις περιπατῇ ἐν τῇ ἡμέρᾳ] He thus calms their fears, and comforts them. If any one sees the light of this world, he is safe; much more is he secure, if he is with Me. (*Chrys.*)

11. Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται] He was dead in the eye of man, but *asleep* in the sight of Christ, Who can raise us from the grave with the same ease as from our bed.

Death is called a sleep in Scripture (1 Thess. iv. 13), but as some when they sleep have sweet dreams, and others have fearful visions, so in Death. Every one sleeps with his moral condition upon him, and every one will wake with it. And great is the difference between the *dormitories*, in which they who sleep are guarded, and from which they will come forth to Judgment. The soul of the poor man was carried to his own place, and that of the rich man to his; the former to Abraham's bosom, the latter to a place where he was athirst, and had not a drop of water to cool his tongue. Luke xvi. 22—24. (Cp. *Aug.*, and see on Luke xxiii. 43, and an interesting fragment on this subject by *S. Hippolytus*, Bp. of Portus, and scholar of *St. Irenaeus*, in the edition of *Falicus*, i. p. 220, and in "*Hippolytus* and the Church of Rome," pp. 156—160.)

— ἐξυπνίσω] to raise the dead is as easy to Christ as to wake the sleeping. Cf. Matt. ix. 24. Mark v. 39. Luke viii. 52.

14. Λάζαρος ἀπέθανε] He does not say *τίθνηκε*, but *ἀπέθανε*. *Lazarus died*; but in regard to Christ, *οὐ τίθνηκε*; for He is going to wake him. Yet he is *ὁ τεθνηκώς* in the eye of men, *cc.* 40—44. Cp. on v. 32.

He shows His Divine Power, by telling them of things at a distance (*Theoph.*), and thus prepares them for a miracle.

16. ἵνα πιστεύσητε] that your faith in Me may become more strong than it is (*Aug.*, see on ii. 2).

— ὅτι οὐκ ἦμυν] As if it were inconsistent with Christ's presence that any one should die in it. "*Præsentē vitæ Duce nemo unquam legitur mortuus.*" Cp. *cc.* 21. 32. (*Bengel.*) The thieves died after Him. (John xix. 32. 34.)

16. Θωμᾶς—Δίδυμος] See on Matt. x. 3. St. John *alone* translates his name, and does it three times (*cc.* 24; *xxi.* 2).

— ἵνα ἀποθάνωμεν μετ' αὐτοῦ] 'with Jesus.' This was said aside. The disciples were afraid of the Jews, and Thomas especially; but afterwards he became firm in faith. He who feared to go to Judea, went and died for the faith in India. (*Chrys.*)

17. τέσσαρας ἡμέρας] Lazarus was therefore buried on the day of his death. See *cc.* 6 and 39. (*Bengel.*)

18. ἀπὸ σταδίων] On this use of *ἀπὸ*, see *xxi.* 8. Rev. xiv. 20; and *Winer*, p. 491. Cp. *xii.* 1.

— σταδίων δεκαπέντε] 'fifteen stadia,' two miles; hence many from Jerusalem had come to Bethany. Some came to Martha and Mary, whom Jesus loved, although the Jews had agreed that if any man did confess Jesus to be Christ, he should be put out of the synagogue (John ix. 22). Yet Mary and Martha received Him—a proof of constancy and courage,—rewarded by His love and mercy.

πέντε¹⁹ καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῶσιν αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ²⁰ Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἔκαθεζέτο. ²¹ Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὦδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. ²² Ἀλλὰ καὶ νῦν, οἶδα ὅτι, ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός. ²³ Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. ²⁴ Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ²⁵ Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἡ ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται, ²⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τούτου; ²⁷ Λέγει αὐτῷ, Ναί, Κύριε ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. ²⁸ Καὶ ταῦτα εἰπούσα ἀπήλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. ²⁹ Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. ³⁰ Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. ³¹ Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες, Ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ³² Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὦδε, οὐκ ἂν ἀπέθανε μού ὁ ἀδελφός. ³³ Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἔνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, ³⁴ καὶ εἶπε, Πού τεθείκατε

f ver. 32.
ch. 4, 47, 49.

g ch. 5, 28, 29.
& 6, 39, 40, 44.
Luke 14, 14.
h ch. 5, 21.
& 6, 39.
i Cor. 15, 21, 22.
Phil. 3, 20, 21.
Col. 3, 3, 4.
Rev. 1, 18.
j ch. 6, 35.
& 10, 28.
Luke 20, 36.
l Cor. 15, 25, 26,
39—42, 53.
Rev. 21, 4.
k Matt. 16, 16.
& ch. 11, 3.
ch. 4, 42, & 6, 69.
l Matt. 11, 3.
& 21, 9.
Pa. 118, 26.
Deut. 18, 15—18.
Isa. 7, 14.
& 35, 1—6, & 53.
& 61, 1—3.
Dan. 9, 24, 26.
Micah 5, 2.
Hag. 2, 7.
Mal. 3, 1, & 4, 2.

l ver. 38.
Mark 7, 24.
& 8, 12.

19. τὰς περὶ Μάρθαν καὶ Μαρίαν] 'Martha and Mary.' See *Glass*, Phil. 8, p. 320, but it may mean also friends and relatives with them. See *Acta* xiii. 13.

— ἵνα παραμυθ. αὐ.] usually for seven days. See *Gen.* i. 10. l *Sam.* xxxi. 13. l *Chron.* x. 12.

20. ἰκαθίζετο] was sitting in the house; while Martha, it would seem, was out of it, and therefore heard the news first. (*Chrys.*)

21. Κύριε, εἰ ἦς ὦδε] Her faith was yet weak; and consequently she adds, "whatsoever thou wilt ask of God." She did not yet know that Christ could raise the dead by His divine power, but regarded Him as a holy man. Jesus correcting her erroneous notions, and strengthening her weak faith, says to her, "Thy brother shall rise again."

23. ἀναστήσεται ὁ ἀδελφός σου] A prophecy which was to have a double fulfillment, and to be explained by the event; first by an immediate Resurrection of Lazarus, in the sight of his sisters and others; for Christ knew what He would do; and this first Resurrection was to be a proof to them and to the world, of His truth in pre-announcing the *Universal Resurrection*.

He does not say, *I will ask God* that he may rise again; but "he shall rise;" for "I am the Resurrection and the Life." I need not ask aid in raising him. I am the Resurrection; all who desire to partake in the Resurrection must ask of Me, must pray to Me. Thus He raises her mind, and teaches us what the Resurrection is, which is far more important to her and to us than that Lazarus should be raised to life. (*Chrys.*, *Theophyl.*)

24. ἐν τῇ ἀναστάσει.] The Day of Resurrection and the Last Day are here represented as identical. Cp. v. 28, 29; vi. 39, 44.

25. ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ] See *John* xiv. 6. *Deut.* xxx. 20. *Jer.* xxx. 6. l *Cor.* i. 30.

"Ego sum Resurrectio morientium, et Vita viventium." (*Beng.*) — ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται] κἂν ἀποθάνῃ, though he die, yet shall he live; and what is more, his death shall be the gate of his entrance to everlasting life, or, as *St. Aug.* paraphrases it, he that believeth in Me, although he die in the body, yet will remain alive in the soul, even until the day when his body will rise again, never more to die; for death is the *life of the soul*, and every one who lives in the body, although he may die in the body for a time, yet shall he live.

I am the Life; and he that believeth in Me shall never die; therefore, whether I am present to your bodily eye or no, I am able to give Life, and you must come to Me for life. This is a reply to her who said, whatsoever thou wilt ask of God, God will give it thee; and if Thou hadst been here my brother had not died. (*Chrys.*)

26. οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα] 'shall never die.' See viii. 51, 52; x. 28, i. e. shall live for ever. So οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα (iv. 13), 'shall never thirst.' See also xiii. 8. l *Cor.* viii. 13. The Greek οὐ μὴ εἰς τὸν αἰῶνα is equivalent to the Hebrew עולם לעולם (*lo-leolam*). *Prov.* x. 30. *Ps.* lv. 22. Cp. *Vorst.* de Hebr. pp. 730—735. And therefore the words, "shall not die eternally" (non morietur in æternum), in the last Prayer of our Burial Service (cp. the first sentence of it from *John* xi. 25, 26), are to be understood in this sense, i. e. 'shall never die.'

28. λάθρα] 'secretly.' Perhaps she did not say it openly for fear of the Jews, and so she is contrasted with Mary (v. 32).

32. Μαρία—ἔπεσεν αὐτοῦ εἰς τοὺς πόδας] So A, C, E, G, H, K, LXX. *Elz.* εἰς τοὺς πόδας αὐτοῦ.—but αὐτοῦ is emphatic.

Mary was more fervent in spirit than her sister, and did not care for the crowd, nor for the jealousy, suspicion, and hatred, with which the Jews regarded Jesus, Whom they and their Rulers sought to kill; but she threw aside all human considerations, and, having "chosen the better part," cared only for the one thing needful, and in a spirit of noble courage and affectionate devotion, meek and gentle as she was, paid public homage to Christ by casting herself at His feet.

— οὐκ ἂν ἀπέθανε μού ὁ ἀδελφός] Observe the difference between these words and Martha's, v. 21. Mary says, "If Thou hadst been here, Death would never have come to one so dear to Thee and me as that brother of mine" (μού ὁ ἀδελφός). Martha says, "If Thou hadst been here, my brother (ὁ ἀδελφός μου) would not have been dead,—as he now is."

33. Ἰουδαίους κλαίοντας] Many witnesses, therefore, were present at this miracle, and many of them bitter enemies to Christ. (*Aug.*, *Theoph.* See *vv.* 45, 46, and xii. 17.)

— ἐνεβριμήσατο τῷ πνεύματι] This word ἐνεβριμῆμαι, repeated in v. 38, ἐνεβριμώμενος ἐν ἑαυτῷ, is from the root βριμῶ, 'frisco,' and signifies to be angry, to rebuke, to chide, to menace, to forbid, to restrain, with something of vehemence and indignation; see the passages where it is used *Matt.* ix. 30. *Mark* i. 43; xiv. 5. The LXX use ἐνεβριμῆμα for τῆς (zasm), 'indignation.' (*Lament.* ii. 6.)

What was the cause of this ἐνεβριμῆσις? Some say that He was troubled by a contemplation of the ravages of sin; some, by the hypocrisy and malice of the Jews; some, by the grief of those around Him. The ancient Fathers generally supposed this word to indicate an internal act, by which our Blessed Lord, Who is perfect Man as well as God, and Who, as God, was about to raise the dead, now kept His human affections under control, and, as it were, rebuked and restrained them from bursting into an immoderate excess of grief. Thus *St. Cyril* says, ἐπιπλήττει τρόπον τινα τῇ ἰδίᾳ σαρκί. He does not allow His human affections to break forth, but represses and chides them. And again he says, ἀγριώτερον τῇ λύπῃ ἐπετίμισα: ὡς γὰρ Θεὸς παιδαγωγικῶς ἐπιτιμᾷ. And so *Euthym.*: ἐπιτιμῆσαι τῷ πάθει.

St. Cyril adds, that to be overpowered by grief,—τυραννισθῆαι ταῖς λύπαις,—is a disorder of human nature, and that this was overcome by Christ. Perhaps we may say with reverence, that this wonderful work was not only a proof of the *Divine* power and love of the Incarnate Lord, and a pledge of our future Resurrection, by His might and mercy, but also the *manner* of its operation was exemplary to us in the exercise of our own human affections. Our Lord loved Martha, and her sister, and Lazarus; He wept as man at the grave (v. 36). But He checked his affections from breaking forth into passionate grief; He did not allow them to disturb His reason, to overpower His will, or to impair His quietness and dignity.

He thus taught us to control and moderate our passions; and particularly not to be sorry, as men without hope, for them that sleep in Him. (*1 Thess.* iv. 13.) He showed human feeling, that we may

m Luke 19. 41.
Heb. 4. 15.
n ch. 9. 6.

o ch. 9. 1.
Luke 7. 21.

p ver. 4. 23—26.

q Matt. 11. 25.
ch. 17. 1.

r ch. 12. 30.
s ch. 5. 34—36.
t 10. 25, 37, 38.
u 14. 10, 11.
v Matt. 11. 2—5.
w Acts 2. 22.
x 1 John 5. 9.

t Matt. 26. 3.
Mark 14. 1.
Luke 22. 2.
ch. 12. 19.
comp. Acts 4. 16,
17, 24—28.

αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. ³⁵ Ἐδάκρυσεν ὁ Ἰησοῦς. ³⁶ Ἐλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε, πῶς ἐφίλει αὐτόν. ³⁷ Ἦν δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; ³⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. ³⁹ Λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθηγκότος Μάρθα, Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστι. ⁴⁰ Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπὸν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ; ⁴¹ Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθηγκὸς κείμενος. ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ⁴² Ἐγὼ δὲ ᾔδην ὅτι πάντοτέ μου ἀκούεις ἄλλα διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ μὲ ἀπέστειλας. ⁴³ Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω. ⁴⁴ καὶ ἐξῆλθεν ὁ τεθηγκὸς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Δύσατε αὐτὸν καὶ ἀφετε ὑπάγειν.

⁴⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. ⁴⁶ Ἦν δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. ⁴⁷ Συνήγαγον οὖν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιούμεν, ὅτι

surely know that He has a human nature; and He was affected to tears when He saw Mary weeping, for He is touched with our infirmities. But He controlled His feelings by the action of His Spirit, τῷ πνεύματι, or by the Spirit, the Holy Spirit,—in order to teach us (says Theophylact) what are the proper bounds of sorrow, and its opposites,—τὸ γὰρ ἀσυμπαθὲς καὶ ἀδακρυ θρηῖδες, τὸ δὲ πολὺ-δακρυ καὶ φιλόδηρον καὶ πολὺλυπον γυναικῶδες.

— ἰτάραξεν ἑαυτόν] A remarkable expression. He troubled Himself. It was His own will and deed: it was in His own power to be affected as He would. The Eternal Word of God took a human soul as well as human flesh, associating with Himself the complete nature of man in the Unity of His Person; and therefore human infirmity is troubled according to His will in His Person, where resided Divine power. (Aug.)

The affections of Christ were not *passions*, but voluntary *emotions*, which He held under control. And this self-commotion was orderly, rational, and full of dignity. And therefore, when He is said afterwards *τεταράχθαι* (xii. 27; xiii. 21), some suffering of a more violent kind is indicated by the contrast.

Christians endeavour to be like Christ. They are not Stoics, nor yet are they overpowered by their feelings; they are not agitated by *passions* properly so called. (Beng.)

³⁵ ἰδάκρυσεν ὁ Ἰησοῦς] ἰδάκρυσεν, not ἔκλαυσεν: non *ploravit*, sed *flavit*; i. e. gently, and without passion. When our Lord is about to do mighty works as God, He does something else to remind us that He is also man. He now *weeps* as Man, when He is about to raise the dead as God; so He *wept* just before He stilled the storm. See Matt. viii. 24.

Our Lord was affected with the tears of the sisters of the dead, and sympathized with them. "Ipse Salvator ploravit quem resuscitaturus erat." (Jerome, Ep. Nepot. p. 269.)

St. John studiously records, that Jesus wept, to show that He was really clothed with our nature; and because St. John relates more lofty things of Christ than the other Evangelists do, therefore He takes care to record the more lowly also. Christ also thus teaches us to weep for our departed friends,—but to weep moderately, and in the fear of God, and in the faith of the Resurrection. Our Lord, being partaker of our flesh and blood, was partaker in our human affections, and has taught us how to regulate them. . . . The words describe what was seen,—but who shall describe what was felt? (Chrys., Theoph.)

³⁷ ὁ ἀνοίξας τοὺς ὀφθαλμοὺς] A witness to the truth of that miracle.

³⁸ σπήλαιον, καὶ λίθος] See Matt. xxvii. 60. 66. Mark xv. 46.

³⁹ Ἄρατε τὸν λίθον] Why did our Lord say, "Where have ye laid him?" and "Take away the stone," and "Loose him?" Why did He not at once raise Lazarus? Because He designed to make those, to whom He gave these commands, to be so many witnesses, by the eye and touch, to the reality of the miracle. (Chrys.)

— τεθηγκότος] A, B, C, D, K, L, have *τετελευτηκότος*.

— τεταρταῖος] *quartiduanus*. See v. 17. Cp. *προκίεσθαι πεμπταῖον* (Aristoph.) "τεταρταῖος, ap. Xen. Cyr. v. 3. 1. τριταῖος, Herodo. ii. 89. δευτεραῖος, id. vi. 106. δωδεκαταῖος, Theocrit. Id. ii. 4. Philostr. Apollon. vii. 10. πεμπταῖος ἀφίκετο." (Klein.) See the examples in *Matth. Gr. Gr.* § 144. Cp. *τριταῖος*, 1 Sam. ix. 20; xxx. 13.

Observe this word in reference to Christ Himself. Lazarus was dead *four* days, and ἤδη ὄζει,—he saw corruption. But Christ raised Himself the *third* day, and saw no corruption. Acts xiii. 37.

⁴¹ οὐ—κείμενος] These words are not found in five uncials, and a few cursives, and in some Versions, and are omitted by many recent Editors; but the evidence of MSS. preponderates greatly in their favour; and their omission makes an inharmonious sound between ἦραν λίθον and ἦρεν ὀφθαλμούς.

— Πάτερ, εὐχαριστῶ σοι] Christ prayed not because He needed aid, but because we need instruction. (Hilary, Chrys.) Cp. Mark i. 41; iv. 39; ix. 25. John i. 41; v. 9, which show that Christ wrought His greatest miracles *without prayer*, and by His own authority. He prayed to show that He was not against God, or God against Him; and that what He did was done with God's approval, as much as to say,—I pray, not because prayer on my part is necessary, nor in order that My will may be made effectual, but in order to show that My will and the Father's will is one and the same will. And this He proceeded to prove by saying, "Lazarus come forth,"—i. e. I, by My power, command thee to rise from the dead. (Chrys.)

⁴³ φωνῇ μεγάλῃ ἐκραύγασε] The Loud Voice of Christ raising Lazarus from the dead, is a prelude to the Loud Voice of the Trumpet at the Great Day, when all who are in the graves will hear His Voice (John v. 28); and the effect of that Voice will be immediate,—in the twinkling of an eye, as the raising of Lazarus was. (Cyril., Theophyl.)

— Λάζαρε, δεῦρο ἔξω] He calls all His sheep by name (x. 3). He knows them dead as well as alive.

When our Lord works miracles, He speaks and acts with sovereign authority: "Talitha, arise;" "Stretch forth thy hand;" "Thy sins are forgiven thee;" "Peace, be still!" "Take up thy bed and go to thy house;" "I say to thee, thou evil spirit, come out of him;" "Be it unto thee even as thou wilt;" "Say, the Lord hath need of him;" "To-day shalt thou be with Me in Paradise." (Chrys.)

⁴⁴ ἐξῆλθεν ὁ τεθηγκός] This history may be considered as symbolical of what is done in the spiritual world, when the soul is raised by Christ's voice from the death of sin, and released from its hands by the Ministry of Reconciliation (2 Cor. v. 18, 19) which He has instituted in His Church. (Aug.)

It is Christ Who quickens the dead, and raises from the grave. The Ministers of Christ, at His command, loose him who is bound, and who has been quickened and raised by Christ. (Aug. See also Aug. Serm. 98, and Quæst. 65, and *Buryos* here.)

— κειρίαις] Used by LXX for Hebr. מרְבָדִים (*marbadim*). Prov. vii. 16, 'tapetes lectorum.'

"κειρίαις sunt fasciæ rhabdas, et hoc nomine insigniuntur fasciæ, quibus infantes vinciri, lecti subterfendi, et mortuorum cadavera, linteo prius involuta (v. ad Matt. xxvii. 59), ut aromata, quibus corpora condiebantur, melius servarentur, circumligari solebant. Suidas: κειρία' εἶδος ζώνης ἐκ σχοινίων, παρισκοῦς ἱμαντι, ἢ δεσμῶσι τὰς κλίνας. Moschorinus: κειρία ὁ τῶν νεκρῶν δεσμός, ἦγον ἢ κοίτης φασκία, καὶ ἢ δεσμῶσι τοὺς νεκρούς. Fasciæ sepulcrales, quæ h. l. dicuntur κειρίαί, infra xix. 40, nominantur ὀθῶνα. Fuerunt qui putarent totum Lazari corpus involutum, fasciisque circumligatum fuisse, instar *infantum* recens natorum. Basilus Homil. de gratiar. actione T. i. ὁ νεκρὸς ἐξωποιοῖτο καὶ ὁ δεδῆμενος περιεπάτει. Θάψα ἐν θυμῶματι, κειρίαίς διδίσθαι τοὺς πόδας, καὶ μὴ καλύεσθαι πρὸς κίσην. Eandem sententiam secuti *Lightfootus, Lampius*." (Klein.) — σουδαρίῳ] See Luke xix. 20. John xx. 7.

⁴⁷ τί ποιούμεν, ὅτι—ποιοῖ;] ὅτι = 'in regard to that.' See ix. 17.

οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ; ⁴⁸ ἔὰν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύουσιν εἰς αὐτόν καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρούσω ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. ⁴⁹ Ἐἰς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδὲν, ⁵⁰ οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. ⁵¹ Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου προεφῆτευσεν ὅτι ἐμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, ⁵² καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. ⁵³ Ἀπ' ἐκείνης ὄν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. ⁽⁹⁶⁾ ⁽⁹⁷⁾ ⁵⁴ Ἰησοῦς οὖν οὐκ ἔτι παρῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις· ἀλλὰ ἀπήλθεν ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. ⁽⁹⁸⁾ ⁵⁵ Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων ⁽⁹⁹⁾ καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. ⁽¹⁰⁰⁾ ⁵⁶ Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; ⁵⁷ Δεδώκεισαν δὲ καὶ οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν ἵνα ἐάν τις γνῶ πού ἐστι μνηστῆρ, ὅπως πιάσωσιν αὐτόν.

u Luke 3. 2.
ch. 18. 13, 14, 24,
28.
Matt. 26. 3.
v ch. 16. 14.

w Matt. 7. 22.

x ch. 10. 16.
Iaa. 49. 5, 6.
& 56. 8.
ch. 12. 20—24, 32.
Rom. 15. 8, 12.
Matt. 8. 11.
Eph. 2. 13.
1 John 2. 2.
y 2 Chron. 13. 19.
ch. 7. 1. 30.
& 10. 39, 40.
z 2 Chron. 13. 19.

zz 2 Chron. 30.
17—19.

48. *ἰλιούσονται οἱ Ῥωμαῖοι*] They feared temporal loss and incurred eternal, and did not escape the temporal; for the Romans did come after Christ's passion, and took away their place and nation, because they did not let Christ alone, but slew Him Who is now reigning in heaven, while they are scattered through the world. (*Aug., Chrys.*)

49. *Καϊάφας*] See on Matt. xxvii. 3. Luke iii. 2. He had been intruded into the office by Valerius Gratus, A.D. 25, and was put out by Vitellius, A.D. 36. (*Joseph. A. xviii. 4. 3.*) — *ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου*] *Annas* was the High Priest *de jure*. (Cf. on Luke iii. 2, and below, xviii. 13. 24.) The addition *τοῦ ἐνιαυτοῦ* is a silent indication of the illegal character of his tenure of office.

The High Priesthood, by God's Institution, was in the family of Aaron and for life; but through the ambition and strife of the Jews the office had become annual, and indeed there were sometimes more than one High Priest in one year; and Caiaphas had bought the office with money. But even then the Spirit of God had not yet forsaken the sacerdotal office, though they who bare it were unworthy and abused it to their own destruction. But He deserted them when they had crucified Christ, and when the veil of the Temple was rent in twain. (*Aug., Chrys., Alcuin.*)

Caiaphas was High Priest *that year*, i. e. that year in which *Jesus died*; and in that year he *prophesied*. Jewish Prophecy expired with a prediction of Christ's death on its lips.

Observe, the expression *τοῦ ἐνιαυτοῦ ἐκείνου* is repeated (v. 39. 51), and is emphatic. He prophesied as High Priest of *that year* in which the Levitical Priesthood and Ritual was about to be superseded by the Sacrifice offered by the One Great High Priest. But God would thus show that He had not withdrawn all His graces from them, till they forfeited them by rejecting and crucifying Christ; and then the Veil of the Temple was rent; and the People and the Priesthood became the Victims of False Prophets.

Although there were many other High Priests in other years, yet we do not hear that any prophesied except the High Priest of that year in which Jesus was about to die. (*Origen.*)

Caiaphas spoke with a view to *political expediency*, but God overruled his words to spiritual edification. So He did with those of Pilate when he wrote the title on the Cross. "*Out of the eater came forth meat*" (Judges xiv. 14). "*The fierceness of man shall turn to Thy grass, O Lord*" (Ps. lxxvi. 10).

50. *ὑπὲρ τοῦ λαοῦ*] Caiaphas, in a Jewish spirit, prophesied of what would be expedient for the *Jews*; but God designed the benefit of Christ's death for the Whole World; and made Caiaphas an instrument for conferring that benefit, which the Jews reject.

51. *προεφῆτευσεν*] One of the Comments on the History according to St. John's manner. See xii. 6; above, pp. 33. 36. 46. and 207.

Sometimes therefore evil men, as Balaam and Caiaphas, may be endowed with prophetic gifts, and evil spirits themselves may confess Christ—"We know Thee who Thou art" (Luke iv. 34). This power, however, in the case of Caiaphas is ascribed by the Evangelist to a divine mystery, because he was "High Priest that year" (*Aug.*); the last in the seventy weeks of Daniel (*Bengel*); not that Caiaphas was made High Priest that year; he had been High Priest for several years. (See *Josephus*, Ant. xviii. 2 and 4. See on Matt. xxvi. 3.)

See the power of the High Priesthood. Caiaphas, being invested in this office, prophesied, although unworthy and not knowing what he said, but was made an instrument in God's hands for declaring the truth. Thus we are taught to honour the Priest's office on account of the grace given by it. He prophesied, but not with a prophetic soul; and therefore was not a prophet.

See also the power of the Holy Spirit, for He used Caiaphas as an organ, and made him utter a prophecy concerning Christ and the efficacy of His death. Many, though unworthy, have foreseen and foretold the future—Pharaoh, Balaam, Saul, Nebuchadnezzar, Caiaphas, Pilate. (*Theoph., Chrys.*) Prophetic and miraculous powers, eloquence, faith, and other ministerial gifts, may be found in evil men. And nothing profiteth without *Charity* (1 Cor. xiii. 1—3).

We may look for the time, when Ministers of Antichrist, seducing men to idolatry, will be permitted to try the faith of the world by uttering prophecies, working *signs* and *miracles*. (See Matt. xxiv. 24. 2 Thess. ii. 9.) But the Holy Spirit, in the Old and New Testament, has provided a safeguard against these seducers. (See Deut. xiii. 1—4 and 1 Cor. xiii. 1—3.) The test to be applied is—Do they who prophesy and work miracles also preach true doctrine? or do they lead to idolatry? Have they *Charity*? Do they show love to God and to Man in God? Or are they like Caiaphas, uttering a prophecy concerning Christ, and *yet ready to kill Him*?

52. *συναγάγῃ εἰς ἓν*] The prophecy took effect, but in the opposite way to which Caiaphas designed. Christ was slain, and the people of the literal Israel were scattered. "Their house is left to them desolate" (Matt. xxiii. 38), and the people of God were gathered together in one in Christ. (*Chrys.*)

53. *συνεβουλεύσαντο*] What, as individuals, they had designed, they now deliberate in common to execute. (*Cyri.*)

— *ἀποκτείνωσιν αὐτόν*] They perverted a prophecy in behalf of Christ into an occasion of sin against Him. So evil men deal with the words of the Holy Ghost in the Holy Scriptures, which were written for our learning. "They wrest them to their own destruction" (2 Pet. iii. 16). (*Origen.*)

54. *οὐκ ἔτι παρῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις*] He would not offer any temptation to the impiety and malice of His persecutors, or give the wicked any cause of becoming more wicked. (*Origen*; see Matt. x. 23.) He thus gave His disciples an occasion of showing their steadfastness and allegiance to Him; and therefore He afterwards said, "Ye are they who have continued with me in my temptations" (Luke xxii. 28). (*Chrys.*)

— *Ἐφραῖμ λεγομένην πόλιν*] See on Luke x. 1. Cp. *Winer*, R. W. in v. Ephraim.

55. *τῆς χώρας*] from *that* country or region where Jesus had been (v. 54). Does the Evangelist intimate that the men of that region were solicited to deliver up Christ (see vv. 56, 57); and does he thus bring out more strongly the treachery of Christ's own Apostle who betrayed Him?

— *ἵνα ἀγνίσωσιν*] On this use of *ἀγνίζω*, see Acts xxi. 24. 26; xxiv. 18.

That they might purify themselves from such ceremonial defilements as they might have contracted; in order to participation in the Paschal feast. (See Numb. ix. 10. 2 Chron. xxx. 17.) Thus purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. (See *Lightf.* and *Lampe*.) This, and the other prescribed rites, brought a great concourse of people together at Jerusalem, before the Festival. Indeed, *all who went* had to undergo the rites in question. So a Rabbinical writer, cited by *Welstein*, says, "Tenetur *unquamquam* ad purificandum se ad festum." And *Jos.* Ant. iv. 3. 12, *ἀθίμτον ηγίτο—ὡ προηγουκός ελάγειν τὸ πλῆθος*. The rites are described by *Jos.* Ant. viii. 3, and Bell. v. 2. (*Bloomf.*)

Probably in reference to this usage at this time our Lord Himself says (xvii. 19), *ὑπὲρ αὐτῶν ἐγὼ ἀγιαζῶ ἑαυτόν*. The People were sanctifying themselves for the Levitical Passover. The True Passover was sanctifying Himself as an oblation for the whole world.

a Matt. 26. 6.
Mark 14. 3.
b ch. 11. 1, 43.

c ch. 11. 2.

d Matt. 10. 4.

e ch. 13. 29.

f Deut. 15. 11.
Matt. 26. 11.
Mark 14. 7.

XII. 1 * Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Ἰερουσαλὴμ, ὅπου ἦν Λάζαρος ὁ τεθηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν ὁ Ἰησοῦς. (96) 2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν ἀνακειμένων σὺν αὐτῷ. 3 * Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρον νάρδου πιστικῆς πολυτίμου, ἠλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. 4 Ὁ Δέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5 Διὰ τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; 6 * Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 8 Ἰ οὖν πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. (97) 9 * Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον,

CH. XII. 1. Ὁ οὖν Ἰησοῦς—ἦλθεν εἰς Ἰερουσαλὴμ] On the Sabbath before the Passover. This is the same narrative as in St. Matt. (xxvi. 6) and in St. Mark (xiv. 3), concerning the woman in the house of Simon, who had been a leper. (*Aug.*, de Cons. Evang. ii. 89.)

— πρὸ ἑξ ἡμερῶν τοῦ πάσχα] Six days before the Passover. The term 'eight days' is equivalent to a week. On the construction cp. xi. 18, ἰγγύς τῶν Ἰεροσολύμων ὡς ἀπὸ σταδίων δεκαπίπτε. So LXX, Amos i. 1, πρὸ δύο ἰσάων τοῦ σεισμοῦ: iv. 7, πρὸ τριῶν μηνῶν τοῦ τρυγητοῦ (*Winer*, p. 492).

This supper at Bethany was probably on the Sabbath before His Death.

1. 2. εἰς Ἰερουσαλὴμ—δεῖπνον ἐκεῖ] If (as is most probable) this δεῖπνον at Bethany was on a Sabbath,—the Sabbath, or day of Rest before that great Sabbath, the last Sabbath which was of divine obligation, on which Christ rested in the grave, and fulfilled the Sabbath, and prepared the grave as a place of Rest for all who pass from this life in His faith and fear, then this δεῖπνον, in which He was anointed and embalmed beforehand for His ἐνταφιασμός (see on v. 7), may be regarded as presenting a type of that rest and refreshment in the Sabbath of the grave, where all who are cleansed from the leprosy of sin, as Simon was from bodily leprosy, and who are raised from the death of sin, as Lazarus from the grave, and all whom Jesus loves, as Martha and Mary, recline at a spiritual banquet, in Paradise,—which is a blessed Bethany, or House of Passage, from this world to the heavenly Jerusalem.

— ὁ Ἰησοῦς] Not in *Elz.*, but found in A, B, D, E, G, H, and many cursive MSS. and Versions; and it gives force to the sentence. 2. ἀνακειμένων σὺν] So the best authorities for *Elz.* συνανακειμένων.

3. ἡ οὖν Μαρία] See above on xi. 2, where St. John says ἀλείψασα τὸν Κύριον, though he dwells specially on the anointing of the feet.

— νάρδου πιστικῆς] See on Mark xiv. 3. The distillations of pure oil are called ἀόλοι; by *Æschyl.* Ag. 95.

— τοὺς πόδας] Mary anointed His feet. We may imitate her in her love and ministry to Christ. For all Christians are members of Christ; and what we do from love of Christ to the least of His members is accepted by Him as done unto Himself (Matt. xxv. 40). We also therefore may be said to anoint His feet when we show mercy to His poor. (*Theoph.*)

— ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς] And the world is now filled with its fragrance. Do thou also anoint the feet of Jesus, and wipe His feet with thy hair. If thou hast more than enough, give to the poor, which are the feet of Christ's body, so thou mayest wipe them with thy hair. (*Aug.*) This will be an odour of a sweet smell (ὀσμὴ εὐωδίας), a sacrifice well-pleasing to God (Phil. iv. 18); as Christ also hath loved us and hath given Himself an offering and a sacrifice to God for a sweet smelling savour (εἰς ὀσμὴν εὐωδίας, Eph. v. 2).

4. Ἰούδας] The other Evangelists do not specify him. Here is an evidence of the later date of this Gospel. Cp. the mention of Peter and Malchus, xviii. 10.

Judas, we see, remained in Christ's company to the end. Our Lord, by His forbearance to the Traitor, teaches us to tolerate evil men in the Church, that we may not divide the body of Christ. Be thou holy, and tolerate the evil, that thou mayest attain the reward of the good, and not be condemned with the evil. Imitate Christ. (*Aug.*)

6. γλωσσόκομον] Prop. (1) a case for the stops or keys of pipes or flutes; (2) a chest, scrip, or purse for money (2 Chron. xxiv. 10, 11).

As *Klein.* says, "γλωσσόκομον, vocabulum compositum ex γλῶσσα lingua. item lingua tibiarum, et comitum sero, proprie notat thecam, a cistellam, in qua tibicines linguas tibiarum reponebant, ne attritu corrumpantur. Hesychius: γλωσσόκομον, ἐν ᾧ οἱ αὐληταὶ ἀπειθίσαν τὰς γλωσσίδας, deinde verò hoc idem nomen adhibetur etiam de arcuā quibus; sic Exod. xxvii. 1, arcum fœderis Aquila dixit γλωσσόκομον. Alexandrini ibi usi sunt vocabulo κιβωτός. Cistulam, in quam Philistei aureos mures et simulacra coniecerant, quæ in textu Hebraico ἰργα dicitur, Josephus Ant. vi. 1, 2, γλωσσόκομον dixit, quod nomen § 3 explicuit, τὸ ἄγγον δ τοῦ ἀνδριάντας

εἰς καὶ μύας, arcuā in qua erant simulacra et mures. Inprimis autem γλωσσόκομον usurpatur de loculo pecuniis ammittendis ἀπὸ sive passario, ut h. l. in versione Alexandrinā 2 Par. xxiv. 8, 10, 11. Plutarch. Galba, p. 1060, ἐκίλευσεν (Galba) αὐτῷ κομισθῆναι τὸ γλωσσόκομον, καὶ λαβῶν χρυσῶς τινας ἐπέδωκε τῷ Καίῳ. Lex. Cyrill. ined. γλωσσόκομον· βαλάντιον ἢ φυλὴν θήκη. Euthymius Zigabenus ad Matth. 26, γλωσσόκομον δὲ ἦν βαλάντιον, ἐν ᾧ τὰ προστάγματα χάριν τῶν πεινῶν ἰσαριθμοῦντο. Etiam in scriptis Rabbinoꝝ reperitur vocabulum κερσῆζ (quo h. l. Syrus usus est) et κερσῆζ per Daleth, et vulgò ponitur de arcē seruituti, v. Lightfootus ad h. l. et *Buxtorfius* Lex. Talm. p. 443." Cp. on xiii. 29.

Observe the striking contrast—Mary and Judas; the three hundred pence and the thirty pieces of silver; her ἀλάσκατον, his γλωσσόκομον; she in a Simon's house, he a Simon's son; the fragrant deed of the one, the miserable end of the other. Let all covetous men, robbers of Christ and of His Church, beware. Let them turn and imitate Mary.

— βαλλόμενα] offerings to Christ, from those who ministered to Him of their substance. See on Luke viii. 3.

Why Judas had the custody of the oblations to Christ, and why our Lord, who knew his thoughts and secret acts, did not put him out of his stewardship, is a question which has received different answers from various quarters. Some have replied, that He would not give Judas any occasion for betraying Him. (*Chrys.*, *Euthym.*) Some have ventured to affirm, that his acts of embezzlement were unobserved by Christ. (*Lücke.*) This is certain, that He has thus left a solemn warning to all, and especially to the Clergy, on the trial of pecuniary trusts and possessions; and on the dreadful consequences to themselves and to their own spiritual being, from dealing dishonestly with Church revenues. He has also thus bequeathed to us an example of patience and forbearance. We may not forsake the Communion of the Church, even though a sacrilegious Judas ministers therein.

7. Ἄφες αὐτήν] Observe Christ's words: He does not condemn Judas, but praises and encourages Mary. (*Aug.*)

— εἰς τὴν ἡμέραν τ. ἰ. μ. τετήρηκε] So the majority of MSS. But B, D, K, L, Q, X, and a few cursives and some Versions have ἕως τ. τ. ἡ. τ. ἰ. μ. τηρήσῃ, which has been received by some Editors. If it is the true reading, then it must be observed, that ἕως is not followed by τηρήσῃ, but τηρήσῃ, which throws the mind back to a design before the act, and not in it; and the sentence means, "let her alone: allow her to have done this, to keep the nard for the day of My burial."

The allegation of some (e. g. *Meyer* here), that St. John is at variance with the other Evangelists, and asserts that Mary anointed only the feet of Christ, and had a surplus of nard which she reserved for the burial, is grounded on a misconception of his words. See xi. 2, where He says that she anointed the Lord (i. e. His body), and wiped His feet with her hair. This allegation of discrepancy, like many others of the same kind, is founded on the hypothesis, that St. John, in relating any given event, ought to record all the circumstances specified by his predecessors, or else is to be regarded as contradicting them! Whereas, on the contrary, his practice of not repeating all that they had related, and in dwelling on some particular circumstances (e. g. the anointing of the feet here) not mentioned by them, ought rather to be regarded as evidence of his agreement with them.

There is something impressive and affecting in the mention of ἡμέρα ἐνταφιασμοῦ, because, probably, this anointing took place on the day-week before his rest in the grave.

See above on v. 1.

8. ἐμὲ δὲ οὐ πάντοτε ἔχετε] He is speaking of His bodily presence; for, according to His Divine Majesty and Grace, He is ever with us as He promised, "Lo, I am with you always." Matt. xxviii. 20. (*Aug.*)

He was speaking of the flesh which He took of the Virgin Mary, and in which He was crucified and buried, when He said, "Me ye have not always," for in that flesh He ascended into heaven, and is not here, but He is sitting at God's right hand. But the presence of His Divine Majesty is not withdrawn from us; that is here, and every where

οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ¹⁰ Ἐβουλεύσαντο δὲ οἱ Ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν ¹¹ ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

(¹⁰⁰/_I) ¹² Ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ¹³ ἔλαβον τὰ βᾶτα τῶν φοινίκων, καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῶν, καὶ ἔκραζον, Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου ὁ βασιλεὺς τοῦ Ἰσραὴλ. (¹⁰¹/_{II}) ¹⁴ Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστι γεγραμμένον, ¹⁵ Μὴ φοβοῦ, θύγατερ Σιών ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. (¹⁰²/_X) ¹⁶ Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

¹⁷ Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. ¹⁸ Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. ¹⁹ Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπήλθεν.

²⁰ Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. ²¹ οὗτοι οὖν προσήλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ²² Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. (¹⁰³/_{IV}) ²³ Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ

10. ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν] See the blindness of their rage; as if Christ could raise one who was dead, and not raise one who was killed. He did both. He who raised Lazarus raised Himself. (*Aug.*)

12. τῇ ἐπαύριον] Probably the first day of the week—Sunday. See on xii. 1. Cp. Ps. cxviii. 24.

— Ἰησοῦς] ὁ Ἰησ. *Elz.*, but the article is not in A, D, G, H, K, L, Q, X. Cp. v. 16, where a similar variation occurs.

13. τὰ βᾶτα τῶν φοινίκων] the branches of the Palms which grew there.

The Palm, which *creascit sub pondere*, is emblematic of Victory, and specially of such a victory as that of Christ, which was made more glorious by the *weight of suffering* for the sins of the world laid upon Him, Who, from the lowest depths of sorrow and humility, and from the pit of the grave raised Himself, and ascended on the clouds to the right hand of God.

These Palms of Victory prefigured the conquest He would achieve over death, by dying and triumphing over the Devil, the Prince of Death, by the trophy of the Cross (*Aug.*), by which the saints also are enabled to overcome, and to stand hereafter with *palms* in their *hands*, and sing *hallelujahs* to the Lamb. (Rev. vii. 9, 10.) *St. Cyril* of Jerusalem speaks of the Palm tree, from which the *βᾶτα* were stripped, as still existing in his day. See the interesting topographical passage, *Cateches. x. pp. 246, 247*. It is probable, that this triumphal entry took place on what is called *Palm Sunday*.

— ὠσαννὰ] a word of prayer and worship, "Save us." See on Matt. xxi. 9. They are inspired to recognize Christ as greater than a prophet; Christ is God; for *salvation* is from God alone. (*Chrys. Aug., Theoph.*)

14. αὐτὸν ὁ Ἰησοῦς ὀνάριον] See on Matt. xxi. 7. Mark xi. 2. αὐτὸν is the Hebrew *מָצוּר* (*masa*), to *procure*; and here it means, having sent in quest of and found. See i. 41, 45, and ix. 35.

The ὀνάριον was one on which no one had ever sat, and was emblematic of the Gentile world, which had never been broken in, and was about to submit to Christ; together with the *ass*, its mother, the elder Church of the Israel of God. (*Aug., Chrys.*) See below on v. 20.

— γεγραμμένον] *St. John* does not often quote the Hebrew Scriptures, and gives the substance rather than the letter. See xii. 38—40.

15. ὁ βασιλεὺς σου ἔρχεται] not like most of thy kings, proud and cruel, but meek; and not leading an army, but on the colt of an *ass*. (*Chrys.*)

16. ταῦτα οὐκ ἔγνωσαν οἱ μαθηταί] Observe the modesty of the Evangelist. He is not ashamed to confess their former ignorance. (*Chrys.*) An evidence of truth. Cp. Matt. xvi. 9. Mark viii. 17. John ii. 17, 22; viii. 28; xiii. 7; xvi. 12, 13 (*Burton*), passages which show that many things were done and said by our Lord to the Apostles, which they could not *understand at the time*.

This confirms the principle, which is ever to be borne in mind in reading the Gospels, that much of His teaching was *anticipatory and prophetic*, and is to be interpreted by the light of what He afterwards did or said. See particularly the doctrine in the Third and Sixth Chapters of this Gospel. Here also is an evidence of their *Inspiration*. If the Holy Ghost had not been given to lead them

into all truth, and to bring to their remembrance what Christ had spoken to them (John xiv. 26), they would never have been enabled, nor would have attempted, to record long discourses on abstruse matters, and which, when delivered, they themselves, as *St. John* here candidly confesses, did not understand.

17. ὅτι] Some MSS., e.g. A, E, Q, S, X, have ὅτι. But the sense is, that by this triumphal manifestation the people bare witness that He raised Lazarus from the dead. Their *hosannas* were a public *proof* of the Miracle. See v. 18. And here is an answer to modern cavils against that Miracle, on the plea that it is not mentioned by the other Evangelists. (Cp. on xi. 1.) These *hosannas* are mentioned by them. And these *Hosannas* of the Multitude are Echoes of the Voice of Christ,—"*Lazarus, come forth.*"

18. ἤκουσαν] So A, D, K, L, M, S, X, and many Cursive and Versions.—*Elz. ἤκουσε*, which is less expressive.

20. ἦσαν δὲ τινες Ἕλληνες] Gentile *proselytes*; like the Eunuch in the Acts of the Apostles. (Acts viii. 27. Cp. Acts xiii. 43.)

And so *Klein*, who says, "cūm Ἕλληνες h. l. memorati Hierosolymam profecti esse dicantur, ut ibi festo Paschali Deum adorarent, *ἐκ τῶν ἀναβαινόντων. ἵνα προσκ. ἐν τῇ ἑορτῇ*, id quod a *gentilibus* factum esse, demonstrari nequit, *preferenda est procul dubio plerumque interpretum sententia, qui per τοὺς Ἕλληνας proselytos de gentilibus intelligunt, quos Lucas Act. xiii. 43, σεβουίνους προσήλυτους nuncupat; add. Act. xvii. 4. Sic quoque qui Act. xiii. 42, τὰ ἔθνη dicuntur, v. 43 nominantur σεβόμενοι προσήλυτοι. Commodo ergo et h. l. Proselyti simpliciter dici poterunt Ἕλληνες."*

Observe that the ὀνάριον, brought to Him by two disciples, typified the Gentile world coming to Christ. See on Matt. xxi. 2—7. Mark xi. 2—7. And now in the next verses (20, 21) we see *Gentiles*, brought by two disciples, and coming to Him. Thus the type is often explained by the Antitype. Thus, when our Lord had withered the leafy *Fig-trees*, He went up to *Jerusalem* and the *Temple*, typified by the *Fig-tree*. (See Matt. xxi. 19, 20. Mark xi. 13, 20.)

The Jews seek to kill Jesus, and the Greeks to see Him. Yet some among the Jews had cried *Hosanna*, and had called Him *Blessed*; and now, therefore, the two walls—that is, the wall of the Circumcision and that of the Uncircumcision—are coming together in the one Corner-stone, Christ Jesus, and Jew and Greek are meeting together in the one faith of Christ, with a kiss of peace. (*Aug.*)

21. προσήλθον Φιλίππῳ] These Ἕλληνες come to Philip, and he to Andrew, and they together came to Jesus (*one* would not come alone), a proof of reverence and awe for Jesus, after the stupendous miracle He had just wrought.

— τῆς Γαλιλαίας] *Galilee* of the *Gentiles*, and therefore a very fit person to bring them to Christ.

— θίλομεν] *θίλειν* here is to earnestly desire, the Hebrew *רָצוּ* (*chaphets*). See above, vi. 21.

23. ἐλήλυθεν ἡ ὥρα] Before, He had charged His Apostles. "Go ye not into the way of the Gentiles." (Matt. x. 5. Cp. also Matt. xv. 24.) But now the case is altered, and He was about soon to give a general commission to His Apostles "Go and teach all nations." (Matt. xxviii. 19.) He foresaw that many of the Gentiles would believe after His Passion and Resurrection; and on this occasion of the Greeks wishing to see Him, He beheld the first-fruits of

g Matt. 21. 1—11.
Mark 11. 1—10.
Luke 19. 29—38.
h Ps. 118. 25, 26.

i Zech. 9. 9.

k Matt. 17. 9.
Luke 18. 34.
ch. 7. 39.

l Acts 8. 27.
g 13. 42, 43.
& 17. 4
comp. 1 Kings 8.
41—43.

m Matt. 10. 2.

ὁ Τῖος τοῦ ἀνθρώπου. ⁽¹⁰⁴⁾ 24 Ἀμὴν ἀμὴν λέγω ὑμῶν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ⁽¹⁰⁵⁾ 25 Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ⁽¹⁰⁶⁾ 26 Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω καὶ ὅπου εἰμὶ ἐγὼ, ἔκει καὶ ὁ διάκονος ὁ ἐμὸς ἔσται καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ. ⁽¹⁰⁷⁾ 27 Νῦν ἡ ψυχὴ μου τετάρακται καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὥραν ταύτην. ⁽¹⁰⁸⁾ 28 Πάτερ, δόξασον σοῦ τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. 30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. Ἡ νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· 31 νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. 32 καὶ ἐὰν ὑψωθῶ ἐκ τῆς γῆς πάντας ἐλκύσω πρὸς ἐμαυτόν. 33 Τοῦτο δὲ ἔλεγε σημαίνων ποίω θανάτῳ ἤμελλεν ἀποθνήσκειν. 34 Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν Τῖον τοῦ ἀνθρώπου; τίς ἐστὼ οὗτος ὁ Τῖος τοῦ ἀνθρώπου; 35 Ἐἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι.

n Matt. 10. 39.
& 16. 25.
Mark 8. 35.
Luke 9. 24.
& 17. 33.
o ch. 14. 3.
& 17. 24.
1 Thess. 4. 17.
p ch. 14. 3.
& 17. 24.
2 Cor. 5. 8.
Phil. 1. 23.
1 Thess. 4. 17, 18.
2 Tim. 2. 12.

q ch. 16. 11.

r ch. 3. 14.
& ver. 24.
Isa. 53. 10, 11.
Rom. 1. 16.
1 Cor. 1. 23, 24.
2 Sam. 7. 13.
Ps. 89. 29, 36.
& 110. 4.
Isa. 9. 6, 7.
Ezek. 37. 25.
Dan. 2. 44.
& 7. 14, 27.
t ch. 1. 9.

the harvest of the Gentiles, and He speaks of Himself as of a grain sown in the earth, and ripening into a spiritual Harvest of faithful believers, who were to spring from Him after His death, burial, and resurrection.

24. *ἐὰν μὴ ὁ κόκκος ἀποθάνῃ*] He compares Himself to a grain of corn, which would be buried by the unbelief of the Jews, but would fructify in the faith of the Gentiles. (*Aug., Chrys.*) As much as to say: The Jews reject Me, and desire to kill Me; but the Gentiles wish to see me, — I will not thwart their desires. My hour is come. I will comply with the desire of the Jews, that I may comply with that of the Gentiles. I will die, that they may live. My death will be their birth; the birth of their faith. As when a grain of corn is sown and dies in the earth it bears much fruit, so My death will yield an abundant harvest. If this is true of a grain of corn, how much more so of Me, Whose death is the cause of life? (*Cp. Theoph.*)

When I have died and have raised Myself from the dead, then will My power be much more manifest, and the world will believe in Me as God.

From this saying of our Lord St. Paul derives his argument on the Resurrection, 1 Cor. xv. 36.

25. *ὁ φιλῶν τὴν ψυχὴν αὐτοῦ*] See Matt. x. 39; xvi. 25. Luke ix. 24; xvii. 33. As much as to say, As I give My life for you, so you must be ready to die for Me; and as I bear fruit by dying, so will you. Love not thy life in Time, lest thou lose it in Eternity. (*Cp. Aug.*)

— *ὁ μισῶν τὴν ψυχὴν αὐτοῦ*] He who does not give way to the temptations of sinful lusts, but crucifies his appetites, when they rebel against God. (*Chrys.*)

26. *ἐὰν ἐμοὶ διακονῇ τις*] If a man seeks not his own things, but those of Christ, and walks in My ways and not in his own, and does all his good works not for his own glory but for Mine, let him be ready to die, as I am, and his reward shall be to be where I am, that is, in heaven. (*Aug.*)

Therefore let us not love our lives, nor the things of earth, but of heaven. Thither let us ascend in heart and mind, and dwell with Christ. (*Theoph., Aug., Chrys.*)

— *ἐὰν ἐμοὶ διακονῇ, ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς*] These words (as St. Augustine observes) were remarkably fulfilled in the death of St. Stephen, one of the first *deacons* and first martyr. Acts vii. 59.

27. *ἡ ψυχὴ μου τετάρακται*] In these and the following words we see proof of His Humanity. Our Lord was liable to human infirmities, and as Man He clung to life. Christ's body was free from sin; but if His body had been exempt from the necessities of Humanity, it would not have been body. There was nothing sinful in this any more than there is in hunger or in sleep; but He controls and corrects this human longing for life, and says, "For this cause came I to this hour," — that is, to the hour of death, for the redemption of the world. Thus He teaches us that we must not endeavour to fly from trouble or from death for the truth's sake; and by saying, "Glorify Thy name." He teaches us that the cross is the road to glory. (*Chrys., Theoph.*) See above on Matt. xxvi. 41.

28. *ἰστώσας*] A, B, G, K, M, X, have *ιστηκῶς*, which may be the right reading.

— *βροντῆς*] An evidence of St. John's veracity, not concealing the doubts of the people. If the Evangelists had wished to deceive, they might perhaps have related that thunder was a voice from heaven to Christ, but they would never have related that any said that a voice to Christ was thunder. Here is a refutation of Rationalism.

30, 31. *νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τ. κόσμου*

τ. ἐκβληθήσεται] Now is the time of judgment, by which men will be tried, tested, sifted. One man will be discerned from another, as the chaff from the wheat by winnowing.

The Prince of this world is the Prince of the evil who dwell in the world; not that he is the Lord of the world.

Formerly, the Devil possessed the human race, and reigned in the hearts of the unbelieving, and beguiled them to forsake the Creator and worship the creature, and held them captive in his chains. But now, by faith in Christ, and by the efficacy of His blood, and by the virtue of His Resurrection and Ascension, multitudes have been delivered from the Devil, and joined to the body of Christ, Who has bound the strong man and spoiled him of his goods. (Mark iii. 27.)

We are not to suppose that the Devil is finally vanquished, or that he does not continue to tempt men, now that he is cast out. No; he never ceases to tempt us; but it is one thing for him to *reign within* us, and another to *assail* us from *without*. And now, if we follow the Apostle's advice, he cannot hurt us (1 Thess. v. 8); and if he does hurt us, we have one at hand to heal us (1 John ii. 1, 2). The Devil has been cast out from us; let us not give place to him; let us not call him back to dwell within us. (*Theoph., Aug.*)

32. *ἐὰν ὑψωθῶ*] A prophecy to be interpreted by the event (*cp. iii. 14*), and the prophecy concerning St. Peter, xxi. 18.

— *πάντας ἐλκύσω*] 'de terrâ, sursum.' (*Benu.*)

He had said before that none can come to Him but whom the Father draws. (John vi. 44.) When the Father draws, the Son draws. By the word 'drawing' He intimates that we are by nature bound and held in chains by a tyrant, and that we cannot escape from the Devil's bondage and approach Christ, of ourselves. (*Chrys.*)

33. *σημαίνων ποίω θανάτῳ*] See *Athanas. de Incarn. 25*, pp. 55, 61, on the reasons why our Lord chose to die by *crucifixion*.

34. *ἠκούσαμεν ἐκ τοῦ νόμου*] And yet they had the Prophet Isaiah (liiii. 7). Christ shows them that He would both suffer and abide for ever (*Chrys.*), as the light of the sun is withdrawn and then rises again.

It is no wonder that the Jews were not able to believe, because in their pride they desired to establish their own righteousness, and would not submit themselves to God's righteousness. (Rom. x. 3.) When we read, therefore, that they "could not believe," let us understand that they *would* not believe. (*Aug.*)

Some are elated by presumption by too much confidence in their own will; and others are cast down into recklessness by too much diffidence. The former say, "Why do we pray to be delivered from temptation, which is in our own power?" The others say, "Why do we endeavour to live well, which is only in God's power?" O Lord, Our Father, which art in heaven, do not Thou lead us into either of these two temptations, but "deliver us from the evil one."

On the one hand, if we are self-confident with Peter, let us listen to the Lord's words, — "I have prayed for thee, Peter, that thy faith fail not" (Luke xxii. 32), lest we imagine that our faith is so much dependent on our own free-will as not to need divine grace. On the other hand, if we doubt and despond, let us hear the Evangelist St. John saying, — "He gave them power to become the sons of God" (John i. 12), lest we imagine that it is not at all in our own power to believe. In both respects let us acknowledge God's goodness (i. e. both for our own power and for His grace). Let us bless Him that He gives us power, and let us pray to Him lest our weakness fail; and in all things, "he that glorieth, let him not glory in himself, but in the Lord."

35. *τὸ φῶς μεθ' ὑμῶν*] For *μεθ' ὑμῶν*, some MSS. (B, D, K, L, X, and several Cursive and Versions) have *ἐν ὑμῖν*, which may

περιπατείτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ³⁶ Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

³⁷ Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν. ³⁸ ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη; (¹⁰⁹ $\frac{1}{1}$) ³⁹ Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν Ἡσαίας, ⁴⁰ Ἐτετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς. (¹¹⁰ $\frac{1}{2}$) ⁴¹ Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. ⁴² ὁμοῦς μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολογοῦν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. ⁴³ Ἦγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.

(¹¹¹ $\frac{1}{1}$) ⁴⁴ Ἦησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με. ⁴⁵ καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. (¹¹² $\frac{1}{2}$) ⁴⁶ Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μένη. ⁴⁷ Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ⁴⁸ Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκείνος κρνεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁹ Ὅτι ἐγὼ ἐξ ἑμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με Πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἶπω καὶ τί λαλήσω. ⁵⁰ καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ Πατήρ, οὕτω λαλῶ.

XIII. ¹ Ἐπρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς

perhaps be the right reading, and then the *ἐν* is to be regarded as equivalent to the Hebrew *עַל*. See xv. 24.

37—43. *τοσαῦτα*] "Epicrisis generalis." (*Beng.*) The Holy Spirit, as it were, sums up the evidence and pronounces judgment. A characteristic of this, the last Gospel, see p. 207.

39. *οὐκ ἠδύναντο πιστεῦναι*] It was not possible for the prophets to utter what was false, but it was not, therefore, impossible for them to believe. For He would not have prophesied as He did if they had been about to believe. But why could they not believe? Because they were not *willing* to believe. (*Chrys.*) Or rather, because Almighty God "gave them over to a reprobate mind," and, by a just retribution, *punished* them with *blindness* for their sin in closing their eyes (see v. 40).

40. *τετύφλωκεν*] St. John gives a *paraphrase* of Isa. vi. 9. See above, v. 14, and *Surenhus.* p. 366, and *Buryon* here.

— *ἵνα μὴ ἴδωσι*] The conjunction does not indicate the *cause*, but the *effect*. For it was not on account of the prophecy that they did not believe; but it was on account of their unbelief that the prophecy was uttered. (*Chrys.*) Our own sins are the cause of God's alienation from us, and of our own consequent suffering. (Isa. lix. 2. Hos. iv. 6.) See above, ix. 3. 39.

41. *ὅτι εἶδε τὴν δόξαν αὐτοῦ*] The Evangelist here says that Esaias (Isa. vi. 1. 9) saw the glory of the Son. St. Paul says (Acts xxviii. 25) that he heard the words of the *Holy Spirit*. There is one glory, therefore, of the Holy Trinity; and the glory of the Father is the glory of the Son, and is the glory of the Holy Ghost. (*Theoph.*)

The glory of the Ever-blessed *Trinity* appeared to Esaias, when he heard the Angelic *Holy, Holy, Holy* (Isa. vi. 3); and the glory of the Trinity is here called the *Glory of Christ*, because Christ is God. (*Cyri.*)

There is a remarkable resemblance to this passage in the Book of Revelation (Rev. iv. 8—11), compared with Rev. v. 12—14, where the *Glory* ascribed to the *Holy Trinity*, and the *Worship* paid to the *Holy Trinity* is ascribed and paid to *Christ*.

44. *ἔκραξε*] He cried aloud; contrary to His custom. (Matt. xiii. 19.) A rebuke to their dumb faith. (*Cyri.*) When Christ is said *κράξαι*, or *κραυγάζειν*, doubtless there is a special emphasis in what He says. He is said only *once* in St. Matt. *κράξαι* (xxvii. 50), at His death; and *once*, at the same time, in St. Mark xv. 39 (cp. Heb. v. 7); not *once* in St. Luke. But in St. John He is said *κράξαι ἐν*

τῷ ἱερῷ τοῖοις (vii. 28. 37, and xi. 43); *κραυγάζει φωνῇ μεγάλῃ* at the raising of Lazarus from the dead, and lastly here (xii. 44), his last cry as a Prophet to the world.

Cp. Rev. vii. 2 and x. 3. St. John particularly appears to dwell on the word *κράξω* (the Hebr. *קרא*, *krā*, 'to cry'; see i. 15), and *κραυγή*, as expressive of prophetic and evangelical teaching, in his Gospel and Book of Revelation. And perhaps the *τρία μυστήρια κραυγῆς* in the Epistle of St. John's scholar *Ignatius* (Ephes. 19), may mean the three great mysteries of Apostolic Preaching; viz. as he explains them, the *Virginity of Mary*, her bearing of the child *Jesus*, and His Death.

— *ὁ πιστεύων*] Our Lord speaks to those who believed, but would *not* confess Him. See xv. 42, 43.

47. *καὶ μὴ πιστεύσῃ*] For *πιστεύσῃ*, A, B, K, L, X, and several Cursive and Versions have *φυλάξῃ*, which may be the true reading.

— *ἦλθον ἵνα κρίνω*] Now is the time of mercy; hereafter will be the time of judgment. (*Aug.*)

47, 48. *ἐγὼ οὐ κρίνω αὐτόν—ὁ λόγος ὃν ἐλάλησα*] I am not the cause of his destruction, but he himself is the cause, because he will not hear my word. (*Chrys.*)

48. *ἐν τῇ ἐσχάτῃ ἡμέρᾳ*] "In novissimo die (vi. 39) uno die erit et Resurrectio et Judicium." (*Bengel.*)

49. *ἔδωκε*] A, B, M, X, and several Cursive and Versions have *δίδωκε*, which may be the right reading.

— *τί εἶπω καὶ τί λαλήσω*] "εἶπω de sermone *brevis* et *paucis*; λαλήσω de *corpore*; *ταρ* (*amar*), et *ταρ* (*dabbar*), apud Hebr." (*Bengel.*)

CH. XIII. 1. *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*] The words *πρὸ τῆς ἑορτῆς* do not mean the *day before*, for they were spoken on the first day of unleavened bread; but they intimate that this act was introductory to the *Passover*. Cp. v. 29.

— *ἐλήλυθεν*] A, B, K, L, M, X, and many Cursive MSS. have *ἦλθεν*.

— *ἵνα μεταβῇ*] The word *παρῶν*, *παρ*, signifies, *passing-by*, 'trans-itus,' *μετάβασις*. See on Matt. xxvi. 2; and the Evangelist seems to refer to this meaning, when he says that Jesus knew that the time had come *ἵνα μεταβῇ*, that He should *pass* to the Father; He is our

ιδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. ⁽¹¹⁸⁾ ^(IX) 2 Καὶ δείπνου γενομένου, ^b τοῦ Διαβόλου ἤδη βεβληκότες εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῶ, ⁽¹¹⁹⁾ ^(X) 3 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ⁽¹¹⁵⁾ ^(X) 4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν ⁵ εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. ⁶ Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον καὶ λέγει αὐτῷ ἐκείνος, Κύριε, σὺ μοῦ νίπτεις τοὺς πόδας; ⁷ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνῶσθι δὲ μετὰ ταῦτα. ⁸ Λέγει αὐτῷ Πέτρος, Οὐ μὴ νύψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. ⁹ Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. ¹⁰ Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος

b Luke 22. 3.
Matt. 13. 19.
Acts 5. 3.
c Matt. 11. 27.
e 28. 15.
ch. 3. 35.
e 17. 2.

d ch. 3. 5.
1 Cor. 6. 11.
Eph. 5. 26.
Tit. 3. 5.
e ch. 15. 3.

true Passover (1 Cor. v. 7), for Whose sake the destroying Angel passes by us, and by whom we pass from the kingdom of the Evil one to the Kingdom of God, and from this world to a better. Cp. above, xi. 1. — εἰς τέλος] See Luke xviii. 5.

3. δείπνου γενομένου] B, L, X have γενομένου. The sense is, 'when supper had begun; at supper time.' He afterwards reclined on the couch at the table, and gave the sop to Judas. (Aug.) Our Lord had already reclined (see v. 12, ἀναπισσὼν πάλιν), and He rose from the couch to do this act (v. 4). The reason of this seems to be, that He desired thus to show that the act itself was an extraordinary one, and not one like that of the washing usual before dinner (Luke xi. 38), but had a spiritual sense, that it was symbolical of a spiritual purification by love. See note v. 10. 14. 34.

The bodily washing had already taken place before supper (cp. Luke vii. 44; xi. 38); the washing which Christ now performed was of another kind. His actions had a spiritual meaning, and an enlarged reference to the well-being of the Church in all places and ages. This is specially the character of His actions which immediately preceded the Crucifixion, or accompanied it, or followed it during His forty days' sojourn on earth. They are to be explained from the sequel. The clue to their interpretation may be found in His own words to St. Peter (v. 7), "What I do thou knowest not now; but thou shalt know hereafter."

— τοῦ Διαβόλου ἤδη βεβληκότες εἰς τὴν καρδίαν Ἰούδα] This is introduced to show that our Lord deigned to wash the feet of him who was about to betray Him, and as proving the malice of the traitor when in the hands of Satan; that such an act of condescension on Christ's part could not move him from his purpose. (Chrys.) He Who sitteth above the cherubim washed the feet of the traitor.

3. εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατήρ εἰς τὰς χεῖρας] Observe εἰδὼς repeated. See v. 1. He knew that His hour was come; He knew that the Father has given all things into His hands. He was conscious of man's ingratitude and of His own glory; and yet He did what He did now.

The Evangelist says this in a spirit of astonishment at Christ's humility, into whose hands the Father had given all things, the traitor, and all His enemies and persecutors. (Chrys.)

The traitor was delivered into the hands of Him Whom he betrayed, and under Christ's controlling power, the evil done by the traitor was so done by him that good, which he designed not, was elicited from it by Christ. Our Lord knew what He Himself was doing for His friends, in patiently availing Himself of His enemies. The Father had so given all things into His hands; even the worst things, for good use of them.

The Evangelist being about to describe Christ's humility, first speaks of His exaltation, in order that we may remember from what a height of glory and majesty He stooped down to do the work of a servant. God gave all things into His hands, and yet He washed the feet of His Disciples, even of Judas, whom He foreknew as about to betray Him. (Cp. Origen, Aug., Gregor. Moral. iii. c. xii.)

4. ἐγείρεται ἐκ τοῦ δείπνου] ἐγείρεται, present tense. So τίθησι, βάλλει, ἔρχεται, λέγει: the whole is described and presented to the eye, with the graphic liveliness of a picture.

— ἐκ τοῦ δείπνου] He rises from the supper. By the word δείπνον, St. John refers the reader's mind to the δείπνον, the great δείπνον, the δείπνον Κυριακόν, the Lord's Supper, just instituted by Christ, and described by the preceding Evangelists. This act just took place soon after that institution.

— τίθησι τὰ ἱμάτια — ἑαυτὸν] ἱμάτια, His upper garment. (See on Matt. xxvi. 65.) He lays aside His outer attire, and takes a λέντιον (linteum).

He did not wash them before they had reclined, but after; He then rises (Chrys., see on v. 2) and girds himself; that is, He appears before them as a δούλος, or servant. Cp. Luke xii. 37; xvii. 8, where He says, "He shall gird Himself, and will come forth and serve them," and "gird thyself, and serve me, till I have eaten. Doth he think that serveth?"

And to wash the feet was to perform a servile act, especially of women. See 1 Sam. xxv. 45, "Let thine handmaid be a servant to

wash the feet of thy servants." Luke vii. 38. 1 Tim. v. 10. Cp. *Kuina*, here, who says, "λέντιον, linteum, vox Hellenistarum Latio origine nem suam debens, quæ etiam in scriptis Rabinorum occurrit, qui utuntur vocabulis קטנר et קטנר. Clemens Alex. Paedag. ii. 3, pro hæc voce, σάβανου adhibuit: καὶ τοὺς πόδας νίπτει αὐτὸν σάβανον περιζωσάμενος."

"Erat autem lotio pedum propriè opus servile. Schemoth Rabba sect. 20, fol. 119, qualis est consuetudo omnis terræ? Resp. Quisquis emittit servos, ut se lavent, ungant, vestiant, gestent, et lucem præferant: vid. Lightfootus et Schætzgenius ad h. l. Suet. Calig. c. 26, nihil reverentior leniorque erga senatum: quosdam summis honoribus functos—ad pedes stare succinctos linteo passus est."

Each of these actions was symbolical. Being in the form of God, He had divested Himself of His royal robe of heavenly dignity and glory, and "made Himself of no reputation, and took upon Him the form of a servant" (Phil. ii. 7); and as He said Himself (Luke xxii. 27), "I am among you as he that serveth." He pours out water to wash His disciples' feet. And He was about to pour out His blood to cleanse us from sin. He wipes the feet of His Disciples with the towel with which He was girded. And He refreshes us by the Flesh with which He clothed Himself for our sakes. His Passion is our Purification. He commended to us humility by His example. We should have been lost for ever through pride, unless God humbling Himself had found us and saved us. (Luke xix. 10.) We had perished by following the pride of our Deceiver; let us, now that we are found, follow the humility of our Saviour. (Cp. Aug.)

5. βάλλει ὕδωρ εἰς τὸν νιπτῆρα] He does not employ any one else to do these menial works, but performs them all with His own Hand. (Chrys.) He alone cleanses us from sin.

— νίπτειν τοὺς πόδας τῶν μαθητῶν] When the feet of the Disciples were washed by Christ, then it might be said that what was spoken prophetically of the Apostles was fulfilled, "How beautiful are the feet of them that preach the Gospel of peace!" (Isa. lii. 7. Rom. x. 15.) (Origen.) On these incidents see Williams, Holy Week, pp. 392—420.

6. σὺ μοῦ νίπτεις τοὺς πόδας μου] Not νίπτεις τοὺς πόδας μου. The pronouns σὺ and μοῦ are emphatic; Peter speaks in reverential awe; but yet, such is our ignorance, when we speak from ourselves, we are apt to decline what is best for us. (Cp. Origen.)

7. ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι.] Our Lord intimates that there was something mystical in this act. (See on v. 4.)

The word νίπτω is repeated eight times in these first fourteen verses. The Evangelist dwells upon it as containing a divine truth of great importance.

8. οὐ μὴ—εἰς τὸν αἰῶνα] On this phrase, see viii. 51, 52.

— ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ] If I wash not thy feet, i. e. if I cleanse not thy affections, so that thou mayest walk aright, thou hast no share in Me and My glory. (Origen.) The unholy cannot enter into the mansions above, but only they who have their conscience cleansed by love of Christ, and are sanctified by the Spirit in holy baptism. (Cyril.)

10. ὁ λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νύψασθαι] These words cannot be understood of a bodily washing, they must be interpreted spiritually.

Observe λελουμένος and νύψασθαι. One total, the other partial. He that hath been washed (says Aug.) by the waters of Baptism, λελουμένος λουτρῷ παλιγγενεσίας (Tit. iii. 5. Eph. v. 26. Heb. x. 22), is wholly washed, and needeth not but to wash his feet. That is, because after his Baptism he lives in the world, his affections are sullied by intercourse with it, and contract dust and mire in his daily walk amid the cares and pleasures of life, he must therefore cleanse his affections; "for if we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Cp. Burgeon, p. 550.

He Who is ever making intercession for us (Heb. viii. 25), daily washes our feet; and we have daily need of washing our feet, that is, of directing the paths of our spiritual steps, as we confess in the Lord's Prayer, "Forgive us our trespasses" (Matt. vi. 12).

οὐ χρείαν ἔχει ἡ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος. Καὶ ὑμεῖς καθαροὶ ἐστε· ἀλλ' οὐχὶ πάντες· ¹¹ ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἐστε.

¹² Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; (¹¹⁶/_{III}) ¹³ Ἐγὼ φωνεῖτέ με, ὁ διδάσκαλος, καὶ ὁ Κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. (¹¹⁷/_X) ¹⁴ Ἐἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. ¹⁵ Ἐπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε. (¹¹⁸/_{III}) ¹⁶ Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. ¹⁷ Ἐἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. (¹¹⁹/_X) ¹⁸ Οὐ περὶ πάντων ὑμῶν λέγω ἐγὼ οἶδα οὐς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, ^m Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. ¹⁹ Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγὼ εἰμι. (¹²⁰/_X) ²⁰ Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

(¹²¹/_{IV}) ²¹ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ

f ver. 18.
ch. 6. 64, 70, 71.
& 18. 4.

g ver. 6, 9.
Matt. 23. 8, 10.
Luke 2. 11.
h Rom. 12. 10.
i Pet. 5. 5.

i Luke 22. 27.
k ch. 15. 20.
Matt. 10. 24.
Luke 6. 40.
l James 1. 25.

m Ps. 41. 9.

n ch. 14. 29.
& 16. 4.

o Matt. 10. 40.

p ch. 12. 27.
Matt. 26. 21.
Mark 14. 18.
Luke 22. 21.

They who are washed with the Baptism of Christ, and have their feet washed by Him, have a capacity to receive the cleansing graces of the Holy Ghost. (Cp. *Origen*.)

13. φωνεῖτέ με, ὁ διδάσκαλος] On this use of the nominative, see Luke xix. 29. 1 Sam. ix. 9, τὸν προφῆτην ἰκάλει ὁ λαός, ὁ βλέπων. (*Winer*, p. 164.)

14. εἰ οὖν ἐγὼ] Christ, as Lord, washed the feet of His servants; as Master or Teacher, He washed the feet of His Disciples, and gave them a lesson in both respects.

Observe how the Word of God humbled Himself. Abraham gave water to the three men (Gen. xviii. 4); Joseph did the same to his brethren (Gen. xliii. 24); but neither of them did to them what Christ did to His Disciples. (*Origen*, who quotes Matt. xi. 29.)

— ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας] This is not usually done by Christians literally, and is to be understood figuratively. (*Origen*.) Sometimes it is done when Christians receive their brethren in hospitality (1 Tim. v. 10). It is done spiritually when we confess our faults to each other (James v. 16), and ask forgiveness one of another (Col. iii. 13). It is also done by those who are competent to teach others by Christian doctrine; they wash their feet and make them clean by leading them from the impure ways of sin into the path of God's commandments. (Cp. *Aug.*, *Origen*.)

16. οὐ περὶ πάντων ὑμῶν λέγω] For He had said, "Ye are clean, but not all" (xiii. 10, 11). Judas had been washed by Christ, but was not clean, as it is said, "Let him that is filthy be filthy still" (Rev. xxii. 11). The Eleven, when washed by Jesus, became more clean; but Judas, who was unclean, and into whom Satan had entered after the sop (xiii. 2), became more unclean. (*Origen*.)

— ἐγὼ οἶδα οὐς ἐξελεξάμην] Cp. John vi. 71. He does not openly upbraid the traitor, but speaks to his conscience, in order to show him that He knows his secret thoughts, and to deter him from his sin against One who thus proves Himself to be God.

— ἵνα ἡ γραφή πληρωθῇ] that the Scripture might have its full and final accomplishment. See on Matt. i. 22.

St. Matthew's formula of quoting the Old Testament is ἵνα ὁ ὅρκος πληρωθῇ, or τότε πληρωθή το ῥήθιν, which he uses ten times (i. 22; ii. 15, 17, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9), and which is never used by St. John, who employs the form ἵνα ἡ γραφή πληρωθῇ four times (xiii. 18; xvii. 12; xix. 24, 36).

St. Matthew wrote specially for the Jewish Nation, to whom the Word of the Old Testament was delivered *verba vocis*; St. John wrote for those to whom it was a *written* volume.

— ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον] Pa. xli. 9. St. John gives a *paraphrase* of the text, which is, 'he that eateth my bread.' See above, xii. 39.

This is said in order that we may not be irritated by injuries from our friends, when we remember what Christ suffered from one who ate of His Bread in the Lord's Supper. (*Chrys.* *ibid.* and *Aug.*) It is also corrective of the spirit of ambition and rivalry which showed itself in the Twelve at this time, among whom there was a strife of who of them should be greatest (Luke xxii. 24), and inculcates humility and love as the fittest accompaniments of that holy Feast.

He says ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, He that eateth with Me the Bread, the Sacramental Bread of the Holy Eucharist. (Cp. John vi. 54. 56, 58.)

They (says *Aug.*), whom Christ had chosen, ate the Lord, Who is the Bread; Judas ate the Bread of the Lord ("illi manducabant panem Dominum, ille panem Domini, contra Dominum"). They ate Life. He ate Punishment; for the Apostle says (1 Cor. xi. 29), "He that eateth unworthily eateth to himself damnation." Peter and Judas received of one bread. Peter to life; Judas unto death. (Cp. 2 Cor. ii. 16.)

Our Lord here *refers* to the Holy Communion just instituted by Himself.

St. John does not describe the Institution of that Sacrament, because it had been already fully described in the preceding Gospels.

His *silence* in this particular respect, as in many others, is an eloquent testimony to the completeness of their accounts.

He *supposes* their Gospels to be familiar to his readers; and writes accordingly.

Besides, at the time when he wrote, the Holy Communion had been administered in some places daily for many years. And by that administration the history of its Institution was kept alive in the minds of all Christians. In all probability the Evangelic history of its Institution formed part of the Ritual of its celebration.

Then therefore the time was come, when our Lord's *prophetic* teaching concerning the Holy Eucharist could be fully understood. Hence the fitness of the insertion of that teaching in the Gospel of St. John, in the sixth chapter (vv. 27—71).

It is observable that our Lord seems to refer here to what He had said before, as St. John records in *that* chapter. Compare v. 18 here with what He had said vi. 70, "Have I not chosen you twelve, and one of you is a devil. He spake concerning Judas Iscariot, Simon's son, who would betray Him, being one of the Twelve." Thus He connects the Institution of the Holy Communion in the upper room at Jerusalem with His prophetic discourse concerning it in the Synagogue at Capernaum.

It would seem as if St. John had specially intended, in this most eventful part of the history of our Lord's Ministry, to make his own *silence* a more emphatic comment of approval of the narratives of the preceding Evangelists, by *not recording* a single action of our Lord on the Monday, Tuesday, or Wednesday of Passion Week. He passes from the Triumphal Entry on Sunday to the Paschal Meal on Thursday Evening.

20. ὁ λαμβάνων] An answer to the secret thoughts of His hearers, perhaps of Judas, and of others in all time. If one whom Thou hast chosen (v. 18) will betray Thee,—if one who eats Thy Sacramental bread with Thee will lift up his heel against Thee,—why didst Thou choose him? Why (might Judas think) didst Thou choose me?

Do not suppose that My purpose has been frustrated even in *his* ministry. Whosoever receives My Apostle in My Name,—even though he be a traitor,—receiveth Me. Here is an answer to the objection derived from Christ's choice of Judas. Here is a consolation to the Church in all ages when evil men bear rule in her communion. See on Matt. x. 4.

21. ἐταράχθη τῷ πνεύματι] By His own will. He was troubled because He troubled Himself. (See on John xi. 33.) He thought on the ingratitude and treachery of Judas and of his consequent doom; and He was now about to reveal the Traitor whom He had foreknown in His own mind, but had not yet disclosed to His Apostles. He was troubled by feelings of pity for him. Human infirmity was troubled in Him by a prospect of the violence that awaited Himself and was now about to assail Him. Christ, Who transfigured the body of our humility to be like to His glory (Phil. iii. 21), transfigured into Himself the affection of our weakness through compassion for us; and when by His own will He is troubled, He consoles us who are troubled against our will. Away then with the arguments of Philosophers, who say that a wise man is not liable to be troubled. Let the soul of the Christian be troubled with fear lest others perish, with sorrow when others perish, with desire that others may not perish but be saved, with joy when others are saved from perishing, with fear lest we ourselves perish, with sorrow because we are absent from Christ. And let us not despair when we are troubled by a prospect of death; for Christ was troubled by it. Thus

g ch. 21. 20.
Luke 16. 22.
r ch. 19. 26.
& 20. 2.
& 21. 7, 20, 24.

εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. ⁽¹²²⁾ 22 Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. ⁽¹²³⁾ 23 Ἦν δὲ ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς. 24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. 25 Ἀναπεσῶν δὲ ἐκείνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν; ⁽¹²⁴⁾ 26 Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκείνός ἐστίν, ᾧ ἐγὼ βάρβας τὸ ψωμίον ἐπίδωσα καὶ ἐμβάρβας τὸ ψωμίον, δίδωσιν Ἰουδᾶ Σίμωνος Ἰσκαριώτη. ⁽¹²⁵⁾ 27 Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποιήσον τάχιον. 28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. 29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν ἢ τοῖς πτωχοῖς ἵνα τὶ δῶ. 30 Λαβὼν οὖν τὸ ψωμίον ἐκείνος εὐθέως ἐξῆλθεν ἦν δὲ

s ch. 12. 6.

He cheers infirm members in His Body the Church by the voluntary example of His own infirmity; thus He encourages Christians, if they find themselves troubled by the prospect of death, to look on Christ, and not to suppose themselves reprobate if they are troubled as He was. (Cp. *Auz.*)

22. ἀπορούμενοι περὶ τίνος λέγει] See Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 23. They were unconscious of such a sin in themselves or others, but they believed the judgment of Christ to be more credible than their own thoughts. (*Chrys.*)

23. ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ] As he reclined (*ἀνέκειτο*) at the table. See Luke xvi. 22. Thus St. John speaks of Himself,—viz. that Jesus loved him. Cp. xx. 2; xxi. 7. 20. He Who loved all His Disciples, loved him especially, and made him lean on His bosom at supper; perhaps in order that He might specially commend to us the Gospel which He was about to deliver by St. John (*Auz.*), and which we receive from the mouth of him who imbibed love and wisdom from the lips of Christ.

St. John does not speak of himself by name, but in the third person; so St. Paul of himself (2 Cor. xii. 2). St. John was writing for the whole world, and by mentioning his own name he might have made his name celebrated in the world; but he *shuns* the mention of his own name. "Optabilis est amari ab Jesu, quam nomine proprio celebrari." (*Beng.*)

If thou desirest to be loved by Jesus, and to recline on the bosom of Jesus, and to know divine mysteries, imitate the innocence, and meekness, and gentleness, the modesty and simplicity of St. John; and receive those divine words which the Evangelist who leaned on His bosom at supper drank in from the mouth of Christ. (Cp. *Theoph.*)

24. τίς ἂν εἴη] 'who it could be.'
25. ἀναπεσῶν] *Eltz.* has *ἐπιπεσῶν*,—but *ἀναπεσῶν* is in many MSS. John was already reclining ἐν τῷ κόλπῳ (v. 23), but he now *ἀνέπεσε*, i. e. leant back, 'more closely' ἐπὶ τὸ στῆθος, and whispered the question into the ear of His Master.

It appears from this chapter that our Lord Himself washed the feet of His disciples after the Holy Communion, and commanded them to wash one another's feet (v. 15).

It appears also that He did not *sit* nor *kneel* at the Holy Communion, but *reclined*.

These incidents suggest the questions, On what grounds do Christian Churches now forbear to do the former of these acts, and require persons to do what our Lord did not do, i. e. to *kneel* at the Lord's Table?

And on what ground do they celebrate the Lord's Supper at a different time of day from that on which He celebrated it at its first institution?

For a reply to these inquiries, which have led to conflicts in the Church in our own land, see *Hooker*, III. x. xi., and *Bp. Sanderson*, Lectures on Conscience, Lect. iii. § 19, vol. iv. pp. 55, 278, and vol. ii. 136, 159; iii. 285, 301.

ἐκείνος] B, E, G, H, L, M, X, and many cursives, add οὕτως, which is not in *Eltz.* See iv. 6.

26. βάρβας τὸ ψωμίον] τὸ ψωμίον, 'the sop, which I hold in my hand.' *ψωμίον* (from *ψάω*, *rado*, *frango*) is used by LXX for *ρῆ* (*path*), 'frustum,' a morsel. (Jud. xix. 5. Ruth ii. 14.) In the N. T. it is only used by St. John here and 27. 30. It is now the usual word (*ψωμί*) in Greece for *bread*,—as *ψαρι-ὄψαριον*, a word used only by St. John in N. T. (vi. 9. 11; xxi. 9, 10, 13), is the common word for *fish*.

"*Ψωμίον* non tantum de *frustulo panis* adhibetur (et sic h. l. Vulg. Syrus et Arabs hoc vocabulum intellexerunt), sed et *omnis generis esculentorum frusta*, sive *bucellas* designat. Schol. Hom. Odyss. i. 374, *ψωμοί: σάρκες, μέλη*. In versione Alexandrinâ Job. xxii. 7, *ψωμός* respondet Hebr. *דגן panis*. Suidas: *ψωμός: ὁ ἄρτος*. Etiam verbum *ψωμίξεν* quo Alexandrini interpretes expresserunt Hebraicum *בָּרַךְ* Num. xi. 4. 18. Deut. viii. 3. 16. Prov. xxv. 21, notat omnino: *escendunt cibum præbent, nutritur*. Hesychius: *ψωμί: τρέφει*." (*Klein.*) Cp. 1 Cor. xiii. 3.

To give a *ψωμίον* at an Eastern Repast was an ordinary mark of friendship, and would not have attracted any attention. It was in this case like our Lord's word to Judas, *ἐταίρε* (Matt. xxvi. 50); as *Klein.* says,—*Jesum, cum offam intinctam Judæ porrigeret, nil novi et in-*

soliti fecisse, vel exinde patet, quoniam discipuli rem non demirabantur, coll. etiam v. 26. Nempè quæ h. l. leguntur, haud dubiè evenerunt in fine cœnæ Paschalis. Erat autem in more positum, ut, finitâ cœnâ Paschali, quilibet adhuc offam agni Paschalis de carne residuo comederet; *exinde verò nemo quicquam cibi gustaret omnino*, v. *Light-foot*. ad Matth. xxvi. 26, p. 476. De hæc offâ, jusculo agni Paschalis intinctâ, h. l. sermonem esse arbitror. Jesus, qui patriafamilias personam agebat, offam agni Paschalis singulis porrigebat, et cum Johannes eum interrogaret, vel initum faciebat à Judâ proditore, vel in porrigendis *ψωμίοις* ad eum ordine devenerat. *Judas* Jesu proximè accumbens, ut videtur, *Johannis* interrogationem fortè audierat, aut conscientia ipsam monente suspicabatur de se agi. Quare, acceptâ offâ, *Jesum* submissâ voce interrogabat: *μήτι ἐγὼ εἰμι, βάρβι*; et Jesus eodem modo respondebat: *σὺ εἶπας*, Tu es, v. Matth. xxvi. 25, sed clarâ voce adjiciebat verba hæc: *ὁ ποιεῖς, ποιήσον τάχιον*."

It has been supposed by some (*Burton*), that as John was doubtless next our Lord, on His right hand (v. 23, 25), so Judas was on His left hand. (Cp. Matt. xxv. 33, 34. Luke xxiii. 33.) Certainly Judas must have been very near Jesus; for no one could have heard the reply. (Matt. xxvi. 25.)

We are not to suppose that when Judas received the sop he received the Body of Christ, says *Auz.*, for Christ had already distributed to all the Sacrament of His Body and Blood, and among them to Judas, as St. Luke relates (xxii. 19—21). The act of giving the sop was one of kindness. Judas, though admitted to the same table with Christ, was not deterred from his design, although Christ gave him this mark of love, which ought to have overwhelmed him with shame. (*Auz.*, *Chrys.*)

27. τότε εἰσῆλθεν ε. i. ὁ Σατανᾶς] At first, Satan did not enter in, but only put it into the heart of Judas to betray his Master. (John xiii. 2.) But after the sop he entered in, and possessed Judas as his own.

Let us be on our guard against the first suggestions of Satan. If he puts evil into our hearts and we resist not, he will enter in and dwell there (*Origen*, who quotes Matt. xxv. 29. Luke x. 6. Rev. xxii. 11. 2 Cor. vi. 15, on the effect of good things on evil men). Hence learn how dangerous it is to receive good things ill. (*Auz.*)

Observe the contrast, *μετὰ τὸ ψωμίον, εἰσῆλθεν ὁ Σατανᾶς*, and v. 29, 30, *λαβὼν τὸ ψωμίον, εὐθέως ἐξῆλθε*. When Satan came into him, he went out from the presence of Christ, as Cain went out from the presence of the Lord. Gen. iv. 16. (*Burton*.)

Here also is a proof of St. John's inspiration. Who could reveal to him the successive invisible operations of the Evil One on the heart of Judas, except the Holy Spirit, Who seeth all things, even the hidden things of darkness? The Holy Spirit alone knows all the wiles of the Evil Spirit.

— *ὁ ποιεῖς, ποιήσον τάχιον* 'do more quickly.' "Non jubet facere, sed, si facere pertendat, maturare. Judas ex hoc radio Omniscentiam poterat sentire se nosci." (*Bengel.*)

On the sense of this imperative see on ii. 19.

Our Lord did not command the deed, but prophesied,—to Judas evil, to us good; and showed His own readiness to suffer, and His eagerness to save. Judas delivered up Christ. Christ delivered up Himself. (Gal. ii. 20.) By delivering up Christ, Judas sold himself to death; by delivering up Himself, Christ delivered us from death. (*Auz.*)

28. οὐδεὶς ἔγνω] It appears that John had asked the question privately, and none could believe that Judas was going out to betray his Master. (*Chrys.*)

29. τὸ γλωσσόκομον εἶχεν] See on xii. 6. Christ had a Purse, and kept there what was requisite for His own needs, and for the Poor. Here is the primitive form of a Church Fund; and thence we learn that when Christ commanded us not to be careful about to-morrow (Matt. vi. 34), He did not forbid us to possess money, but He forbade us to serve God in the hope of gaining it, or to forsake righteousness for fear of losing it. (*Auz.*, who refers to 1 Tim. v. 16.)

30. ἐξῆλθεν] See on v. 27.

— *ἦν δὲ οὐξ*] A proof that Judas was present at the Holy Communion which followed the Paschal feast, in the evening. On St. John's notice of times and seasons in connexion with human actions and in relation to Christ, see on x. 22. Some MSS. and Editions connect *ἦν δὲ οὐξ* with what follows; but the mention of the time is made more impressive by the termination of the sentence at *οὐξ*. And the

νύξ. ³¹ Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν ἔδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. ³² Ἐὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. ³³ Ἐτεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσατέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ³⁴ Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους. ³⁵ Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. ³⁶ Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. ³⁷ Λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. ³⁸ Ἀπεκρίθη ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ με τρίς.

t ch. 12. 23.
& 14. 13.
& 17. 1, 4.
1 Cor. 2. 30, 31.
Phil. 2. 10, 11.
1 Pet. 4. 11.
u ch. 17. 1, 5, 6.
v ch. 7. 33, 34.
& 8. 21. & 14. 19.
& 16. 16.
w ch. 15. 12, 17.
Lev. 19. 18.
1 John 2. 7, 8.
& 3. 11.
& 4. 16, 21.
James 2. 8.
Gal. 6. 2.
Rom. 12. 10.
Eph. 5. 2.
1 Thess. 4. 9.
Heb. 13. 1.
1 Pet. 1. 22.
& 3. 8.
x ch. 21. 19.
2 Pet. 1. 14.
y Matt. 26. 34.
Mark 14. 30.
Luke 22. 34.
a ver. 27.
b ch. 20. 29.
1 Pet. 1. 8.
c Ps. 36. 7-9.
& 23. 6. & 27. 4.
Heb. 12. 22.
Rev. 3. 12.
d ver. 18.
& 17. 24.
ch. 12. 26.
Heb. 6. 20.
e Heb. 9. 8.
& 10. 19, 20.
ch. 1. 4, 17.
& 8. 32.
& 11. 25.

XIV. ¹ Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. ² Ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. ³ Καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν ἵνα ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ἦτε. ⁴ Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. ⁵ Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις. καὶ πῶς δύναμεθα τὴν ὁδὸν εἰδέναί; ⁶ Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς, καὶ

glorification of Christ by the going out of the Tempter is also rendered more emphatic by the connexion of *ὅτε ἐξῆλθε* with *λέγει*, and so *Aug.*

^{31.} *νῦν ἔδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου*] Judas goes out, Jesus is glorified. The Son of Perdition goes out; the Son of Man is glorified. Jesus, foreknowing His Disciples, had said, "Ye are clean, but not all; for He knew who should betray Him" (John xiii. 10); and now that he is gone out, they remain all clean with Him Who cleanses them. He foresees that *future* time of glory, when all things that offend shall be taken away from His Church (Matt. xiii. 41); when all the tares will be gathered up, and the Wheat alone will remain; "and the just shall shine as the sun in the kingdom of their Father" (Matt. xiii. 43). (*Aug.*)

He says "the Son of Man is glorified;" for the glory of which He speaks is not the glory of Christ reigning as God, but the glory now to be acquired by Him as Man, and as a reward for His sufferings on the Cross (Phil. ii. 8, 9), "by which He spoiled principalities and powers, and made a show of them openly, triumphing over them in it" (Col. ii. 14, 15); and God reconciled all things to Himself, "having made peace through the blood of the Cross by Christ" (Col. i. 20). (*Cr. Origen.*) Thus also He raises the minds of the Disciples, which had been depressed by sorrow. (*Chrys.*)

^{33.} *ἐγὼ ὑπάγω*] So A, B, C, D, K, L, X, and many Cursive and Versions.—*Elz.* has *ὑπάγω ἐγώ*.

^{34.} *ἐντολὴν καινὴν*] Our Lord having told His Apostles that they cannot yet come where He is, and cannot follow Him now, but will follow Him afterwards (John xiii. 33, 36), now proceeds to point out the way (1 Cor. xii. 31),—the marvellous way by which they must follow Him, the way of love; and He therefore says, "a new commandment I give unto you."

But how was it new? Was it not commanded in the old law, "Thou shalt love thy neighbour as thyself?" (Lev. xix. 18.) Why then is it called a new commandment? Because, He adds, '*as I loved you*;' this is a new commandment, to love, *as Christ loves us*—who were enemies and rebels against Him. And yet He died for us. And it is new, because this love *renews* us, makes us *new* creatures, heirs of the *new covenant*, and singers of a *new song*. This love renewed the Apostles, and renews the nations throughout the world, and knits together a New People, namely, the body of the newly-married Spouse of the only-begotten Son of God; and by reason of this New Commandment her members are eager for each other's welfare; and if one member suffer, or one rejoice, the others suffer and rejoice with it (1 Cor. xii. 26). And they love one another not as men love men, but as children of God and brethren and sisters in Christ, with the love with which Christ loved us. (*Cr. Aug., Chrys.*)

And what did He love in us?—God; not Whom we had in us, but that we might have Him in us. So let us love our brother that he may have God in himself. He who loves his neighbour with a spiritual and divine love, as Christ loved us, what does he love in him but God? (*Aug.*) By loving God in man our life is hid with Christ in God, and love thus becomes a death to the world and a life unto God. This love overcame the world and is stronger than death.

^{35.} *ἐν τούτῳ γινώσκονται*] Here is the true "Note of the Church," Love; Love of God and of Man in God and for God. "What," says *Gratian*, "would the Apostles say, if they heard men propounding almost any other 'notes of the Church' than that which was given by

Christ?" Christ does not say that they shall be known to be His Disciples by their power of working miracles, but by Love. (*Theoph.*) ^{36.} *οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δέ*] Thou canst not now be a Peter, for the Petra (or Rock) has not yet consolidated thee with His Spirit; but thou shalt follow Me by dying on the cross, as I shall die for thee. (*Aug.*) See on John xxi. 18, 19.

^{37.} *τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω*] Peter imagined that he would lay down his life for Christ; whereas Christ had come to lay down His life for all, among whom was Peter. Peter imagined that he could precede his Guide. Presumptuous supposition! It was necessary that Christ should first lay down His life for the salvation of Peter, before Peter could be able to lay down his life for the Gospel of Christ. But when Christ had died for Peter, and redeemed him by His own Blood, and had risen from the dead, then Peter was able to follow Christ, even to the cross. (*Aug.*)

CH. XIV. 1. *μὴ ταρασσέσθω*] This discourse was uttered at table after the celebration of the Lord's Supper. (See v. 31.)

— *πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ π.*] A proof of Christ's Divinity. The word *πιστεύετε*, followed by *εἰς* and an accusative, when said of a person in the N. T., is never applied to a man, but only to God. (See *Vorst. de Hebr.* p. 676.)

If ye believe in God, ye must also believe in Me; because I am God. The prospect of My death makes you fearful. I have taken the form of a servant, but I am in the form of God (Phil. ii. 6). As God I will raise Myself, Who am Man. Let not therefore your heart be troubled. (*Aug.*)

^{2.} *μοναὶ πολλαὶ*] *monai*, 'mansions'; for there alone we have a continuing city, *μείνουσαν πόλιν* (Heb. xiii. 14).

One of Christ's Disciples may be more holy, more wise, more righteous than another; but none of His Disciples will be excluded from that paternal house where every child of God will have a mansion proportioned to the use he has made of the grace given him in this life. The term 'many mansions' signifies that there will be different degrees of felicity in the same eternity, as there are stars differing from one another in glory in the same sky, "So is the Resurrection of the dead" (1 Cor. xv. 41, 42).

See above on Luke xix. 17.

So God will be all in all; and since God is Love, the effect of Love will be that what each has severally will be common to all; there will be no envy arising from disparity of glory, since the unity of love will reign in all. (*Aug.*)

— *πορεύομαι ἐτοιμάσαι τόπον ὑμῖν*] Christ *πορεύεται*, takes a journey, to prepare a place for us. Let Him then depart; let Him ascend and not be visible to the bodily eye; let him be hidden from it, that thus He may be seen *by the eye of faith*; and being so seen, may be desired; and being desired, may be possessed for ever; the desire of our Love is the preparation of our house in heaven. (*Aug.*)

^{3.} *πορευθῶ*] Shall have made My journey from earth to heaven. See xiv. 12, 28; xvi. 7.

— *καὶ ἐτοιμάσω*] A, B, E, G, H, K, and many cursive MSS. omit *καὶ*.

^{6.} *ἐγὼ εἰμι ὁ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ*] "Via, Veritas, Vita." From the verb of *existence*, *εἰμι*, as used here and in other places of St. John's Gospel, *St. Athanasius* (p. 329) infers the eternal existence of Christ, *ἐν τῷ εἰμι τὸ εἶδόν τοῦ υἱοῦ σημαίνεται*.

r ch. 8. 19. ἡ ἀλήθεια, καὶ ἡ ζωὴ οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ. ⁷ Ἐὶ
g ch. 16. 26, 27. ἐγνώκετε με, καὶ τὸν Πατέρα μου ἐγνώκετε ἂν ⁸ καὶ ἂν ἄρτι γινώσκετε αὐτὸν,
καὶ ἑώρακατε αὐτόν. ⁸ Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν Πατέρα,
καὶ ἄρκει ἡμῖν. ⁹ ἠ Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι,
h ch. 12. 45. καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑώρακώς ἐμὲ ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ
i ver. 20. καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑώρακώς ἐμὲ ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ
ch. 10. 32, 36, 38. λέγεις, Δείξον ἡμῖν τὸν Πατέρα; ¹⁰ Ὁὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ
Πατὴρ ἐν ἐμοὶ ἐστι; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἂν ἐμαντοῦ οὐ λαλῶ· ὁ δὲ
Πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. ¹¹ Πιστεῦτέ μοι ὅτι ἐγὼ ἐν τῷ
Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεῦτέ μοι. ¹² Ἀμὴν
ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει,
καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν Πατέρα μου πορεύομαι,
j ch. 15. 7, 16. (129) ¹³ καὶ ὁ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω ἵνα δοξασθῇ
& 16. 23, 24. ὁ Πατὴρ ἐν τῷ Τίῳ. ¹⁴ Ἐὰν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
& ver. 14. ¹⁵ Ἐὰν ἀγαπάτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. ¹⁶ καὶ ἐγὼ ἐρωτήσω
Matt. 7. 7. τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν
& 18. 20.
& 28. 18.
2 Cor. 12. 8, 9.
Mark 11. 24.
1 John 5. 14.
k ver. 21. 23.
ch. 15. 10.
1 John 2. 3.
& 5. 3.

I am the *Way* by which you desire to go; the *Truth* to which you desire to come; the *Life* in which you desire to remain.

The eternal Word, Who being with the Father, is the Truth and the Life, became the Way to us by taking our nature. Walk therefore in Him Who is Man, that you may come to Him Who is God. (*Aug. Serm.* 141.) He Who is the Way cannot lead us astray; He Who is the Truth cannot deceive us; He Who is the Life cannot desert us in death. (*Hilary, de Trin.* vii. 9. *Chrys.*) He is the Way—by Doctrine, by Example, by Suffering (Heb. x. 20), by Prayer.

You need not inquire for the Way. He Who is the Way has come to you. Arise and walk. Walk in the Way. Many run, but do not run in the Way. It is better 'claudicare in viâ,' than to run out of the Way. (*Aug. Serm.* *ibid.*)

He said before, "No one can come to Me except the Father which hath sent Me draw him" (John vi. 44). He now says, "No one can come to the Father but by Me," making Himself equal with the Father. "If ye had known Me, ye would have known the Father." They had known Him, but not rightly; but afterwards the Holy Spirit would come and give them true knowledge; and therefore He adds, "hereafter ye shall know Him." (*Chrys.*; see also *Aug. Serm.* 141, 142.)

Ὁ τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι] To walk on the waves, to command the winds, to forgive sins, to raise the dead; these are acts of God, and were done by Christ in the presence of His Disciples. He therefore reproves Philip because he had seen Christ do these things, and yet did not recognize the Divine nature dwelling in Him Who had taken the nature of man. (*Hilary, de Trin.* vii.)

— οὐκ ἔγνωκάς με] He says, 'knew Me;' i. e. perceived My Divinity by My works. Philip saw Christ's Body, but he did not yet know Him as God. Philip thought that he had seen the Son of God, because he had seen His body; and he now wished to see the Father, but Christ tells him that he had not yet seen, i. e. *knew*, the Son aright; and if he did see Him aright, i. e. as God, he would see the Father, Who is consubstantial with the Son. (*Chrys.*)

— ὁ ἑώρακώς ἐμὲ ἑώρακε τὸν Πατέρα] Some have perverted these words into an occasion of the Sabellian Heresy. (*Chrys.*) On the ill use made of them by the Noetian School at Rome, under Zephyrinus and Callistus, see *St. Hippolytus*, *Philosophumena*, p. 289, ed. Miller, and the present Editor's notes, p. 261, and cp. *St. Hippolytus*, c. Noet. § 7, where he vindicates the true sense of this text. See also *St. Cyril* here.

He that hath seen Me, hath seen the Father. Not that I am both Father and Son (the Error of the Patripassians, and Noetians, and Sabellians), but because the Son is coequal with the Father. He reproves Philip for desiring to see the Father, as if the Father were greater than the Son, and because Philip did not know the Son aright, in that he thought that another Person was greater than the Son. Therefore our Lord said, "Dost thou not believe that I am in the Father and the Father in Me?" (*Aug.*) We acknowledge the nature of God subsisting in Christ, since God is in God, and there is no other God besides Him Who is in God. (*Hilary, de Trin.* v.) He who sees My divine substance, sees the substance of the Father. Whence it is clear that Christ is not a creature, for they who see the creature see not God. Christ is therefore consubstantial with the Father. (*Chrys.*)

10. ἂν ἐμαντοῦ οὐ λαλῶ] i. e. nothing contrary to, or independent of, My Father. (*Chrys.* on John xvi. 15.)

11. ἐν ἐμοὶ] *Elz.* adds *ἐστι*, but this is not in A, B, D, E, K, L, Q, S, X, and many Cursive MSS. and Versions.

— διὰ τὰ ἔργα αὐτὰ πιστεῦτέ μοι] Not only for those which I do on earth, when present in My human nature, but for those works, which after My Ascension, I shall enable others to do, thus showing My divine power, and coequality with the Father. (*Chrys., Aug.*)

12. μείζονα τούτων ποιήσιν] Behold the power of the only-begotten Son. He, when absent from Earth in body, can give to

others the ability to do greater works than He Himself did while He was on earth. And by adding, "Whatsoever ye shall ask in My Name, I will do," He showed that these other works would be done by His own power. (Cp. *Theoph.*) What are these greater works? Such as the healing of the sick by the shadow of Peter (Acts v. 15), and by handkerchiefs from the body of Paul (Acts xix. 12), and the speaking in new tongues (we do not hear that Christ ever spoke in a foreign language), and the conversion of the world by their means.

Christ, in heaven, did these things by means of His Disciples on earth; He enabled them to do them. He did more when He preached by them after His Ascension than He had done by speaking in person to those who heard Him on earth. (Cp. *Aug.*) He says, "because I go to the Father," for these mighty Works were due to the gift of the Holy Ghost, which He obtained for His Church by suffering, and which He received on His Ascension and Session at the right hand of the Majesty on High, when He had gone to the Father.

"He that believeth in Me shall do greater works than those which I do here." See the power of Faith! As the Apostle says, "To him that believeth on Him that justifieth the ungodly, his Faith is counted for Righteousness" (Rom. iv. 5), that is, it justifies him; it is the hand which applies the merits of Christ for the forgiveness of our own sins, and for our acceptance with God. Herein we do the work of Christ, for to believe in Christ is the work of Christ. And to be justified is more than to be created. This is the work done when the ungodly is justified, and his faith is counted to him for righteousness. This work is wrought by Christ in him, but not without him, and this is a greater work than even to create heaven and earth. For heaven and earth will pass away, but the Justification and Salvation of God's elect abideth for ever. And Christ inspires us with lively hope when we pray to Him, by adding, "Because I go to the Father;" and, "Whatsoever ye ask in My Name, I will do it." (Cp. *Aug.*)

13. ἐν τῷ ὀνόματί μου] Hence the Apostles said when working miracles, "In the Name of Jesus of Nazareth, rise and walk." (Acts iii. 6.) He, sitting in heaven, wrought all the miracles which were worked by their agency on earth; "the Hand of the Lord was with them," enabling them to do what they did. Acts iv. 30; xi. 21; xiii. 11. (*Chrys.*)

14. ἐγὼ ποιήσω] ἐγὼ is emphatic. "Whatsoever ye ask in My Name I will do it;" in My Name, i. e. in submission to My Will; and conducive to your own salvation and to God's glory, which are purposed by My Will. St. Paul asked that the thorn in his flesh might be removed (2 Cor. xii. 8), but his prayer was not granted because it was more expedient for him that he should have grace to bear it. (Cp. *Aug.*)

16. ἄλλον Παράκλητον] On the meaning of the words παρακαλιῶν, παρακλήσεις, and παράκλητος in Greek Authors, see *Klein*, who says:—

"Varie sunt verbi παρακαλιῶν significationes. Notat propriè advocare, arcescere, ut Act. xxviii. 20. Xen. Mem. ii. 10, 2, qui usus verbi latius patet, et de quovis genere advocacionis παρακλήσεις adhibetur, ut de diis, qui in auxilium vocantur Xen. H. Gr. ii. 4. 10, de amicis aliqui juris peritis, qui, cum quis in iudicium vocatus erat, solebant advocari, παρακαλιῶσαι, h. e. rogari, ut de causis deliberarent, consilia darent, in iudicio adessent, atque honoris causa, in sublellio ejus, qui accusatus esset, sederent; ponitur etiam de patronis causarum sive oratoribus, qui ad causas defendendas advocabantur.

"Porro significat: monere, confortari Act. xx. 2, coll. 31. Tit. ii. 6. Philo de Charit. p. 700, B. de Mose adhortante Josuam, ad rem strenuè fortiterque gerendam: ἦν δὲ καὶ χρησμός αὐτῷ παρακαλιῶσαι τὸν διάδοχον, de eadem re paulò ante usus erat verbo παρακαλιῶσαι. Id. de Opif. M. p. 4, E. ubi Deum condidisse ait hoc universum οὐδὲν παρακλήτω, πέμπτε μονετέ.

"Denotat quoque rogare, obsecrare, ut Luc. vii. 4. Matth. viii.

αἰῶνα, ¹⁷ τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ
 θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῶν
 μένει, καὶ ἐν ὑμῶν ἔσται. ¹⁸ Οὐκ ἀφήσω ὑμᾶς ὄρφανούς· ἔρχομαι πρὸς ὑμᾶς.
¹⁹ Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι
 ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. ²⁰ Ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε ὑμεῖς ὅτι ἐγὼ
 ἐν τῷ Πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καθὼς ἐν ὑμῶν. ⁽¹⁵⁹⁾ ²¹ Ὁ ἔχων τὰς ἐπιτολάς
 μου καὶ τηρῶν αὐτὰς ἐκείνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται
 ὑπὸ τοῦ Πατρὸς μου καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.
⁽¹⁶⁰⁾ ²² Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε καὶ τί γέγονεν, ὅτι
 ἡμῶν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; ²³ Ἀπεκρίθη Ἰησοῦς
 καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ Πατὴρ μου
 ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.
⁽¹⁶¹⁾ ²⁴ Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ
 ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με Πατρὸς. ²⁵ Ταῦτα λελάληκα ὑμῶν παρ'
 ὑμῶν μένων. ⁽¹⁶²⁾ ²⁶ Ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ
 ἐν τῷ ὀνόματί μου, ἐκείνός ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα
 ἃ εἶπον ὑμῶν. ²⁷ Εἰρήνην ἀφήμι ὑμῶν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῶν οὐ
 καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῶν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά,
 μηδὲ δειλιάτω. ²⁸ Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῶν, Ἰπάγω καὶ ἔρχομαι πρὸς
 ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν Πατέρα· ὅτι ὁ

1 ch. 15. 26.
 & 16. 13.
 1 John 5. 6.
 m ver. 16.
 Rom. 8. 9, 14—16.
 1 Cor. 3. 16.
 & 6. 19.
 n ch. 15. 26.
 1 John 4. 6.
 o Matt. 18. 20.
 & 23. 20.
 p 2 Cor. 5. 6—8.
 Heb. 12. 1—3.
 q 1 Pet. 1. 8.
 ch. 6. 57.
 & 10. 28.
 & 15. 4—6.
 Col. 3. 3, 4.
 Rom. 8. 3, 10, 11.
 r Matt. 10. 3.
 Luke 6. 16.
 s Rev. 3. 20.
 t ch. 12. 26.
 & 16. 26, 27.
 & 17. 26.
 2 Thess. 2. 16, 17.
 1 John 3. 1.
 u Luke 21. 49.
 ch. 15. 26.
 & 16. 7.
 v Rom. 8. 6.
 & 16. 17.
 2 Cor. 1. 3—5.
 Phil. 4. 6, 7.
 Hagg. 2. 9.
 2 Thess. 3. 16.
 w ver. 3. 18.
 ch. 10. 29.

5. Thomas Mag. παρακαλῶ τὸ προτρέπω, ὡς ἐπὶ τὸ πολὺ καὶ παρακλήσις, ἢ προτροπή· ἀπαξ δὲ καὶ τὸ δέομαι.

"A Judæis Græcè loquentibus ita quoque usurpabatur, ut esset, consolator, ἐπιλάσαν, ἢ τοῦδ' ὁ. Ps. xxii. 5; xciii. 19. 2 Cor. i. 4: cf. not. ad Luc. ii. 25. Et in liberis N. T. interdum etiam eo significatu legitur, ut sit docere, veluti 1 Thess. ii. 11; iii. 2. Tit. ii. 15. 1 Tim. vi. 2.

"Græcè dicitur παράκλητος advocatus, quem in auxilium vocavimus, ut nobis aditit ὀπίσταντο, adjutor, v. Reulski Ind. Gr. Demosth. a. παρακαλεῖν et παράκλητος, add. Dionys. Halic. 10, p. 717, ed. Sylburg. ὅσοι μὴν ἦσαν ἀκριαῖοι τε καὶ τῶν τὰ δίκαια λεγόντων. In libris autem Rabbinoꝝ commutantur inter se nomina πατροῦ et παρακλητὸς ἢ ἱεροῦ et ἱεροῦ τε."

The word παράκλητος, as used in the N. T., represents two Hebrew words;

מְנַחֵם (menachem), 'a Comforter,' for which the LXX had used παρακλήτωρ in Job xvi. 2: cf. Zech. i. 13. One of the Names of the Messiah was Menachem. See Lightfoot, who refers to Luke ii. 25, the consolation of Israel.

מְדַבֵּר (medib), an Interpreter or Mediator, for which the Chaldee Paraphrasts use מְדַבֵּר (medib), i.e. παράκλητος. (Job xvi. 20; xxxiii. 23. Cf. Buxtorf, Lex. Talm. p. 1843.) Hence παράκλητος sometimes signifies, as here, one who consoles or comforts, by counsel and aid (see below, xv. 26), and sometimes one who mediates or interprets, and presents petitions to another, as an Interpreter.

Some have attempted to limit the sense of παράκλητος in the New Testament to 'Advocatus,' or 'Adjutor.' But the Word is one of large acceptance. And it was probably chosen for that reason, as best signifying the manifold gifts and offices of the Holy Ghost (1 Cor. xii. 3—10), as the Sanctifier, Teacher, Comforter, Exhorter, Remembrancer, Inspirer, Enlightener, Counsellor, Guide, Helper, and Advocate of the Church. Cp. *Br. Pearson* on the Creed, Art. viii. pp. 608—616. *Barnes*, Serm. xxxiv. on the Creed, vol. v. pp. 185—189. See *Br. Andrewes*, iii. pp. 130. 174—178, Sermon v. on the sending of the Holy Ghost.

Christ is called a Paraclete or Advocate by St. John. "We have an Advocate (Παράκλητον) with the Father, Jesus Christ the Righteous." (1 John ii. 1.)

Here the Paraclete is the Holy Ghost, Whom the faith confesses to be consubstantial with the Father and the Son. (*Aug.*)

By calling the Person here promised to be sent "another Paraclete," He shows that there is One Person, Who sends, of the Son, and another, to be sent, of the Holy Ghost. (*Aug.*)

Let the Sabellians hear this who do not give due honour to the Holy Ghost. By the word 'another,' Christ shows the distinction of Persons; by the word 'Paraclete,' He declares the equality of dignity. (Cp. *Chrys.*)

The Holy Spirit is here represented in opposition to the Evil Spirit. The Evil Spirit is our Κατήγορος. (Rev. xii. 10. Job i. 9; ii. 4. Zech. iii. 1.) The Holy Spirit is our Παράκλητος. Cp. *Barnes* here, and see on Rom. viii. 26.

17. ὃ ὁ κόσμος οὐ δύναται λαβεῖν] Worldly hearts desire what is visible; the world does not rise to the love of what is invisible, therefore the world cannot receive Him. (*Aug.*)

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18. οὐκ ἀφήσω ὑμᾶς ὄρφανούς] ὄρφανός is used by LXX for ὄρφ (orphan), 'fatherless.' (Ps. lxxviii. 5, 6.) Hence He calls them τέκνια (xiii. 33),—a word used eight times by St. John.

—ἔρχομαι πρὸς ὑμᾶς] 'I am coming to you.' Do not think that I am deserting you. I am even now coming to you in spiritual gifts.

19. ἔτι μικρὸν] In a short time I shall be withdrawn from you in body; but you will see Me with the eye of faith, and feel My presence by that of the Spirit. See *Cyril*, and on xiii. 33, and xvi. 16.

22. οὐχ ὁ Ἰσκαριώτης] for he had 'gone out,' and was not now present. Cp. xiii. 30.

23—31.] For an exposition of these verses see *Greg. M.*, Hom. in Ev. xxx. p. 1575.

23. Ἰησοῦς] *Elz.* has ὁ Ἰησ., but the Article is not in many of the best MSS.

26. ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῶν] The Spirit taught them those things which Christ did not teach them, because they were not able to bear them. (John xvi. 12.) And He brought to their remembrance those things which, either through obscurity or slowness of understanding, they were not able to recall. (*Theoph.*)

Hence the Writers of the Gospels, who were unlearned and illiterate men, have been enabled to record with minuteness and accuracy the sublime sayings and marvellous acts of Christ. Here is the refutation of all objections to their veracity. They were inspired by the Spirit of Truth (v. 7), Who taught them all things, and brought to their recollection all things that Christ had said to them. Therefore objections against the truth and inspiration of the Sacred Writers are in fact sins against Christ, Who sent the Holy Ghost, and against the Holy Ghost, Who was sent to teach them all things, and to lead them into all the truth.

27. εἰρήνην ἀφήμι ὑμῶν] He gives us peace in this world, and He will give us His peace in the world to come. He Himself is our peace. (Ephes. ii. 14.) The peace of Christ is serenity of mind, tranquillity of spirit, the bond and fellowship of love; and no one can attain to the inheritance of the Lord, who does not keep this testament of peace, nor can any one have concord with Christ who foments discord among Christians. (*Aug.*)

—οὐ καθὼς ὁ κόσμος δίδωσιν] Men who love the world love not Christ, and love not one another in Christ; and when they give peace, it is for their own sake and for the world's sake, not for God's sake. (*Aug.*)

28. εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν] He was going in that nature which He had as Man; but He remained with them as God. In that nature by which He is not equal to the Father He was going to the Father, from Whom He will come again to judge the quick and the dead. In that other nature by which He is equal to the Father, He never came away from the Father, but is present with Him every where, and entire, co-equal with Him in that Divinity, which no place can contain.

Ye would have rejoiced. Human nature may well rejoice in that it has been taken up to heaven by the Only-begotten Word; so that earth is exalted, and dust sits incorruptible in Christ, at the right hand of the Father. Who does not rejoice, that loves Christ, and contemplates his own nature, now made immortal in Christ, and hopes that he himself will one day be together with Christ? (*Aug.*)

M M

x ch. 13. 19.
& 12. 16.

y ch. 12. 31.
ch. 16. 11.

z ch. 10. 18.

a Matt. 20. 1.
& 21. 33.

1 Cor. 3. 9.

b Matt. 7. 21.
& 15. 13.

2 Tim. 3. 5.

Rev. 3. 1.

c Ps. 51. 7—13.

Isa. 27. 6—8.

Mal. 3. 5.

d ch. 13. 10.
& 17. 17.

Eph. 5. 26.

e 1 John 2. 6.

f Hos. 14. 8.
Phil. 1. 11.
& 4. 13.

g Rom. 6. 4.
& 8. 10.

Eph. 3. 16—21.

Col. 1. 6.

2 Pet. 3. 18.

h Matt. 3. 10.
& 7. 19.

i ch. 16. 23.

1 John 3. 22.

k Matt. 5. 16.

Phil. 1. 11.
ch. 8. 31.

Πατήρ μου μείζων μου ἐστί. ²⁹ ^x Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε.

³⁰ Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν ἵ ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν ³¹ ^a ἀλλ' ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν Πατέρα, καὶ, καθὼς ἐνετείλατό μοι ὁ Πατήρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεύθεν.

XV. ¹ Ἐγὼ εἶμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ^a ὁ Πατήρ μου ὁ γεωργός ἐστι ² ^b πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτὸ, καὶ πᾶν τὸ καρπὸν φέρον ^c καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ. ³ ^d Ἡδὴ ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. ⁴ ^e Μείνατε ἐν ἐμοὶ, καὶ γὰρ ἐν ὑμῖν καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. ⁵ ^f Ἐγὼ εἶμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοὶ, καὶ γὰρ ἐν αὐτῷ, ^g οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ⁶ ^h ἐὰν μὴ τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσι, καὶ καίεται ⁽¹⁸³⁾ ⁱ ^j ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ^k ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. ⁽¹⁸⁴⁾ ⁸ ^k Ἐν τούτῳ ἔδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί. ⁹ Καθὼς ἠγά-

— ὅτι πορεύομαι] So A, B, D, L, X, and many cursive MSS. and Versions. *Elz.* has ὅτι εἶπον πορεύομαι.

— ὁ Πατήρ μου μείζων μου] Greater than I am as Man. Christ is speaking of *going*, which cannot be predicated of God. My Father is greater than I am in that nature which goes to Him. But I am equal to Him in that Nature which is now and ever with Him. See on iii. 13, and x. 30, and 1 Cor. xv. 28. See *St. Cyril* here, and on this text see *Bp. Bull.* Def. Fid. Nic. sect. 4.

— Πατήρ μου] μου is omitted by A, D, L, X, and some Cursive and Versions.

³⁰. ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων] *Elz.* has κόσμον τούτου, but τούτου is not found in eleven uncials and many cursive MSS.

The devil is not the prince of creation, but of sinners. Hence the Apostle speaks of our warfare “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephes. vi. 12. (*Aug.*)

— ἐν ἐμοὶ οὐκ ἔχει οὐδέν] He has nothing in Me; because Christ had come as God without sin, and the Virgin conceived and brought forth His flesh, but without any mortal taint of sin. (*Aug.*)

Why then did our Lord die? Death in Him was not the penalty of sin, but a gift of mercy to us, that He might free us from eternal death. (*Aug.*, Tract 3.)

³¹. ἐγείρεσθε] They had been reclining at supper till He said these words. (*Aug.*) They now leave the upper room, in which the Lord's Supper had been instituted, to go to Gethsemane.

CH. XV. 1. ἐγὼ εἶμι ἡ ἀμπελος ἡ ἀληθινή] ‘I am the Vine.’ The People of God had been compared to a Vine in the *Old Test.* (Ps. lxxx. 8. Isa. v. 1—7. Jer. ii. 21. Ezek. xv. 2; xix. 10.) But in the *New* the Son of God is incarnate, and one with His People.

The discourse of our Lord in the last chapter was delivered at the table in the chamber of the paschal supper (see xiv. 31). The following seems to have been suggested by the Vineyards and Gardens through which they passed in their way toward the Mount of Olives.

They had also lately partaken of the fruit of the Vine, and even of the Communion of the Blood of the True Vine; and He said that He would no more drink of the *fruit of the Vine* till He should drink it new with them in His kingdom. (Matt. xxvi. 29.) And so this discourse related by St. John falls in with what is recorded by the other Evangelists.

He is the Vine, because He is the Head of the Church, the Man Christ Jesus, and we are His members; and the Vine and branches are of the same nature; and He is the *true* Vine, as distinguished from that mentioned Jer. ii. 21. Isa. v. 4. (*Aug.*)

For other instances of ἀληθινός as applied to Christ, see i. 9, φῶς ἀληθινόν; vi. 32, ἄρτος ἀληθινός, and Rev. iii. 7. 14; xix. 11. On this discourse see *Williams*, Holy Week, pp. 490—498.

— Πατήρ μου ὁ γεωργός] He tills our hearts with the ploughshare of His Word, and scatters the seeds of His precepts there, and sends us the dew and rain of the Spirit, that He may reap the fruits of holiness.

². πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν] Unless we bear the fruit of good works, we cannot be said to be branches of the Vine, which is Christ. (*Chrys.*)

— καθαίρει] He pruneth us by afflictions, in order that we may put forth shoots and bear more fruit. (*Chrys.*)

Observe the connexion of καθαίρει and καθαρός. We are purified by being pruned.

³. ὑμεῖς καθαροὶ ἵστε διὰ τὸν λόγον] Why did He not say, “Ye are clean by Baptism?” Because it is the Word which cleanses in the water. Take away the Word, and what is the water? The Word is added to the Element, and it becomes a Sacrament. Whence is this power of the water, that it touches the body and the heart is cleansed? Whence, but because the Word operates, not in being spoken, but in being believed. This word of faith is of so great power in the Church of God, that by means of him who believes and offers an infant for baptism, and by means of him who blesses and baptizes the infant, it cleanses the infant, although as yet not capable of believing unto repentance, and of making confession unto salvation. (*Aug.*)

⁴. τὸ κλήμα οὐ δύναται καρπὸν φέρειν] Behold here the need of grace.

This truth is set at nought by those who think that they have not need of God for the performance of good works. He who imagines that he can bear fruit of *himself* is not in the Vine; and he who is not in the Vine is not in Christ, Who said, “Without Me ye can do nothing.”

Here is a proof also of the Two Natures of Christ. If He were not man, He would not be the Vine of which we are the branches; if He were not God, He could not give grace to the branches, so that without Him they can bear no fruit. (*Aug.*)

⁶. ἐβλήθη—ἐξηράνθη] He, by severing himself from Me, is already cast out, and withered. He is the cause of his own destruction.

— συνάγουσιν αὐτὰ] i. e. the Angel-reapers will gather them and cast them into everlasting fire. (*Alcuin.*) On this use of the third person plural, see on Luke xii. 20 and Rev. xiv. 18, 19.

— εἰς τὸ πῦρ] *Elz.* omits τὸ, which is in A, G, L, M, S, and very many cursive MSS., and is emphatic, ‘the fire,’ which is an emblem of *that* fire which is reserved to the wicked, the πῦρ αἰώνιον (Matt. xviii. 8; xxv. 41).

One of two things remains for every branch: either to be in the Vine, or to be in the fire; and if we do not dwell in the Vine, we shall be cast into the fire. (*Aug.*)

⁷. ἐὰν μείνητε ἐν ἐμοὶ] We abide in Christ when we do what Christ commands, and love what He promises. (*Aug.*)

— ὃ ἐὰν θέλητε αἰτήσεσθε] They who abide in Christ can only will what He wills, viz. those things which lead to everlasting salvation. Here is the use of the Lord's Prayer; if we never decline from the words and spirit of that prayer in our own prayers, then whatever we ask shall be done for us. (*Aug.*)

⁹. καθὼς ἠγάπησέν με ὁ Πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς] The Father also loves us in Christ. (*Aug.*) If the Father loveth us, let us be of good cheer; if the Father is thus glorified, let us bring forth much fruit. And in order that we may never faint and fall away, He adds, “Abide ye in My love;” and how? by keeping My commandments. If ye keep My commandments, ye shall abide in My love. (*Chrys.*) Let no one therefore deceive himself by saying that he loves Christ, when he does not obey Christ. We love Christ in the exact proportion that we keep His commandments. (*Aug.*) He tells us next (v. 12) what His will is that we must do. This is My commandment, that ye love one another as I have loved you. (*Theoph.*) And hence it appears that all the commandments are rooted in Love. As the different boughs of a tree spring from the stem, so the Christian Virtues branch out from Love; and the boughs of good works have no verdure unless they abide in the root of Love. (*Gregor. Hom.* xxvii. in *Evang.*)

πησέ με ὁ Πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς, μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ· ¹⁰ ἔὰν ¹ ἐὰν 1 ch. 14. 15.
 τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου καθὼς ἐγὼ τὰς ἐντολάς
 τοῦ Πατρός μου τηρήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ¹¹ Ταῦτα λελάληκα m ch. 17. 13.
 ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμῇ ἐν ὑμῖν μείνη, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. ¹² Ἄυτη & 16. 24.
 ἐστὶν ἡ ἐντολὴ ἡ ἐμῇ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς· ⁽¹⁸⁵⁾ ¹³ μεί- n ch. 13. 34.
 ζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων Eph. 5. 2.
 αὐτοῦ· ⁽¹⁸⁶⁾ ¹⁴ ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν· 1 John 3. 11, 16.
¹⁵ οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· & 4. 21.
 ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρός μου ἐγνώρισα 1 Thess. 4. 9.
 ὑμῖν. ¹⁶ Οὐχ ὑμεῖς μὲ ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα
 ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μὴν, ἵνα ὁ τι
 ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. ⁽¹⁸⁷⁾ ¹⁷ Ταῦτα ἐντέλλομαι
 ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους. ⁽¹⁸⁸⁾ ¹⁸ Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι
 ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. ¹⁹ Ἐἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον
 ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ
 κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. ⁽¹⁸⁹⁾ ²⁰ Μνημονεύετε τοῦ λόγου οὗ
 ἐγὼ εἶπον ὑμῖν, ὅτι οὐκ ἐστὶ δούλος μείζων τοῦ κυρίου αὐτοῦ· ⁽¹⁴⁰⁾ εἰ ἐμὲ ἐδίωξαν,
 καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν·
⁽¹⁴¹⁾ ²¹ ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν
 τὸν πέμψαντά με. ⁽¹⁴²⁾ ²² Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ
 εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμαρτίας αὐτῶν. ⁽¹⁴³⁾ ²³ Ὁ ἐμὲ
 μισῶν καὶ τὸν Πατέρα μου μισεῖ. ⁽¹⁴⁴⁾ ²⁴ Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς
 ἃ οὐδεὶς ἄλλος πεποιήκεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι καὶ με-
 μισήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου· ⁽¹⁴⁵⁾ ²⁵ ἀλλ' ἵνα πληρωθῇ ὁ λόγος
 ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, ὅτι ἐμίσησάν με δωρεάν. ²⁶ Ὅταν
 δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρός, τὸ Πνεῦμα τῆς

13. ἵνα ἀγαπάτε ἀλλήλους] And so love to God and man are woven into one chain; as *Euthym.* says, quoted by *Bloomf.*:—“Ὅρα δὲ θαυμασίαν σειρᾶν. δέδωκεται γὰρ, ὅτι τὸ μῖνον ἐν τῷ Χριστῷ γίνεται ἀπὸ τοῦ ἀγαπᾶν αὐτόν· τὸ δὲ ἀγαπᾶν αὐτόν, ἀπὸ τοῦ τὰς ἐντολάς αὐτοῦ τηρεῖν· ἡ ἐντολὴ δὲ αὐτοῦ, ἵνα ἀγαπάμεν ἀλλήλους· ὅστις τὸ ἀγαπᾶν ἀλλήλους, μένει ἐν τῷ Χριστῷ ἐστὶ καὶ ἀγαπᾶν τὸν Θεόν· καὶ ἀναπιπλεγμέναι πρὸς ἀλλήλους εἰσὶν ἡ τὴν πρὸς Θεὸν καὶ ἡ πρὸς ἀλλήλους ἀγάπη.”

— καθὼς ἠγάπησα ὑμᾶς] Hence we may discern true love from false; divine love from human. *Why* did Christ love us? In order that we might reign with Him in glory. Let us love one another with the same view. (*Aug.*) To what *degrees* did He love us? Even so as to lay down His life for us. And because He laid down His life for us, we ought to lay down our own life for the brethren (1 John iii. 16). This the Martyrs did in the fervour of their love. With one and the same love let us love God and our neighbour; let us love God for Himself, and let us love ourselves and our neighbour for God's sake. (*Aug.* de Trin. viii. 8.)

13. ἵνα ψυχὴν θῆ] See on x. 11.

15. οὐκέτι ὑμᾶς λέγω δούλους] ‘I call you not *servants*.’ For He hath given us power to become *sons*—*sons* of God (i. 12). And yet He will say to the blessed, “Well done, good and faithful *servants*” (Matt. xxv. 23). And we must call ourselves *unprofitable servants* (Luke xvii. 10). Thus we must be as it were servants, and yet not servants, but sons; servants without *servile* fear, but with that *holy* fear which belongs to the servant that entereth “into the joy of his Lord.” And yet not servants, in casting out that slavish fear which belongs to him who “abideth not in the house for ever” (John viii. 35); and loving God as sons. (Cp. *Aug.*)

16. οὐχ ὑμεῖς μὲ ἐξελέξασθε] μὲ is emphatic. You did not choose *Me*, Your Master.

He did not choose men who were already good, but He *makes* good those whom He has chosen. We may not say, ‘I did good works before I believed, and was *therefore* chosen.’ What good work can there be *before* faith? (Rom. xiv. 23.) (*Aug.*)

— ὁ τι ἂν αἰτήσητε—δῶ ὑμῖν] Yet even St. Paul asked, and did not receive what he asked (2 Cor. xii. 9). “Imò; sed si id quod non expedit petitur, non *in nomine Jesu* petitur. *Jesús est Salvator*. Fanlus non exauditur, quia si liberaretur à tentatione, ei non proderat ad *salutem*.” (*Greg.* M. hom. in Ev. xxvii.)

20. εἰ—ἐτήρησαν] which is *not* the case, except in some particular instances, though it ought to have been the case in all. Do not therefore despond if your preaching is rejected, when you remember what has been the reception of Mine.

— μου] emphatic.

22. εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον] i. e. the sin of which they are now guilty, in rejecting Him Who came, that they might believe in Him and be saved by faith in Him. (*Aug.*)—*δωρεάν* = *χωρὶ* (*chiamam*) (Job i. 9. Ezek. vi. 10. Ps. xxxv. 16; lxxix. 4), “sine causâ.” See *Vocat.* de Hebr. p. 228.

24. οὐδεὶς ἄλλος] For they had compared the works of *Moses* to Christ's. (See vi. 31.) Cp. Matt. xii. 28; xvi. 1.

26. ὅταν δὲ ἔλθῃ ὁ Παράκλητος] He calls the Holy Ghost by the name of *Comforter* on account of His operations, because He frees from all perturbations those with whom He dwells, and imparts to them ineffable joy (see above on xiv. 16); and He is sent by the Son, not as an Angel or Prophet or Apostle is sent, but as it befits the dignity of the Spirit of God to be sent by the Wisdom and Virtue of God, with which Virtue and Wisdom the Spirit of God has the same Nature undivided and entire. The Son of God, when sent by the Father, is not separated from the Father, but remains in Him, and has the Father in Himself. And the Holy Spirit, being sent by the Son, comes forth from the Father, but does not migrate to any other place. For as the Father is not confined to place, no more is the Holy Spirit; being incorporeal, and transcending the essence of all created beings. And when the Son sends the Spirit, the Father sends Him also, since the Spirit comes by the same will both of Father and Son. (*Didymus*, de Spiritu Sancto, ii.)

— τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρός] Some one may inquire, whether the Spirit proceeds also from the Son? The Son is the Son of the Father, and the Father is the Father of the Son alone. But the Holy Spirit is the Spirit of both Father and Son. Hence our Lord says, “It is the Spirit of your Father that speaketh in you” (Matt. x. 20); and yet the Apostle says (Gal. iv. 6), “God hath sent forth the Spirit of *His Son* in your hearts.” And if the Spirit did not proceed from the Son, Christ would not have breathed on His Apostles and said, “*Receive ye the Holy Ghost*” (John xx. 22). Why then did He say, “The Spirit of Truth that proceedeth from the *Father*”? Because He ascribes what is His own to the Father, from Whom He, the Son, Himself is; as when He says, “My doctrine is not mine, but His that sent Me” (John vii. 16). (*Aug.* See also *Origen*, in Joan. tom. ii. 6.)

On the Procession of the Holy Spirit, see *Bp. Andrewes*, Works, iii. 262, 284; Ninth and Tenth Sermons on the Sending of the Holy Ghost; and *Bp. Pearson* on the Creed, Art. viii. pp. 489—492, and Notes; and below, xvi. 13.

y Acts 1. 21.
& 5. 32.
a ch. 15. 18—21.
Matt. 13. 21.

b ch. 15. 21.

c Matt. 9. 15.
& 24. 25.
Mark 2. 19.
Luke 5. 24.
ch. 13. 19.
& 14. 29.

d ch. 7. 39.
Acts 2. 33.

e Acts 2. 22—27.
2. 33.
& 4. 13—18.
& 5. 26—28, 32,
33.
& 7. 54, 57, 58.
Eph. 4. 8.

ἀληθείας, ἡ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ
27^y καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

XVI. (166) ¹ Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ² Ἀποσυναγωγούς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. ³ ^b Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ. ⁴ ^c Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. (167) ⁵ νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; ⁶ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ⁷ ^d Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· ⁸ καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως· ⁹ ^e περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· ¹⁰ περὶ δικαιοσύνης δὲ, ὅτι

27. ὑμεῖς δὲ μαρτυρεῖτε] See the proof of the truth of Christ's prophecy, and of the Comforter's power, in the wonderful change wrought in the character and conduct of St. Peter, once so infirm as to deny Christ, and yet, after the day of Pentecost, coming forward to preach Christ to those who had lately crucified Him (Acts ii. 14). (Cp. *Aug.*)

CH. XVI. 1. ἵνα μὴ σκανδαλισθῆτε] by your sufferings for Me (*Aug.*), as He had prophesied they would be (Matt. xxvi. 31).

2. ἀποσυναγωγούς ποιήσουσιν ὑμᾶς] Thus our Lord prophesied that the Jews would not receive Himself preached by the Apostles, and therefore would not be true children of Abraham; and thus the natural branches would be cut off (Rom. xi. 19. 21) by putting out of the synagogues those who preached the Gospel of the true Seed of Abraham.

— ἀλλ'] 'imō.
— λατρείαν προσφέρειν] 'to offer a sacrifice.' See Rom. viii. 36; xii. 1.

3. ποιήσουσιν] *Elz.* adds ὑμῖν, which is not in A, B, E, G, K, M, S, and many Cursive and Versions.

6. οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;] The disciples on hearing what they themselves were to suffer, and that they who killed them would think that they did God service, were absorbed with sorrow, and asked no such question of Christ. (*Chrys.*) Before this time they had asked, "Lord, whither goest Thou?" (xiii. 36), and had heard from Him that they could not follow Him then.

He was going to heaven, to His Father, and they sought to detain Him; and He knew what was in their hearts, and that, not having yet received the spiritual presence of the Comforter, they feared to lose His own corporal presence, and were therefore sad: "Because I have said these things unto you sorrow hath filled your hearts." But He knew what was best for them, viz. the internal vision with which the Holy Spirit would comfort them, and therefore He adds, "It is expedient for you that I go away."

7. συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω] "For if I go not away the Comforter will not come." Christ is ever with us in His divinity; but if He had not departed from us corporally, we should always be looking carnally on His Body, and should never believe (for Faith is the evidence of things not seen, Heb. xi. 1), and so never be justified and beatified by that Faith which qualifies us to see Him as God. (Cp. *Aug.*, Sermon. 143.)

It was good for them that the "form of a servant" in which they beheld Christ present with their bodily eyes, should be removed from them, because by looking on that they might think that He was only what they saw. I, Who am "the Word made flesh," dwell in you; but I would not that you should love Me after the flesh, and so be content with only the milk of babes (1 Cor. iii. 1). Therefore I remove My Body from you; for if after a fleshly manner you cling to My flesh, you will not be capable of receiving the Spirit. (*Aug.*, de Trin. i. 9, and Tract. xciv.)

A reproof to those who crave a carnal presence in the Holy Eucharist. See further on our Lord's speech to Mary Magdalene (xx. 17).

He says that the Holy Spirit will not come, unless He Himself departs. Why is this? Could not Christ, remaining on earth in His bodily presence, send the Holy Spirit, Who had descended on Him at His Baptism, and Who is never separated from Christ? Yes; but we cannot receive the Spirit so long as we know Christ only according to the flesh. (2 Cor. v. 16.) But when Christ disappears from our bodily sight, then the Spirit will come. When Christ had departed corporally, not only the Holy Spirit, but the Father and Son also, were present spiritually; for He said, "If a man love Me he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23); and "Lo, I am with you always, even to the end of the world." (Matt. xxviii. 20.) Thus we are taught to believe in, and recognize the presence of, the Holy Trinity, in which a distinction of persons is clearly presented to us, while there is no diversity of substance. (*Aug.* here, and Sermon. 143.)

It was predetermined in the divine counsel that each of the Three Persons of the Holy Trinity should exercise His office severally in the salvation of men. The Father sends the Son; the Son redeems them; the Holy Spirit perfects the work of salvation, by sanctifying those who are redeemed. But this several operation of each of the Three Persons would not have been so clearly manifested, unless the Son had gone away. (*Euthym.*)

Our Lord says, it is expedient that He should depart, or the Comforter would not come. Is then the Comforter greater than Christ? No; but Christ's acts would not be fully available for our salvation, unless the Comforter had come to perfect the work of Christ, by doing His own proper office in sanctifying those whom Christ has redeemed. Cp. *St. Basil*, Quæst. 69. (*Maldonat.*)

See also *Greg. Nazian.* p. 566, Orat. xxxi.—an excellent treatise on the Divine Personality and office of the Holy Ghost.

Besides, it was necessary for them to receive the gift of the Holy Ghost; and the gift of the Holy Ghost was to be a *κοσμησις* of Christ's Ascension; it was to be the inauguration of His Heavenly Coronation and Royal Session in His glorified humanity at the right hand of God (Ps. lxxviii. 28. Ephes. iv. 8); and the Descent of the Holy Ghost from heaven was to be the proof of His Ascension into heaven. See *Ep. Andrewes*, Sermon. iv. on the Sending of the Holy Spirit, vol. iii. p. 163.

— ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω] *Elz.* omits ἐγὼ, which is emphatic, and found in A, E, H, K, and very many cursive MSS. and Versions.

— πορευθῶ] Shall have made My journey from you to My Father, and from earth to heaven. See above, xiv. 3.

8. ἐλέγξει] 'arguet;' convict the world in the judgment of others, if not convince it in its own. See the use of ἐλέγχο, John viii. 9. 46. 1 Cor. xiv. 24. Eph. v. 13. Jude 15. From these passages it appears that ἐλέγχειν signifies in the N. T. a process of argument, generally public, by which an offender is proved to be such, and is "pricked to the heart," and "smitten in conscience" (cp. Acts ii. 37), and put to shame, and brought to repentance by salutary rebuke and reproof, or although callous in himself, yet manifestly proved and convicted as a sinner in the eyes of others.

— ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας] He will prove the world guilty of sin because they believe not in Christ. It is one thing to believe Christ, and another to believe in Him. The devils believe Him (James ii. 19), but not in Him; we believe in Christ when we hope in Christ and love Christ. (*Aug.*)

He will convict the world of sin, and take from the world all excuse for its unbelief, when the world sees the gift of the Holy Spirit poured forth in answer to prayers addressed to Me (*Aug.*, Quæst. Nov. et Vet. Test. 89), and when it sees the fruits of your righteousness or justification by Faith in Me.

See *Moberly* on the Great Forty Days, p. 88.

He will not only convict the world of sin, in not believing the Gospel, but of sinfulness generally; by showing that it needed so great a sacrifice as My death to reconcile it to God, and that all who do not receive Me as their Saviour are yet in their sins, and in danger of perdition. Cp. *Cyril.* (*Maldonat.*)

10. δικαιοσύνης] He will convict the world of sin for its unbelief, and convince it of My Righteousness, when it sees Me accepted by the Father, and sending the Holy Ghost. And it will convince the world of your righteousness or justification through Me, when you believe in Me no longer present with you in Body. The unbeliever says, "How shall we believe in Him Whom we do not see?" Your belief will be an answer to that question; and so the faith of the believer will be a condemnation of the unbelief of the world. "Blessed are they who have not seen, and yet have believed." (John xx. 29. Cp. *Aug.* here, and Sermon. 143.)

He will convince the world of My righteousness. I shall be condemned by the world as unrighteous. My going to the Father and reception into glory, and the outpouring of the Holy Ghost by My power, and your miracles wrought in My Name, will prove that the

πρὸς τὸν Πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· ¹¹ ἵπερὶ δὲ κρίσεως, ὅτι ^{f ch. 12. 31.}
 ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. ^{Acts 26. 18.}
¹² Ἔτι πολλά ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ¹³ ὅταν ^{Luke 10. 18.}
 δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλή- ^{Col. 2. 15.}
 θειαν, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχό- ^{Heb. 2. 14.}
 μενα ἀναγγελεῖ ὑμῖν. ¹⁴ Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ^{g 1 Cor. 3. 2.}
 ἀναγγελεῖ ὑμῖν. ¹⁵ Πάντα ὅσα ἔχει ὁ Πατὴρ ἐμά ἐστι· διὰ τοῦτο εἶπον, ^{h ch. 14. 26.}
 ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. ¹⁶ Μικρὸν καὶ οὐ θεωρεῖτέ ^{& 15. 26.}
 με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· ὅτι ὑπάγω πρὸς τὸν Πατέρα. ¹⁷ εἶπον ^{1 John 2. 20, 27.}

world was guilty in condemning Me; and that I am righteous, and the cause of righteousness to others, and am accepted of God as such. (Cp. *Chrys.*)

— οὐκ ἔτι θεωρεῖτέ με] You will no longer continue to behold Me with the bodily eye; and yet you will continue to behold Me with faith and by spiritual illumination. For He says (xiv. 19), ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με.

11. ὁ ἄρχων τοῦ κόσμου τούτου κέκριται] Has been cast out and condemned; and therefore the world, being delivered by Me from the power of Satan, has no excuse for unbelief. (*Aug.*, *Serm.* 143, 144.) See above, xii. 31. Cp. *Rev.* x. 9.

The Rebellion of the Prince of this world and his adherents in the world, is also judged and condemned by the obedience of the servants of Christ, even weak women and children, who show, by their love to Him, and by their courage and endurance in persecution and martyrdom, that His grace is sufficient for them, and that "His commandments are not grievous." (1 John v. 3.) The life and death of the saints is a condemnation of Satan and the world, and at the Great Day it will judge them. See 1 Cor. vi. 2, 3.

12. ἔτι πολλά ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι] Heretics hence seek to derive a pretext for their false doctrines; as if their heresies were the things which Christ had then to say, and the disciples could not bear, and which were afterwards revealed by the Spirit. But how do we know what the things are which Christ had then to say, and they could not bear?

But some may say,—"Have not spiritual men some things in their doctrine, which they may withhold from carnal minds, and unfold to those that are spiritual?" Spiritual men may not withhold altogether spiritual things from the carnal (Matt. x. 27); for the Catholic Faith is to be preached to all. And yet they may not so declare them as that in their desire to bring them to the knowledge of persons who cannot receive them, they may make them rather loathe their discourse, by the truth it contains, than teach them the truth by their discourse.

But in order that we may grow in knowledge and receive the food of Christians, and in proportion as we grow may receive it more and more, we must all pray for grace from Him Who gives the increase. (*Aug.*, *Tract* 66—68, who quotes 1 Cor. i. 23; ii. 6. 14; iii. 1, 2; xiv. 37. Gal. iv. 9. Heb. v. 12—14; vi. 1—12. Phil. iii. 15.)

These "many things" which the Apostles could not then bear, are not to be sought in the oral traditions of Rome, which indeed "cannot be borne" by Apostles and Apostolic men, who have the Comforter; but they are to be found in the Acts of the Apostles, the Apostolic Epistles, and the Apocalypse,—which, together with the Gospels and the Old Testament, constitute "all the truth" (v. 13. Cp. *Bengel* here).

Tertullian says (*Præser. Her.* 22), that heretics were "wont to allege that the Apostles were not acquainted with all Christian doctrine, or that they did not declare it fully to the world; not perceiving that, by these assertions, they exposed Christ Himself to obloquy, for having chosen men who were either ill-informed or else not honest."

This heretical allegation has been revived in recent times by the advocates of the "Doctrine of Development."

But our blessed Lord says to His Apostles, that the "Holy Spirit should teach them all things, and guide them into all the truth, and bring all things to their remembrance whatever He had said unto them." (John xiv. 26.)

He also orders them to *proclaim* to the world what they had heard from Him:—"What I tell you in darkness that speak ye in light; and what ye hear in the ear that preach ye upon the house-tops." (Matt. x. 27.) "Teach all nations to observe all things whatsoever I have commanded you." (Matt. xxviii. 19.) Accordingly, St. John testifies that Christ's Disciples "have an unction from the Holy One, and know all things." (1 John ii. 20.) And St. Paul declares that he has kept nothing back from his hearers; and has not shunned to declare unto them "all the counsel of God;" and he intimates that he would not have been "pure from their blood,"—that is, he would have been guilty of destroying their souls if he had done so (Acts xx. 26, 27); and that he "uses great plainness of speech" (2 Cor. iii. 12); and "not being rude in knowledge, has been thoroughly made manifest to them in all things" (2 Cor. xi. 6. 16); and he warns all men against building "hay and stubble on the only foundation which is laid" (1 Cor. iii. 11); and says, that, "though an angel from heaven preach unto them any thing beside what he had preached unto them, and they had received from him, let him be accursed," Gal. i. 8, *ἐάν ἀναγγελίῃται, παρ' ὃ εὐαγγελισάμεθα*, where remark the expres-

sion παρ' ὃ, i. e. 'besides what,' &c. These, the words of the original, are very observable, and are conclusive against the Doctrine of Development.

13. ἰκεῖνος, τὸ Πνεῦμα] Lest by the use of a neuter word Πνεῦμα, we should suppose the Spirit to be only a quality or thing, He used the word ἰκεῖνος here and v. 14, which shows Him to be a Person. (See also xiv. 26; xv. 26; xvi. 8.)

— πᾶσαν τὴν ἀλήθειαν] All the truth; all that truth which is opposed to what is false, and is alone able to save, and is necessary to salvation.

— οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ] He will not speak from Himself, for the Spirit is not from the Father alone; the Son is begotten of the Father, and the Spirit proceedeth from the Father.

A question may be asked—whether the Holy Spirit proceeds also from the Son? The Son is of the Father alone; but the Holy Spirit is of the Father and the Son. (See Matt. x. 20. Gal. iv. 6. Rom. viii. 9. 11.) And there are many other passages of Scripture which evidently show that the Person in the Holy Trinity, Who is called the Holy Spirit, is the Spirit of the Father and the Son. (*Aug.*)

See above on xv. 26.

He shall not speak of Himself (see xiv. 10). He will speak nothing contrary to, or independently of, Me. His knowledge and Mine are one.

— τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν] He will declare to you the things that are coming to pass. A proof of the Godhead of the Holy Ghost, for no one can reveal the future but God. (*Chrys.*, *Theoph.*)

14. ἰκεῖνος ἐμὲ δοξάσει] Glory is fame with praise. And yet Christ's glorification in the world does not confer any thing on Christ, but it confers something on the world, because the praise of what is good brings a benefit to those who give the praise, not to that which receives it. (*Aug.*)

15. καὶ ἀναγγελεῖ ὑμῖν] This Scripture shows the distinction of Persons, and co-equality of the Father, the Son, and the Holy Ghost. (*Chrys.*, who dilates on this doctrine here.)

16. μικρὸν καὶ οὐ θεωρεῖτέ με] Compare on xiv. 19. There seems to be a difference in the sense of the θεωρεῖν; and of ὄψεσθε, as used in the Gospels; θεωρεῖν is to behold a thing present, to contemplate it (cp. v. 10); ὄπτειν, to see it, or Him, appearing (Rev. i. 7.)

The primary sense of this sentence appears to be,

A little time will elapse and ye shall see Me no longer, because I shall die and be buried. And again a little time will elapse and ye shall see Me reappear, because I shall rise again, and then be visible to you.

The words, "Because I go to the Father," which are not found in B, D, L, are omitted by some Editors.

Or thus; for a short time you will see Me no longer, because I shall die, and am buried. And again, for a short time only I shall be with you, because I go to the Father.

But these interpretations (authorized by some of the Fathers, e. g. *Cyri.*, *Chrysostom.*, *Theodor.*, *Mops.*, *Euthym.*) do not seem to reach to the full meaning of the words,—addressed, as they appear to be, not only to the Apostles personally, but to all Christians.

We may (with *Augustine.*, *Bede.*, *Maldonatus.*, and others) see in them a secondary and more comprehensive sense, as follows;

A little while will elapse, and ye will no longer continue to see Me; for I shall withdraw from you My bodily presence, by departing from you to the Father. (Cp. v. 10, where He says, "I go to the Father, and ye no longer see Me.") And again a little time will elapse, and you will see Me reappear, because I go to the Father, in whose glory I shall come again.

To adopt the words of *Augustine.*, the time between the Ascension and the Second Advent is a little while (in comparison with Eternity), and when that little while is over, ye shall see Me again. This is a promise to the Universal Church, and when this little while is past, and Christ comes again, we shall feel how short a time it has been. (*Aug.*)

Ye shall see Me, because I go to the Father, i. e. because I do not die, but go to Him Who is able to enlighten you, and I will converse with you for ever. And therefore ye shall see Me here by faith, and after death by sight. And therefore He adds, "your joy no one taketh from you;" for since He liveth for ever, He is the Author to them of everlasting joy. (*Theoph.*) See also v. 20.

— ὅτι ὑπάγω] So A, E, G, H, K, S, and many cursive MSS. — *Elz.* has ὅτι ἐγὼ ὑπάγω. And in v. 17, ἐγὼ, is not in A, B, L, M, and other MSS.

οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με καὶ, ὅτι ὑπάγω πρὸς τὸν Πατέρα; ¹⁸ Ἐλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. ¹⁹ Ἐγὼ οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. ²⁰ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνησετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ²¹ Ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. ²² καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. ⁽¹⁵⁰⁾ ²³ Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ²⁴ ἕως ἄρτι οὐκ ᾔτησατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. ⁽¹⁵¹⁾ ²⁵ Ταῦτα ἐν παρομοίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παρομοίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ Πατρὸς ἀναγγελῶ ὑμῖν. ²⁶ Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν, ²⁷ αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. ²⁸ Ἐξῆλθον παρὰ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.

²⁹ Δέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἰδε νῦν παρρησίᾳ λαλεῖς, καὶ παρομοίαν οὐδεμίαν λέγεις. ³⁰ Ἦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. ⁽¹⁵²⁾ ³¹ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε; ³² Ἰδοὺ, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος,

k ver. 33.
Matt. 9. 15.
Luke 6. 21.

1 Isa. 26. 17.

m Luke 24. 41.
Acts 13. 51.
1 Pet. 1. 8.

n ch. 14. 13.
& 15. 16.
Matt. 7. 7.
& 21. 22.
Mark 11. 24.
James 1. 5.
o ch. 14. 13, 14.
& 15. 7, 16.
Matt. 7. 7.
p ch. 17. 13.
& 1. 16.
& 3. 34.
Eph. 4. 7.
1 Cor. 1. 4—8.
Col. 2. 9, 10.

q ch. 17. 8, 25.

r ch. 17. 8.
s ch. 21. 17.
Matt. 9. 4.

t Matt. 26. 31, 56.
Mark 14. 27, 50.

³⁰ κλαύσετε κ. θ. ὑμεῖς] These words also, as well as the preceding, appear to have a double sense; first applicable to the Apostles personally, and next to the Church Universal, of all place and time, to the end.

First. Ye, My Apostles, shall weep, when ye see Me crucified and slain; and My enemies—the Jewish World, and Satan himself the Prince of this world, will exult over Me as conquered,—but I will raise Myself, and ascend in glory; and then you will rejoice with great joy. (Luke xxiv. 52. John xx. 20.)

Secondly. In a larger sense;—after My Ascension, even till the time of My Second Advent, My Church will be in a state of widowhood. She will weep and lament; and the World will persecute her and triumph over her. (See Rev. xi. 10.) But I shall reappear in glory, and her sorrow shall be turned into joy (Rev. xi. 12); and her light affliction, which is but for a moment, will work for her a far more exceeding and eternal weight of glory (2 Cor. iv. 17); and she will be for ever with her Lord (1 Thess. iv. 17).

³¹ ἡ γυνὴ ὅταν τίκτη] ἡ γυνή, the woman in her womanhood, and in its peculiar sorrow (see Gen. iii. 16). On this use of the article, see on John iii. 10.—διὰ τὴν χαρὰν, for the joy; her joy, as a mother.

This verse, like the two preceding ones, has a double sense:

First, as applicable to Christ. His Resurrection was a Birth; it was a Birth from Death to Life Everlasting: a Birth which is the source of all other Births, from the death of sin to newness of life in this world; and from the Death of the Grave to a glorious Resurrection and a Blessed Immortality, in body and soul, in the life to come. The Apostolic Church (i. e. the Church of the Apostles personally) went through the throes of parturition, until the day of the Resurrection, when the Second Adam came forth from the womb of the grave; and then they no longer remembered their sorrow, for joy that a Man,—the Man Christ Jesus,—the first-born from the dead (Col. i. 18. Rev. i. 18) was born. And all Humanity was born into the world with Him, for “as in Adam all die, so in Christ all are made alive.” (1 Cor. xv. 22.)

In a secondary and wider sense, the Church in this world is the Woman in travail (see Rev. xii. 2. Gal. iv. 19); she is in travail with souls for the new-birth to grace and glory. She groans in the pangs of parturition even till the great Day of Regeneration, the Day of the glorious Reappearing of Christ, and the general Resurrection and new-birth to Immortality. (Rom. viii. 22.) Then, indeed, “a Man will be born into the world.” Humanity will cast off its grave-clothes, and be glorified for ever in Christ.

As Augustine says, “The Church may be compared to this woman, because she brings forth children to God. Now is her time of travail; but when that time is over and her hour is come, then she will rejoice at the birth of a faithful progeny to life eternal. She is now in travail in looking for Christ, she will then be delivered when she sees Him.”

Do not be surprised that you will pass from a state of sorrow to one of rejoicing. A mother passes through sorrow in order to be a mother. He thus intimates spiritually, that He Himself it is who looses the pains (ώδυνας, throes) of death, and brings the new man to life, never more to die. He Himself is indeed the ‘Man Who is born into the world,’ for by His Resurrection the new man is born.—He Who is incorruptible, Jesus Christ, our Lord. (Theoph.) Compare on Rev. xii. 5.

— τὸ παιδίον] the child which has caused her pain.

— ἄνθρωπος] ‘homo;’ not ‘vir.’

³² οὐκ ἐρωτήσετε] You shall ask nothing, for gladness and fulness of fruition. You shall know all things, enjoy all things, and have no need of any thing.

— ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου] B, C, L, X, Y, Δ, place ἐν τῷ ὀνόματί μου after δώσει ὑμῖν, and this is adopted in some editions. But the language of Scripture (xiv. 13; xv. 16; xvi. 26, &c.) and the great majority of MSS. is in favour of the received text. And it is not any prayer that obtains a favourable answer from God, but only prayer in Christ's Name; and every prayer so offered is granted, for it is offered in a spirit of submission to His Will.

They who do not believe rightly concerning Christ do not ask in His Name. (Aug.)

³³ ἀναγγελῶ] A, D, K, L, M, X, Y, have ἀπαγγελῶ. But see iv. 25; xvi. 13—15.

³⁴ ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα] Christ left the world by bodily absence, and has gone to the Father by bodily ascension, but He has not left the world which He governs with His Divine presence, just as when He came forth from the Father into the world He did not leave the Father. (Aug.)

³⁵ σκορπισθῆτε ἕκαστος] not only in body, by deserting me personally, but also in mind, by falling away from faith in Me. This was fulfilled when He was apprehended, “and they all forsook Him and fled.” Matt. xxvi. 56. (Aug.)

ὅτι ὁ Πατήρ μετ' ἐμοῦ ἐστι. (183) 33 ὡς ἡ Ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίβω ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

XVII. 1 ὡς ἡ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Τίον ἵνα καὶ ὁ Τίος σου δοξάσῃ σέ 2 ὡς καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον 3 ὡς αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν

u ch. 14. 27.
v ver. 1. 2.
ch. 15. 18—20.
1 Thess. 3. 8, 4.
2 Tim. 3. 12.
1 Pet. 5. 9.
Rev. 7. 14.
a ch. 12. 23.
b Matt. 28. 18.
ch. 5. 27.
c ch. 20. 31.
1 John 4. 9, 14.
& 5. 20.
1 Cor. 8. 4.
ch. 6. 29, 57.
& 7. 29.
Jer. 9. 23, 24.
& 31. 33, 34. 2 Cor. 4. 6. 2 Pet. 1. 2—4.

33. ἔχετε.] So A, C, E, K, L, S, X, Y, and many cursive MSS. *Elz.* ἔχετε, but ἔχετε seems preferable. Tribulation is your portion in this life; it is what you have; suffering is your inheritance here, in order that you may reign hereafter.

— νενίκηκα] See the sublime vision in St. John's Apocalypse, vi. 2. The Victory of Christ over the World, and the Victory of Christians by means of that Victory, are themes specially appropriated to the last Evangelist St. John. See 1 John ii. 13, 14; iv. 4; v. 4. Rev. ii. 7. 11. 17. 26; iii. 5. 12. 21; xii. 11; xv. 2; xvii. 14; xxi. 7.

CH. XVII. 1. ταῦτα ἐλάλησεν ὁ Ἰησοῦς.] He had said that in the world they should have tribulation, and He now teaches them by His example, that in tribulation they should resort to prayer. (*Chrys.*)

— καὶ ἐπήρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε] He might have prayed in silence; but He would teach us by His prayer how to believe and pray aright. This prayer, offered in the hearing of His Disciples, is designed to instruct us what our own desires, and thoughts, and actions should be. (*Aug., Theoph.*)

— ἐλήλυθεν ἡ ὥρα] the hour of suffering; and yet in suffering Christ was glorified, so that the Centurion confessed Him to be the Son of God. (*Matt.* xvii. 54. *Hilary*, de Trin. iii.) And if He was glorified in His passion, how much more in His resurrection! (*Aug.*)

— ἵνα καὶ ὁ Τίος σου δοξάσῃ σέ] not by adding to Thy divine glory, but by making it known to all Nations by the Gospel. And as far as Christ's part was concerned, all Nations to whom it has been offered have received the Gospel; He has died for all; and has given a commission that the Gospel be preached to all. (*Aug.* *Hilary*, de Trin. iii. *Chrys.*)

2. ἔδωκας—δέδωκας] Observe these words frequently repeated in this Prayer (vv. 4, 6, 7, 8, 9, 11, 12, 22, 24), commemorating what Christ has received from the Father. Thus this Prayer may be regarded as an example of Thanksgiving.

How is Christ said to receive? See *Hooker*, V. liv., who says, "Christ is by three degrees a receiver.

"First, in that He is the Son of God;

"Secondly, in that His human nature hath had the honour of union with Deity, into that nature which is coupled with it;

"Thirdly, in that by means thereof, sundry eminent graces have flowed, as effects from Deity, into that nature which is coupled with it. On Christ, therefore, there is bestowed the gift of *Eternal Generation*, the gift of *Union*, and the gift of *Unction*.

"By the gift of *Eternal Generation* Christ hath received of the Father one, and in number the self-same substance, which the Father hath of Himself, unreceived from any other. For every beginning is a Father unto that which cometh of it; and every offering is a Son unto that out of which it groweth. Seeing, therefore, the Father alone is originally that Deity which Christ originally is not (for Christ is God by being of God, light by issuing out of light), it followeth hereupon, that whatsoever Christ hath common unto Him with His heavenly Father, the same of necessity must be given Him, but naturally and eternally given, not bestowed by way of benevolence and favour, as the other gifts both are. And, therefore, where the Fathers give it out for a rule, that whatsoever Christ is said in Scripture to have received, the same we ought to apply only to the manhood of Christ; their assertion is true of all things which Christ hath received by grace, but to that which He hath received of the Father by eternal nativity or birth it reacheth not.

"Touching union of Deity with manhood, it is by grace, because there can be no greater grace showed towards man, than that God should vouchsafe to unite to man's nature the person of his only-begotten Son. Because, 'the Father loveth the Son' as man, He hath, by uniting Deity with manhood, 'given all things into His hands.' It hath pleased the Father that in Him 'all fulness should dwell.' The 'name' which He hath 'above all names' is given Him. 'As the Father hath life in Himself,' the 'Son in Himself hath life also' by the gift of the Father. The gift whereby God hath made Christ a fountain of life, is that 'conjunction of the nature of God with the nature of man' in the person of Christ, 'which gift,' saith Christ to the woman of Samaria, 'if thou didst know, and in that respect understand who it is which asketh water of thee, thou wouldst ask of Him that He might give thee living water.' The union, therefore, of the flesh with Deity, is to that flesh a gift of principal grace and favour. For by virtue of this grace man is really made God, a creature is exalted above the dignity of all creatures, and hath all creatures else under it."

— ἐξουσίαν σαρκός.] So *Matt.* x. 1, ἐξουσίαν πνευμάτων.

3. ἵνα γινώσκωσί] To know, i. e. to acknowledge, love, honour,

and obey, suitably to the attributes of God and Christ, which that knowledge reveals.—γινώσκω is the Hebr. *yr* (*yadha*), which not only signifies mental knowledge, but also the moral and spiritual affections, and acts consequent on it. See *Buxtorf* in v.

— τὸν μόνον ἀληθινὸν Θεόν] The only true God. Not that (as the Socinians say) Christ is not God. Christ is praying. He first speaks as Man; and of what is given Him as such (vv. 1, 2, and in v. 6). He then speaks of the Glory that He Himself had with the Father, before the world was; and that all things that the Father has are His (v. 10), and that He and the Father are one (i. e., one nature and substance, vv. 11, 22). And He says that the Father is in Him, and He in the Father (v. 21). The knowledge, therefore, of the Father, as the only true God, must include the knowledge of the Son as in Him, and be co-equal, co-eternal, and consubstantial with Him; and would be incomplete without it; as the knowledge of the Solar Orb includes the knowledge of the Light which beams from it.

The Father, as πηγὴ Θεότητος, may in Himself be called *μῦθος*, and in this sense the text was understood by some in ancient times. See *Hooker*, quoted on v. 2, and *Br. Bull* (Def. Fid. Nic. iv. 1), who says, "The ancients did not shrink from calling God the Father the one and only God, as being the principle, cause, author, and fountain of the Son. For thus the Nicene fathers themselves commence their creed: 'We believe in one God the Father Almighty,' &c. And thus subjoin, 'and in one Jesus Christ, . . . God of God.' And the great *Athanasius*, in his Oration against the Sabellians, not far from the beginning, allows that the Father is rightly designated 'the only God, because He alone is unbegotten, and alone is the fountain of Godhead.' To his testimony I will only add that of *Hilary*, who, in the third book of his work on the Trinity, setting forth the passage of the Evangelist John (xvii. 3), where the Father is called 'the only true God,' writes as follows: 'Due honour is rendered by the Son to the Father,' when He says, 'Thee, the only true God; the Son, however, does not separate Himself from the truth of Godhead when He adds, 'And Jesus Christ whom Thou hast sent.' The confession of the faithful puts no interval [between Them], because in Both is the hope of life; nor is true God [head] wanting to Him, who, when They are put together, comes second in order. When, therefore, it is said, 'That they may know Thee, the only true God, and Jesus Christ whom Thou hast sent,' under this meaning, that is, 'that of Sender and Sent, the truth and Godhead of the Father and of the Son, is not distinguished under any difference of meaning or extent, but the faith of [our] religion is instructed unto the confessing of the Begetter and the Begotten.' And now to all these testimonies I will add this, by way of conclusion; that the doctrine, that in the Trinity there is only one Beginning without Beginning, even the Father, was so fixed, decreed, and established in the primitive Church, that in the forty-ninth of what are called the Apostolical Canons, he is condemned who shall baptize into 'three [Persons] without beginning,' *εἰς τρεῖς ἀνάγκους*. On which canon *Zonaras* has made this comment; 'For the Church has received to worship One without beginning, even the Father, because of His being uncaused; and one Son, because of His ineffable generation; and One Comforter, the Holy Ghost, by reason of His procession.'

Observe, also, our Lord adds the word ἀληθινόν. This shows that He is not contemplating the Father as distinct in His Divine Nature from the Son, but as the true God, distinguished from false gods, who have no life, and cannot give it.

Thus St. Paul says, "There is none other God but One" (1 Cor. viii. 4). "And ye turned from idols to serve the living and true God" (1 Thess. i. 9. Cp. Rom. xvi. 27. 1 Tim. i. 17). And thus He shows that the distinction He makes between Himself and the Father is not in regard to Godhead but as to Manhood; as St. Paul does, when He says, "There is one God and one Mediator between God and Man, the Man Christ Jesus." (1 Tim. ii. 5.) And St. Paul calls Christ the blessed and only Potentate, King of Kings, and Lord of Lords. (1 Tim. vi. 15. Cp. Jude 4. 25, where Christ is called the only Lord.) This is the sense in which the passage is understood by *Cyprian*, Exhort. ad Martyr. *Greg. Nazianz.*, Orat. 4. *Basil.*, c. Eunom. lib. v. *Chrys.* and *Cyril* here, and *Theodore* in *Caten*. See *Maldonat.*, who says, "verba illa 'solum verum Deum' ad Patrem referuntur, non quod Filius excludatur, sed ut excludantur idola. Non ergo his verbis Filio et Spiritu Sancto sed *Idolis* Pater opponitur." St. John himself has thus explained the passage by what he says at the close of his first Epistle, which is the best comment on it; ὁ Τίος τοῦ Θεοῦ ἦκεν, καὶ ἔδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἴσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Τίῳ αὐτοῦ Ἰησοῦ Χριστῷ; οὐτός ἐστιν ὁ ἀληθινός Θεός καὶ ἡ ζωὴ αἰώνιος· τίκναι, φυλάττει αὐτοὺς ἀπὸ τῶν εἰδώλων.

Χριστόν. ⁴ Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὁ δέδωκάς μοι ἵνα ποιήσω ⁵ καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ, ⁶ τῇ δόξῃ ἣ ἔρχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. ⁶ Ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκάς· καὶ τὸν λόγον σου τετηρήκασι. ⁷ Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν. ⁸ ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον· καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας. ⁹ Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι· ¹⁰ καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς· ¹¹ καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὡσιν ἐν καθῶς ἡμεῖς. ¹² Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. ¹³ Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ¹⁴ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. ¹⁴ Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθῶς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁵ Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶ Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθῶς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁷ Ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. ¹⁸ Καθῶς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· ¹⁹ καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτὸν, ἵνα ὡσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. ²⁰ Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ, ²¹ ἵνα πάντες ἐν ὡσιν, καθῶς σὺ, Πάτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ

d ch. 1. 1—3.
& 3. 13. & 6. 62.
1 Cor. 15. 47.
Phil. 2. 6, 7.
Col. 1. 15—17.
e Ps. 22. 22.
Heb. 2. 12.
ch. 1. 18.

f ch. 7. 16.
& 16. 27, 30.
ver. 25.

g Luke 22. 32.
Rom. 8. 34.
Heb. 7. 25.
& 9. 24.
1 John 2. 1.
h ch. 16. 15.
i ch. 10. 30.
& ver. 21.

j ch. 6. 39.
& 18. 9.
Heb. 2. 13.

k ch. 15. 11.
& 16. 24.
l ch. 15. 13.
1 John 3. 13.
m Matt. 6. 13.
2 Thess. 3. 3.
1 John 5. 18.

n ch. 15. 3.
Ps. 119. 142.

o 1 Cor. 1. 2, 30.
Heb. 10. 10.

p ch. 10. 38.
& 14. 10.
1 John 1. 3.
& 3. 24.

4. *ἔγω σε ἰδόξασα ἐπὶ τῆς γῆς*] Here, and v. 6, the *aorist* is used, not the *perfect*; inasmuch as the work of glorification was still going on, and not to be completed before His Passion, when He would say *τετέλεισται* (xix. 30). Here is an answer to the objection made to the exposition of *Aug., Chrys.,* and others, who include the Passion in this work of Glorification.

He uses the *Perfect* in v. 8, because the part of the work which is there described, was *done*.

5. *νῦν δόξασόν με σὺ, Πάτερ*] He prays that His *human nature* which He had assumed in *time*, may be received into that Divine Glory which He had with the Father from *eternity*. (*Hilary, de Trin. iii. Chrys., Cyril. Cp. Iren., iii. 14.*)

9. *οὐ περὶ τοῦ κόσμου ἐρωτῶ*] I pray not for those who live according to the lusts and vanities of the world. (*Aug., Theoph.*)

11. *ᾧ*] So A, B, C, E, H, K, L, M, S, U, X, Y, Δ, and many *Cursive*. *Elz. ois.* The *ὄνομα* here specified is not the essential divinity of Christ, but the attributes which He has by virtue of His Incarnation. These are said to be *given* Him by the Father. Hence St. Paul says, that God has *given* Him a *Name* above every Name, that at the Name of *Jesus* every knee should bow. See on Matt. xxviii. 18. John iii. 34, 35; v. 27; xiii. 3; xvii. 8. Rev. vi. 2, and above, on v. 2.

— *ὡσιν ἔν*] see vv. 20—22.

12. *οὓς δέδωκάς μοι*] It appears from this and the following words that Judas was *given* to the Son by the Father, and that therefore he was once in a state of salvation; and *became* a betrayer and murderer (*ἐγένετο προδοτής*, Luke vi. 16) by his own will. Even after he had betrayed Christ he might have been saved by the merits of the innocent blood which he had betrayed. (*Aug. in Ps. lxxviii. Leo M., Serm. i. 3. 5, de Passione; and Chrys. here.*) Our Lord appears to have referred to Judas here for the purpose of saying that none of His Sheep had been lost by the Shepherd, but by their own sin; and even in that there was a proof of His own truth. See next note.

On the case of Judas, see *Hammond, Letter* to Sanderson concerning God's grace and decrees, in *Bp. Sanderson's Works*, v. p. 324.

— *ὁ υἱὸς τῆς ἀπωλείας*] One who is moved by the spirit of destruction (*Ἀβδδών, Rev. ix. 11, ἰτζη*, rendered by the LXX *ἀπώλεια*), and who draws others to destruction, and whose end is destruction. Cp. 2 Thess. ii. 3.

It is a Hebrewism, *נִמְצָה* (*ben-maveth*), *וְיָצַח* (*ben-mashchith*), Isa. i. 4, i. e. *'filius mortis et perditionis, quatenus morte et perditione dignus, eaque puniendus.'*

Cp. *Rosenmüller* here, and Matt. xxiii. 15, *υἱὸν γιέννης*, and note on *υἱὸν νεφέων* (Matt. ix. 15).

— *ἵνα ἡ γραφὴ πληρωθῇ*] He perished in order that the Scripture might be fulfilled. But the Scripture would not have been written by God unless God had foreseen that he would perish. And this divine Prescience, though it foreknew and foretold that he would perish, did not in any way cause him to perish. Why then was this Scripture written? In order that even his perishing might be an evidence of God's foresight; and so the Traitor himself, even in the hands of Satan, and betraying Christ, might be a witness of the truth even by his perishing; and Judas, 'the son of Perdition,' might still, even in his perdition, be an Apostle of the Son of God.

14. *οὐκ εἰσὶν ἐκ τοῦ κόσμου*] but citizens of heaven. (*Chrys.*)

15. *τοῦ πονηροῦ*] The Evil One.

16. *οὐκ εἰμὶ ἐκ τ. κ.*] the order of the words in A, B, C, D, L, X, Δ, and many Versions. *Elz. has ἐκ τ. κ. οὐκ εἰσὶ.*

17. *ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου*] Make them holy by the gift of the Spirit and sound doctrine. Set them apart and consecrate them as living sacrifices for Thyself. (*Chrys., Theoph.*)

19. *ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτὸν*] Cp. John x. 11. 15. 17. Heb. ix. 14. I offer Myself as an oblation, a holy victim to Thee, that they also may be sanctified and presented as oblations to Thee.

Christ, Our Great High Priest Who offers Himself, is our Head and we His members. And as He offered Himself, so must we, according to the Apostolic saying (Rom. xii. 1): "I beseech you, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (*Chrys., Theoph.*)

I sanctify or hallow Myself, My Body, as an offering for sin (Heb. x. 5), and I sanctify My Body the Church, whose members are members of Christ and are sanctified in Him. (*Aug.*) Cp. on xi. 55.

— *ἵνα ὡσιν, κ. α.*] The order of the words in many of the best MSS. and Versions.

20. *ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ πιστευόντων*] *Elz. πιστευόντων.* But *πιστευόντων*, the reading of the best MSS., is preferable as signifying all *believers*, present at once to the Omniscience of Christ.

21. *ἵνα πάντες ἐν ὡσιν*] On the Socinian objection drawn from these words, see above on x. 30; and cp. *Athanas. c. Arian. iii. 17*, pp. 449—454. For a fulfilment of this petition, see Acts iv. 32.

Our Lord does not say that we may be all one ('unum'), but that all may be one ('unum') as Thou, O Father, in Me and I in Thee are one ('unum'). The Father is in such a manner in the Son that they are 'unum' (one substance). We may be in *them*, but we cannot be 'unum' with them, for we are not consubstantial with them; inasmuch as the Son with the Father is God. The Father and Son are in us as God is in a temple; and we are in them as a creature is in its Creator. He adds that they may be one ('unum') in us, because our unity in Love is due not to ourselves, but to Divine Grace. (*Aug., Hilary, de Trin. viii.*)

αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. ²² Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς ἡμεῖς ἐν ἔσμεν, ²³ ἐγὼ ἐν αὐτοῖς καὶ σύ ἐν ἐμοί, ἵνα ὧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γνωσῆκεν ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμὲ ἠγάπησας. ²⁴ Ἰατὲρ, οὗς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κἀκεῖνοι ὧσι μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. ⁽¹⁵⁴⁾ ²⁵ Ἰατὲρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, ⁽¹⁵⁵⁾ ²⁶ καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.

XVIII. ⁽¹⁵⁶⁾ ¹ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ⁽¹⁵⁷⁾ ² Ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ⁽¹⁵⁸⁾ ³ Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων. ⁽¹⁵⁹⁾ ⁴ Ἰησοῦς οὖν εἰδὼς

q ch. 12. 26. & 14. 3. 1 Thess. 4. 17. ver. 5. r 1 Pet. 2. 23. ch. 8. 19, 49, 50. & 15. 21. & 16. 3. Rom. 3. 3, 4. Matt. 11. 25—27. ch. 6. 68, 69. & 16. 27, 30.

a Matt. 26. 36. Mark 14. 32. Luke 22. 39. 2 Sam. 15. 23. b Luke 22. 39. c Matt. 26. 47. Mark 14. 43. Luke 22. 47. Acts 1. 16. d Matt. 16. 21.

He prays that we all may be one—"perfectly joined together in one Will and Mind and Judgment"—as He and the Father are One. Nothing is such a stumbling-block to those who learn, as discord among their teachers. How will any one be willing to listen to those who have not the same mind? Therefore Christ prays that they may be one, as He and the Father are One (*Theoph.*, *Euthym.*, whose words deserve to be transcribed: οὐδὲν οὕτως ἐπιλλαν ἐμποδοῦν τῷ κηρύγματι, ὡς τὸ διασχίσθαι τοὺς κήρυκας, τῆ τε διαφορῆ τῆς πίστεως, καὶ τῆ πρὸς ἀλλήλους ἀπεχθία; 'Ἐπειδὴ, μαχομένων (i.e. if they strive) ἱροῦσιν (i.e. men will say) οὐκ εἰρηκικοῦ εἶναι μῆτιτάς· εἰ δὲ οὐκ εἰρηκικοῦ, οὐδὲ παρὰ Σοῦ ἀποσταλίτας. Ὁμογνωμονούντων δὲ, καὶ τὰ ἐντολάς Μοῦ φυλαττόντων, γινώσκονται πάντες ὅτι ἰμοὶ μαθηταὶ εἰσι, καὶ ὅτι Σὺ Μὲ ἀπίστειλας. Memorabilia words; deserving to be engraven on the minds of all Missionaries and Ministers of Christ, and of all who endeavour to promote the Missionary cause at home and abroad.

In ourselves we cannot be one, on account of our lusts and sins, which divide us, and from which we are cleansed through the One Mediator, that we may be one with Him. (*Aug. de Trin.* iii. 9.)

²² ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς] He had said before (*xiv.* 23), *We will come and make our abode with him, refuting by anticipation the heresy of Sabellius, by declaring a plurality of persons. Here He overthrows Arianism by saying that the Father comes by the Son.* (*Chrys.*)

²⁴ θέλω ἵνα ὅπου εἰμι ἐγὼ κἀκεῖνοι ὧσι] He had said before (*iii.* 13), "No man hath ascended up to heaven but He that came down from heaven;" and what He now says is in unison with that; for our Lord is the Head of His members, and we are made one in Him. He reascends and carries us to that place whence He alone came down in Himself. (*See Eph.* ii. 6. *Greg. Mor.* xxvii. 1.)

—θεωρῶσι] 'contemplate.' *See xii.* 45; and on *xiv.* 19; *xvi.* 16. ²⁵ Ἰατὲρ δίκαιε] When our Lord prays that they may be sanctified, He says *Ἰατὲρ ἀγία* (*xvii.* 11); He now appeals to His Father's *Justice*, which will be seen in *punishing the world*, which refused to know Him (*v.* 25), and in *glorifying those* who are sanctified by the offering of Christ (*v.* 10), and who recognize that God has sent Him, and are sanctified in His truth, and will therefore be glorified with Him (*v.* 24).

CH. XVIII. 1. [ἐξῆλθε] out of the City and its suburbs. — τῶν Κέδρων] Its vernacular form is קידרון (*Kidron*, 2 Sam. xv. 23. 1 Kings xv. 13. 2 Kings xxiii. 4), from root קדח (*kadhar*), 'niger fuit.' It flows in the valley or ravine between the City and the Mount of Olives, toward the Dead Sea. Cp. *Robinson*, Palestine, ii. 32. *Winer*, i. p. 655.

I have not ventured to follow some recent Editors here in changing this reading into τοῦ Κεδρών. I do not assert that it may not perhaps be the right reading; but that there is not sufficient evidence to justify its adoption.

The very great majority of MSS. have τῶν Κέδρων. The other reading, τοῦ Κεδρών, is only found in three uncials, A, S, Δ, and one cursive MS.

Doubtless τοῦ Κεδρών is etymologically correct (see below); though according to strict etymology it should be Κεδρών.

But it is not improbable that the Greek and Latin inhabitants of Jerusalem may have Grecized and Latinized the Hebrew *Kidron* into a form which gave an intelligible sense in their own languages; and so the "brook *Kidron*" may have been known to them as the brook τῶν Κέδρων, of *Cedars*.

Thus it might have been accommodated in its name to other neighbouring places, such as the Garden of Gethsemane and the Mount of Olives. It is observable that the Hebrew brook *Kison* has also been Grecized in like manner into χειμάρρου τῶν Κεσσών, or brook of *Ivy*. *See Suidas*, v. Ἰαβίν. (Cp. *Ep. Middleton*.)

We see this process of modification, for the sake of intelligibility, operating on the names of places in all languages. Thus *Μαλαβία* became first *Μαλεβέντιον*, and then *Βενεβέντιον*; which no Critic would correct on etymological grounds. Thus the *Euripus* has been Italianized into *Negro-ponte*. Thus the Hebrew name of *Jerusalem* itself has been Grecized into Ἱεροσόλυμα, which no one would expunge on principles of strict etymological accuracy from the pages of the New Testament.

Besides, we find the very words of the text of the MSS. here, χειμάρρου τῶν Κέδρων, actually used as a translation of the Hebrew 'brook *Kidron*' in the LXX Version of 2 Sam. xv. 23, describing *David's* sorrowful passage over it: πᾶσα ἡ γῆ ἱκλαίει φωνῆ μεγάλη καὶ πᾶς ὁ λαὸς παρεκπορεύοντο ἐν τῷ χειμάρρῳ τῶν Κέδρων καὶ ὁ βασιλεὺς διέβη τὸν χειμάρρου Κέδρων. Had not St. John this passage in his mind when he described the mournful transit of the *Son of David* over the same brook?

It may indeed be alleged that almost all the MSS. have been altered here by a blunder of the Copyists, who did not understand Hebrew, and have introduced a Greek form. But is this consistent with a due regard to the authority of the MSS.? And if we are to abandon that authority and resort for refuge to the individual opinions of a discordant criticism, where will be the Text itself? Is it not at least as probable that the four MSS. which have τοῦ Κεδρών here may have been altered to suit the Hebrew sense, as that the four hundred which have τῶν Κέδρων have been altered to suit the Greek? The reading τῶν Κέδρων appears also to be recommended by the usage of *Josephus*. He uses the form Κεδρών (φάραγξ Κεδρώνος, *Ant.* ix. 7. 3. Cp. *viii.* 1. 5. *B. J.* v. 6. 1); and every Greek reader would suppose that as Ἐλαιών is to be rendered *Olivetum*, or a place of *Olives*; so Κεδρών is *Cedretum*, a place of *Cedars*. Cp. *ἱτιών*, *salicetum*; *ροδών*, *rosacetum*; *λίαν*, *violacetum*; *μυρτῶν*, *myrtetum*; *ἀμπυλῶν*, *vinetum*; and many others.

The word *Kedros*, *Cedrus*, *Cedar*, may also be derived from the Hebrew root signifying *dark*; and it is by no means improbable that there were *Cedars* near the brook *Kedron*.

On the whole it seems more consistent with reverence for the sacred text, and with respect for its readers, not to disturb the reading of the vast majority of the MSS., than to insert in the Text another reading in its place upon very slender authority.

As was before observed, the name of the brook is probably here mentioned by the Evangelist in order to suggest a reference to the history of *David* in his passage 'over the brook *Kidron*' when he fled from his rebellious son (2 Sam. xv. 23). So He, Who in His sufferings was prefigured by *David*, now passes over it, being rejected by His own City and People.

This was the time of His Agony; and now His Passion may be said to begin. The descent into this Vale and the passage over this *dark Brook* was His path to light and glory. "He drank of the *Brook* in the way; therefore shall He lift up His head" (*Ps.* cx. 7). And if there was any local foundation for the *Greek* name, then we might venture to say that the dark boughs of the *Cedars* became to Him Palm branches of *Victory*.

— ὅπου ἦν κῆπος] The Garden of Gethsemane. (*See Matt.* xxvi. 36. *Mark* xiv. 32. *Luke* xxii. 40.) Our Lord's Passion began with His Agony in the Garden; and He was buried in a Garden. The first *Adam* fell, and we fell with him, in a Garden, in a *Gan-Eden*, or Garden of Delight. And we rose again with the Second *Adam* in the Garden of Agony and of Suffering, the Garden of Gethsemane and of Calvary, and by that we are restored to Paradise.

Our Lord was wont to teach on mountains and in gardens, places sequestered from tumults, and congenial to religious instruction. (*Chrys.*)

3. τὴν σπεῖραν] The band assigned by the Procurator to attend the Sanhedrim on the great Festivals; part of the garrison of the Temple. (*Michaelis, Rosenmüller.*) Cp. *Luke* xxii. 52.

— φανῶν καὶ λαμπάδων] torches, and lights in lanterns. (*Herzog.*)

πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; ⁵ Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. ⁶ Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. ⁷ Πάλιν οὖν αὐτὸς ἐπηρώτησε, Τίνα ζητεῖτε; οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον. ⁸ Ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τοὺτους ὑπάγειν ⁹ ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, Ὅτι οὐς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. ⁽¹⁶⁰⁾ ¹⁰ Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. ⁽¹⁶¹⁾ ¹¹ Ἐἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατήρ, οὐ μὴ πῖω αὐτό; ⁽¹⁶²⁾ ¹² ^h Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συν- ἔλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν, ⁽¹⁶³⁾ ¹³ καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου

e Matt. 26. 53, 54.
ch. 10. 18.
Acts 9. 3.

f ch. 17. 12.

g Matt. 20. 22.

h Matt. 26. 57.
Mark 14. 53.
Luke 22. 54.
i Luke 3. 2.

Let Him should escape in the darkness of the night. (*Theoph.*) God was veiled in the Flesh, and the Eternal Day was shrouded in humanity; and He was sought for with lanterns and torches in order that He might be slain by those who were Darkness. (*Aug.*)

4. [ἐξελθὼν] Not out of the garden (see v. 26), but He came forward voluntarily from the company of the disciples.

6. [ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί] On the effects of our Lord's aspect and demeanour see note on Mark x. 32.

A single word from Christ threw them prostrate,—them who were armed and exasperated against Him. Since when He was about to be judged He did this, how great will be His power and majesty when He comes to judge? He Who did this when about to die, what will He do when reigning in Glory? (Cp. *Aug.*, *Chrys.*)

In order that no one might say that Christ tempted the Jews to commit the sin of taking Him, by delivering Himself into their hands, the Gospel records how He did every thing that might have deterred them from doing so. (*Chrys.*)

10. [τὸν δούλον] 'the servant.' So in all the Evangelists. The Article does not seem to imply (as some have thought) that the person struck was a special officer in command over the rest, but it marks Peter's boldness. He whom he struck was not an ordinary person, but in the service of the High Priest. It distinguishes the person struck from all who were not servants of the High Priest. See this use of the Article iii. 10. It is certain that *this* servant was not the only servant of the High Priest that was in the Garden (see v. 26); and therefore he is not distinguished here from other servants, but from those who were not servants of the High Priest.

— Μάλχος] The names of Peter and Malchus are mentioned only by St. John; St. Peter being now dead. Cp. Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50.

11. [μάχαιραν] *Elz.* adds σου, which is not in the best MSS. — τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατήρ, οὐ μὴ πῖω αὐτό;] An expression explained by the Prayer recited in the other Gospels, — Matt. xxvi. 39. Mark xiv. 36. Luke xxii. 42.

The cup which His Father gave Him is that to which the Apostle refers (Rom. viii. 32),—"He spared not His own Son, but freely gave Him for us all." And yet He Who drank the cup gave to Himself the cup; for the same Apostle says, "Christ loved us, and hath given Himself for us." Ephes. v. 2. (*Aug.*)

12. [ἔδησαν αὐτόν] The binding of our Lord is mentioned by St. John alone. They bound Him Who came to loose all from the chains of Satan and of sin (Luke iv. 18), and "to bind the strong man in his house" (Matt. xii. 29).

13. [Ἄνναν] St. John omits for the most part what had been already narrated by the former Evangelists, and here he does not describe the leading of our Lord to Caiaphas (Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54), except by the single word πρῶτον, which intimates that our Lord was led to Annas before He was led to Caiaphas, and by saying (v. 24) ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεδεμένον πρὸς Καϊάφην τὸν ἀρχιερέα.

Some attempts have been made (e. g. by *Meyer*, and see above on Luke xxii. 54) to prove a discrepancy here between St. John and the other Evangelists, as if he asserted that the interrogatory examination of our Lord and one of Peter's denials took place in the house of Annas, whereas they describe it as in that of Caiaphas. But cp. John xviii. 18, with Mark xiv. 54. 67. Luke xxii. 55, 56. From the mention of the fire, it appears that all the Evangelists are speaking of one and the same place; which is described as the palace of the High Priest by Matt. xxvi. 58, compared with Mark xiv. 53. Luke xxii. 54.

St. John here calls the place into which our Lord was brought as the αὐλή τοῦ ἀρχιερέως (v. 15), and it is evident that by that word he means Caiaphas. See v. 24, ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεδεμένον πρὸς Καϊάφην τὸν ἀρχιερέα. But it may be asked, If the events narrated in vv. 15—18, and the conversation recorded by St. John in vv. 19—23, did not take place in the house of Annas, why is the leading to Annas mentioned at all? The reason seems to be,

that St. John designed to show that our Lord passed through all the successive stages of interrogation that were possible under the circumstances; and that the Jewish Nation, by all its Representatives, made itself responsible for His condemnation and crucifixion.

Annas was an important person, being High Priest *de jure*, and the head of the sacerdotal order. (See on Luke iii. 2.) Our Lord is brought bound to him, and Annas does nothing to release Him. On the contrary, he sends Him on bound to Caiaphas (v. 24), whose murderous counsel and intentions he must have known; and therefore St. John refers to them here (v. 14; cp. xi. 49). And thus Annas, the High Priest *de jure*, adopts the policy of the High Priest *de facto*, and makes himself responsible for it. This was a sufficient reason for the mention of the leading to Annas first.

The next stage of interrogation was before Caiaphas, described here by St. John, and by him only (vv. 19, 23). This took place before daybreak, and before the Sanhedrim had been assembled in the palace of the High Priest.

As soon as it was day they came together at the High Priest's house (Luke xxii. 66, cp. with John v. 28); and then, at that meeting of the Sanhedrim, at which Caiaphas presided, our Lord went through the next process of interrogation described by the first three Evangelists (Matt. xxvi. 57—68. Mark xiv. 53—65. Luke xxii. 67—71) in the High Priest's palace, and not mentioned by St. John, as being already known from their Gospels. The next stage of proceeding is the arraignment before Pilate, mentioned by all the Evangelists; and with full particulars, supplementary to those of the former three, by St. John. (Matt. xxvii. 1, 2, 11—23. Mark xv. 1—15. Luke xxiii. 1—5. John xviii. 28—38; xix. 1—16.) The next is before Herod. (Luke xxiii. 6—12.)

Thus from the narratives of the Evangelists taken together, it appears that all the authorities of Judea and Galilee, Civil and Ecclesiastical, Roman and Jewish, Rulers and People, were concerned in the condemnation of Christ, and were responsible for it.

It is true that some of the Fathers understand the narrative in vv. 13—23 to describe what took place before Annas, and not Caiaphas. Thus *Aug.*: "Explicat quod in domo Annas de trinā ejus negatione contigerat." But *Aug.* supposes that Annas and Caiaphas were together at the same place, "in domo Annas quo ad audiendum Jesum ambo convenerant." See also *Aug.*, de Consensu Evang. iii. 20. *Chrys.* says on v. 24, εἴτα μηδὲ οὕτως εὐρίσκοις τι πλὴν πίμπουσι αὐτὸν δεδεδεμένον πρὸς Καϊάφην. But he also supposes Caiaphas to have been in the same place with Annas. He says of Peter after this, εἴτι θερμαίνεται, and that our Lord looked upon him διὰ βλήματος ἀπιστίας, and that all the Evangelists ὁμοφώνως περὶ αὐτοῦ ἀνέγραψαν. And so *Theophyl.*

This is clearly stated by *Euthymius*, who says (on Matt. xxvi. 58, p. 545), "The three Evangelists say that Peter denied his Master thrice in the court-yard of Caiaphas; but John says that it was in that of Annas, his father-in-law. There is no discrepancy here; for both had one house and one court-yard, which had in it two separate establishments."

St. Cyril (p. 1030) adopts the opinion which is expressed in the Syriac and Arabic Versions, and in our own, — viz. ἀπεστράθη τὸν Ἰησοῦν παρὰ τοῦ Ἄννα πρὸς τὸν Καϊάφην, and that the interrogation in vv. 19—22 was before Caiaphas. St. John, when he wrote his Gospel, knew what had been written by the other Evangelists in their Gospels. He knew that they had related that St. Peter denied his Master three times in the house of the High Priest; and St. John's narrative is to be construed accordingly. In no case does any one of the Four Evangelists speak of the house or court-yard of Caiaphas, or of the house or court-yard of Annas; they speak only of the house and court-yard of the High Priest. The three denials took place in the official residence of the High Priest. There is some probability in the opinion above expressed by *Euthymius*, that Annas and Caiaphas dwelt together in that house; at least, it is not unlikely that they were both together in the sacerdotal palace on that important occasion.

14 ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. (164) 15 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητῆς (165) ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισηῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως (166) 16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. (167) Ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ καὶ εἰσήγαγε τὸν Πέτρον. (168) 17 Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. (169) 18 Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται, ἀνθρακιᾶν πεποιηκότες ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. (170) 20 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὁ ἐγὼ παρῆρσιᾶ ἐλάλησα τῷ κόσμῳ ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. (171) 21 Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. (172) 22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ράπισμα τῷ Ἰησοῦ εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; (173) 23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; (174) 24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. (175) 25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί. 26 Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 Πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

15. ὁ ἄλλος μαθητῆς] One of the various modes of speech by which St. John,—who seems anxiously to avoid the mention of his own name in the Gospel,—describes himself. See v. 16, and xx. 2, 3, 4, 8.

In his humility he loves to describe himself as a *disciple* (see here, 15, 16, and xxi. 23, 24),—the *disciple* whom Jesus loved (xix. 26, 27; xx. 2; xxi. 7, 20). The adjunct ὁ ἄλλος, 'the other,' seems to have been adopted with reference to *St. Peter*. It first occurs in connexion with him, xviii. 15, 16; cp. xx. 2, 3, and would be very intelligible to the Christian world from the History of the Acts of the Apostles, where he and St. Peter are constant companions, and is an edifying record of their fraternal affection in the discipline of Christ. Cp. *Bp. Middleton* here.

The word *μαθητῆς* never occurs in the Epistles. After the Day of Pentecost the Disciples had become Teachers.

— αὐλῆς] *court-yard*, open to the sky, probably paved; hence perhaps the fire kindled in it (v. 18); a rectangular area, entered from the street by a *προαύλιον* (Mark xiv. 68), and *πωλῶν* (Matt. xxvi. 71), in which was a *θύρα* (v. 16).

The interrogation before Caiaphas and the Sanhedrim appears to have taken place in an apartment raised above the ground, and looking, with a large open window, into the *αὐλή*. St. Peter was *beneath*, in the *αὐλή* or *court-yard* (Mark xiv. 66), when our Lord looked down upon him from the audience-chamber. (Luke xxii. 61.)

This was the scene of St. Peter's triple denial. "Unā in aulā Pontificis, quanquā in diversis ejus locis, ter negavit Christum Petrus." (*Benzel*.)

16. ἐξῆλθεν ὁ μαθητῆς—τὸν Πέτρον] St. John would not claim for himself the credit of courage above the rest; and he would also intimate that he himself might take to himself some share in St. Peter's sin, in not reminding him of our Lord's warning to him, and in bringing him into a place of temptation, after that warning which he had heard.

— τῷ ἀρχιερεῖ] B, C, L, X, have τοῦ ἀρχιερέως, received by Tisch. and Alf.

17. καὶ σὺ] 'thou also.' It seems that she knew *some one else* there present (viz. St. John) to be Christ's disciple. Did St. John boldly confess it?

18. περὶ τῶν μαθητῶν] A reason for St. Peter's fear.

20. ἐν συναγωγῇ] So the best MSS. *Elz.* has ἐν τῇ. He taught in the Temple, and "in Synagogue;" i. e. in Synagogues, generally.

21. μί] emphatic.

23. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς] What more true, mild, and just, than this answer? He Who received the blow was He Who created the world, and might have consumed with fire or earthquake him who gave it. He was able to do this. The world was made by Him; but He preferred to teach us patience, by which the world is overcome.

It may be asked here, why did not Christ follow His own pre-

cept, to him that smiteth Him on the one cheek turn the other also? (Matt. v. 39. Luke vi. 29.)

He did so *in spirit*. For He replied mildly, and gave His cheek to the smiter (Isa. l. 6), and His body to them that pierced it and nailed it to the cross. He thus showed us that His precepts of patience are not to be followed so much by visible exhibition of the body, as by the spiritual preparation of the heart, "non ostentatione corporis, sed preparatione cordis." An *angry* man may turn, in sullenness, the other cheek visibly to the smiter; better is he who makes a true answer with mildness, and prepares his heart in peace to endure greater sufferings. (*Aug.*)

24. ἀπέστειλεν] 'sent.' This is not an instance of an *actor* for a *placatum perfectum* (though for clearness' sake it is properly rendered *had sent*, in the Authorized Version), but it is an example of a mode of speech very common in the N. T., according to which the writer *goes back* to a previous point, and *writes from it*.

The full meaning is, Annas sent Him bound to Caiaphas, when Annas sent Him to that interrogation which I have described (vv. 15—23), and to that more formal trial which has been already fully described by the three former Evangelists. The emphatic word is *δεδεμένον*, *in chains*. See on v. 13. It makes Annas responsible for the acts of Caiaphas. It shows that the indignities done to Christ (v. 22) were done to Him *bound*. It suggests a reason for St. Peter's fears, which led so soon to the denial. It anticipates the objections which have been made on the ground of alleged discrepancy between St. John and the other Evangelists. It shows that the first denial did *not* take place when our Lord was before Annas (as might have been, perhaps, supposed from v. 17, compared with v. 13), but as the other Evangelists had related, in the *court-yard* of the High Priest. So *ἔδησαν*, Matt. xiv. 3. John iv. 45, 46; vi. 16; ix. 18; xi. 30; xiii. 12; xix. 23; xxi. 9. Acts i. 2; v. 24. *Winer*, Gr. Gr. § 40, p. 246.

Elz. has οὖν after ἀπέστειλεν, but this is not in A, D, E, K, M, S, V, Y.

25. εἶπον οὖν] An example of the manner in which St. John's Gospel reconciles seeming discrepancies in the preceding ones.

Matthew says (xxvi. 71), ἄλλη λέγει.

Mark says (xiv. 69), ἡ παιδίσκη (the same as before, not ἄλλη) ἤρξατο λέγειν.

Luke says (xxii. 58), ἕτερος (a man, not a maiden). Here are three accounts of three different persons doing the same thing.

John reconciles them all by his εἶπον οὖν, each and all did so.

— ἠρνήσατο] Observe, Christ is denied, not only by those who deny Him to be Christ, but by those who deny themselves to be Christians. Our Lord did not say to Peter, thou shalt deny thyself to be My Disciple, but, thou shalt deny Me. St. Peter, then, denied Christ when he said, "I am not His disciple." (*Aug.*) We deny Christ, by speaking and acting in a manner unbecoming the disciples of Christ. (Cp. *Aug.*)

27. πάλιν οὖν ἠρνήσατο—ἐφώνησεν] See the prediction of the

s Matt. 27. 1.
Mark 15. 1.
Luke 23. 1.
Acts 10. 28.
& 11. 3.
t Matt. 26. 17.

u Matt. 20. 19.
Mark 10. 33.
Luke 18. 32.
v Matt. 27. 11.
Mark 15. 2.
Luke 23. 3.

w ch. 6. 15.
Dan. 3. 44, 45.
& 7. 13. 14. 27.
Rev. 11. 15.

(¹⁷⁶/_I) 28 * Ἀγούσω οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον ἦν δὲ πρῶτ' αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἄλλ' ἵνα φάγωσι τὸ πάσχα. (¹⁷⁷/_{IX}) 29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; 30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. 31 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῶν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. (¹⁷⁸/_I) 33 Ἐἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλω ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; (¹⁷⁹/_X) 34 Ἀπεκρίθη ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοὶ εἶπον περὶ ἐμοῦ; 35 Ἀπεκρίθη ὁ Πιλάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 Ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρετοὶ ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. (¹⁸⁰/_{IV}) 37 Εἶπεν οὖν

Divine Physician accomplished, and the presumption of the human patient convicted. The latter had said, "I will lay down my life for Thy sake;" the other, "Before the cock crow thou shalt deny Me thrice." But what wonder that God should prophecy what was true, and man presume what is false? (*Aug.*)

All the Evangelists narrate the denial of Peter, not for the sake of blaming him, but in order to instruct us how dangerous it is to trust in ourselves, and not in God. (*Chrys.*)

28. *εἰς τὸ πραιτώριον*] of Pilate, the Roman Procurator. See on Matt. xxvii. 2.

— *ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα*] Had not the Passover been eaten on the preceding day? Had not our Lord Himself eaten the passover? And if He did eat it, did He not eat at the right time? or did He anticipate the time by a day, and eat it on the day before it was eaten by the Jews?

To these questions it has been replied by *Lightfoot* (ii. p. 610), and many others, that by φαγεῖν τὸ πάσχα, St. John here does not mean to eat the Paschal Lamb, but to eat the *Chagigah*, or festive thank-offering at the Passover. Deut. xvi. 2, 3. 2 Chron. xxxv. 8, 9.

But this is not the proper signification of the words, and has no example in the Gospels (cp. Mark xiv. 12), and it has not been shown that the *Chagigah* was eaten on the fifteenth day.

How then are these words to be explained?

It appears (from Matt. xxvii. 1, 2. Mark xv. 1. Luke xxiii. 1) that they who led our Lord to Pilate were "the Chief Priests and Elders," "the whole Council."

Now it would seem that they had been continually engaged during the whole of the preceding afternoon, in taking counsel how they might kill Jesus. See Matt. xxvi. 3. 14. 47. 50—66. Mark xiv. 10, 11. Luke xxii. 1—6. 52. John xviii. 3.

In a word, they seem to have been so eager to kill Him Who was the Evangelical Passover, that they had no time to go the Temple to kill the Levitical Passover, and to go to their own houses to eat it.

This appears to be the true solution of the difficulty.

It has already been suggested by *Eusebius* (de *Paschate*, in *Mai. Coll. Vat. iv. p. 216*). See above, note on Luke xxii. 1. Compare also *Chrysostom*, who says (on Matt. xxvi. 56) that our Lord ate the Passover at the right time; but the High Priest, and those who were with him, spent their time in plotting against Christ during the night when they ought to have eaten the Passover; and they would not enter Pilate's Hall (John xviii. 28), that they might afterwards eat it; and so they broke the Law in their malignant zeal against Christ.

Thus, also, we see there was something strikingly prophetic in our Lord's words. "Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill Me?" (John vii. 19.)

The Priests, perhaps, pleaded for themselves, and quieted their consciences, by the pretext that they were engaged in doing God service by putting Christ to death, and therefore might be excused for postponing their Paschal meal to another day.

There seems to be a confirmation of this opinion in St. Luke's words, *ἵνα ἴδῃτε θύσασθαι τὸ πάσχα* (xxii. 7).

It is well said by *Leo* (Serm. lvi. p. 126), that the Institution of the Christian Passover was the consummation of the Levitical Passover; and in that, Christ represented His own Passion, at the time when the Levitical Passover was slain; and that He kept the Passover, and consummated the Passover, while the Chief Priests in their impious haste to kill Him Who is the true Passover, neglected to keep the Passover. "Opertebat enim ut manifesto impirentur effectum, quæ diu fuerunt figurato promissa mysterio; ut ovem significativam Ovis vera removeret, et ut uno expleretur Sacrificio variarum differentia victimarum. Nam omnia illa, quæ de immolatione Agni divinitus per Moysen fuerant præstituta, Christum prophetaverant, et Christi occisionem propriè nunciaverant."

"Ut ergo umbræ cederent corpori, et cessarent imagines sub presentia veritatis, antiqua observantia novo excluditur Sacramento, hostia in Hostiam transit, Sanguine sanguis aufertur, et legalis festivitas, dum mutatur, impletur."

"Unde cum scribas et seniores populi ad impietatis concilium Pontifices congregarent, omniumque animos sacerdotum cura admittendi in Jesum sceleris occupasset, ipsi se doctores legis lege privarunt, et spontaneo defectu ritus sibi patrios sustulerunt. Incipiente enim festivitate Paschali, qui ornare templum, mundare vasa, victimas providere et legitimis purificationibus sacratiorem diligentiam adhibere debuerant, partialis odii furore concepto, ad unum opus vacant et in unum facinus simili crudelitate conjurant. Quid assecuturi supplicio innocentie, condemnatione justitie, nisi ut et nova mysteria non apprehenderent, et antiqua violarent?"

"Providentibus ergo principibus, ne in die sancto tumultus oriretur, non devotio, sed facinori studebatur; nec religioni serviebat hæc cura, sed crimini. Diligentes enim Pontifices et solliciti sacerdotes seditiones turbarum fieri in precipua solennitate metuebant, non ut populus non peccaret, sed ne Christus evaderet."

"At Jesus consilii sui certus, et in opere paternæ dispositionis intrepidus, vetus testamentum consummabat, et novum Pascha condebat. Discumbentibus enim Discipulis ad edendam mysticam cenam, cum in Caiaphæ atrio tractaretur quomodo Christus posset occidi, ille Corporis et Sanguinis sui ordinans Sacramentum docebat qualis Deo hostia deberet offerri."

Similarly, be it observed, that the Chief Priests violated the holy rest of the great Paschal Sabbath by going into Pilate's presence, and begging a watch of Roman soldiers, and going to the sepulchre with the soldiers to seal it (Matt. xxvii. 62—66), while the faithful women were resting on the Sabbath-day, "according to the Commandment" (Luke xxiii. 56), and while Christ rested in the grave.

"They went not in lest they should be defiled." O impious blindness! they are afraid of being defiled by the hall of a heathen judge, and yet do not fear to shed the blood of their own innocent Brother, who is the Lord of Life! (*Aug.*)

He, the good Shepherd—the true Abel, offered an acceptable sacrifice to God; they, like Cain, were rejected, and slew their brother, and have been driven out from the presence of the Lord.

30. *εἰ μὴ ἦν οὗτος κακοποιός*] Let those be examined on whom Christ worked His miracles of mercy; those who were delivered by Him from evil spirits, the blind to whom He gave sight, the dead raised by Him to life, and those who before were ignorant, to whom He gave true wisdom; let them be asked whether He is a malefactor? But what Jesus had before prophesied by the Psalmist (Ps. xxxviii. 20), is now fulfilled. "They also that reward evil for good are against Me." (*Aug.*)

31. *ἡμῶν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα*] Because the power of life and death was now taken away from them by the Romans; and because they wished to show that His crime was against Caesar and the government, and that He was setting up a rival kingdom to theirs, and ought therefore to suffer by a Roman punishment, viz. crucifixion, and so become more infamous. Thus our Lord's prophecy was fulfilled, signifying by what manner of death He should die (*Chrys.*), viz. "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles." (Mark x. 33.) The Son of Man shall be delivered to be crucified. (Matt. xxvi. 2.)

See *Bp. Pearson* on the Creed, Art. iv. ("Suffered under Pontius Pilate"), p. 305.

36. *ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου*] Our Lord would first show the vanity of the opinion,—whether of Gentiles or of Jews,—that He was guilty of death for aspiring to an earthly dynasty, and that therefore it was necessary for them to take

Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε; ¹¹ Ἐπεκρίθη ὁ Ἰησοῦς, Ὁὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. ¹² Ἐκ τούτου ἐζήτηε ὁ Πιλάτος ἀπολύσαι αὐτόν. Ὁὐ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος; πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. ¹³ Ὁ οὖν Πιλάτος ἀκούσας τούτων τῶν λόγων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Διθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ. ⁽¹⁰⁴⁾ ¹⁴ Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡς ἕκτη, καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν. ⁽¹⁰⁵⁾ ¹⁵ Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. ⁽¹⁰⁶⁾ ¹⁶ Ἦν οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Ἰ Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον ⁽¹⁰⁷⁾ ¹⁷ καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἐβραϊστὶ

e Luke 22. 53.
ch 7. 30.
f Matt. 26. 53.

g Luke 23. 2.

h Matt. 27. 32.
Mark 15. 22.
Luke 23. 33.
i Matt. 27. 31—33.
Mark 15. 20—22.
Luke 23. 26, 32, 33.
j Lev. 15. 35.
Heb. 13. 12.

10. ἰμοὶ οὐ λαλεῖς;] *Mihine non respondes? Mihi, Legato Cæsaris!*

— *Ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε*] Thus Pilate pronounces sentence of condemnation on himself; for if he had power to do both, why did he condemn Him Whom he had pronounced innocent? (*Chrys.*)

11. οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν] As the Apostle says (Rom. xiii. 1), there is no power but of God. What thou doest is by God's permission, but do not therefore imagine thyself to be innocent; he therefore adds what follows,

— ὁ παραδιδούς μέ σοι, μείζονα ἁμαρτίαν ἔχει] 'He that delivereth (ὁ παραδιδούς) Me to thee hath the greater sin.' Thou, therefore, hast *some* sin. But he that delivereth Me to thee (i. e. the Jews and Judas) hath a *greater* sin than thine, because they have had more opportunities of knowing the truth; thou art a heathen, but they are favoured of God; thy power is limited; thou art not altogether free to do as thou wilt, and thou actest from fear of the displeasure of Cæsar, under whose authority and power thou art placed by God; but they act from malice and envy. Therefore *their* sin is greater than *thine*. (*Cp. Chrys., Aug., Theoph.*)

It is a sin to deliver an innocent man to death from fear; but it is a greater sin to deliver Him through envy than from fear; theirs is therefore a greater sin than thine; but do not thou imagine that thine is no sin because theirs is greater than thine. Lest Pilate, having heard the words "if it were not given thee from above," should imagine that he himself was blameless, He adds these words, "although it is given from above (i. e. given by Myself), yet he that betrayed Me has a great sin, and thou hast a sin likewise." Therefore Pilate was moved, and sought to release Him. (*Cp. Chrys.*)

All power is *from above*, i. e. from Christ (see Matt. xxviii. 18); for, "by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by Him and for Him." (Col. i. 16.)

And since the *knowledge* which Judas, the Chief Priests, and the Jews had of God, was *greater* than what Pilate, a heathen, could have, therefore they who delivered Jesus to Pilate, and clamoured for His destruction, sinned more heinously than Pilate, who "strove to release Him," and would have done so but for them.

Therefore the *greater* is the *abuse* of civil power, in Christian lands, if it be not used for Christ and His Gospel; and how great is the sin if it be used *against* Him!

12. ἐκ τούτου ἐζήτηε ὁ Πιλάτος ἀπολύσαι] That he might not be guilty of condemning the innocent. (*Aug.*)

— *αὐτόν*] So A, D, E, G, L, M.—*Elz. αὐτόν.*

13. τούτων τῶν λόγων] So the best MSS. *Elz.* has τούτων τῶν λόγων.

— *βήματος*] *βῆμα*, *suggestum*, or judicial tribunal. Pilate, when he administered justice, appears to have been set upon it. And this pavement was called *gabatha*, from the Hebr. גַּבְתָּה (*gabthah*), *elevati*; from its height,—making the Judge, seated on high, conspicuous and audible to the people.

There seems to be, in St. John's mind, a contrast between the Tribunal of Pilate, before which Christ stood, and the glorious high Throne of God, with its *pavement of sapphire* (Exod. xxiv. 10), and the Throne of Christ, before which Pilate and the World will stand. (Rev. xx. 11, 12. *Cp. Rev. iv. 2. 6.*)

— *Διθόστρωτον*] A tessellated or Mosaic pavement; such as was common in the mansions of Roman patricians and magistrates in Italy and the provinces. See *Plin. N. H. xxxvi. 25. Horat. Ep. i. 10. 19.* "Opus tessellatum ex parvis coloris varii lapidibus quadratis constabat, quibus solum pavimenti incrustabatur. Scilicet luxus cum Romæ invaluisset, inter multa alia munditiarum genera, etiam hoc inde à Sullæ temporibus usu receptum est, ut beatiore in aedibus suis pavimenta tessellata et sectiliis faciendâ curarent. Hoc verò luxus

genus etiam ad provincias pervenit. Ac Julius Cæsar quidem ipsa sectilia marmorisque crustas et tesseras in expeditionibus circumferbat, ut quoties locus castris ponendis esset dimittendus, hisce marmoreis crustis Prætorium sterneretur. *Sueton. V. Cæs. c. 46.* Tale ergo pavementum, cui tribunal impositum erat, extra Prætorium h. l. intelligendum est." (*Kuin.*)

— *Ἐβραϊστὶ*] A word used by St. John twice in the history of the Crucifixion; see v. 17, *Ἐβραϊστὶ Γολγοθᾶ*. It occurs in one other place in the Gospels, John v. 2, *Ἐβραϊστὶ Βηθσεθᾶ*. How striking is the contrast! After His works of *mercy* at their Bethsedas they brought Him to *Gabatha* and *Golgotha*! And this was done by *Ἐβραῖοις*, the favoured people of God!

14. παρασκευὴ] It has been erroneously inferred by some from these words that the Passover was on the next day. But the true meaning is,—*"It was the preparation for the Sabbath of the Passover."* Hence St. Mark calls it *προσάββατον*, Mark xv. 42. See also Matt. xxvii. 62. Luke xxiii. 54. Christ's death is the true *preparation* for the *Sabbath*, or rest of eternity. It was on the sixth day of the week, on which day they made the *preparation* for the Sabbath, as it is said, "On the sixth day they shall *prepare* that which they bring in, and it shall be twice as much as they gather daily" (Exod. xvi. 5).

On the sixth day of the week the First Adam was *created*, and on the seventh day God rested from His works. On the sixth day of the week, Christ, the Second Adam, dies for man; and by His death man was created anew, and on the seventh day He rests in the grave.

— ὥρα δὲ ὡς ἕκτη] 'six in the morning.' St. Mark says (xv. 25) that it was ὥρα τρίτη, or nine o'clock, when they crucified Him; so that there were three hours between the hearing before Pilate and the Crucifixion.

St. John reckons his hours (as we do) from midnight to noon, and from noon to midnight. See above on iv. 6, and *Lee* on *Inspiration*, pp. 383, 384; and *Wieseler*, Chron. Synop. 410—414.

15. οὐκ ἔχομεν βασιλεία εἰ μὴ Καίσαρα] Thus they rejected the kingdom of God; and armed against themselves, by God's retributive justice, the kingdom of Cæsar, by which their own kingdom and nation were overthrown. And so, by murdering Christ, they brought on themselves that doom which they thought, in their worldly policy, by murdering Him to avoid. (John xi. 48.) Such are the fruits of expediency!

16. ἀπήγαγον] Six uncial MSS. and many cursives have *ἤγαγον*, which has been received by *Griesb.* and *Scholz.* Others *οὐκ* καὶ *ἀπ.*

17. βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς—Γολγοθᾶ] The Jews deemed the cross an accursed thing, and would not touch it, but laid it on Jesus. Thus they fulfilled the type, according to which Isaac, the son of Abraham, bare the wood. (Gen. xxii. 6, 7.) And as Isaac was released and the ram was offered up, so Christ's divine nature remained impassible, but in His humanity He suffered for the world. (*Chrys., Theoph.*)

Mysterious spectacle! A bitter mockery in the eyes of Unbelief, — a divine mystery in the eye of Faith! Infidelity sees there a King bearing a cross instead of a sceptre; Faith sees Christ bearing the wood on which He would first offer Himself, and which He would afterwards plant on the diadems of kings; which would be scorned by the impious, but in which the saints would glory. And as conquerors bear their own trophies, so Christ bears the symbol of His own victory. (*Aug., Chrys.*)

The Cross, when erected on Golgotha, became a Tribunal. There the Judge sat in the midst between the two thieves; the one malefactor, believing, was acquitted; the other, who railed on Him, condemned. And thus Christ showed what He will do hereafter at the Great Day with the quick and dead, some of whom He will set on His right hand and bless,—the others on His left He will condemn. (*Cp. Aug.*)

See above on Matt. xxvii. 28. Luke xxiii. 33.

Γολγοθᾶ, ⁽¹⁹⁸⁾ 18 ὅπου αὐτὸν ἐσταύρωσαν, ^k καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν. ⁽¹⁹⁹⁾ 19 Ἐγράψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον ἸΗΣΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. ⁽²⁰⁰⁾ 20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. 21 Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃς, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα. ⁽²⁰¹⁾ 23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα ἦν δὲ ὁ χιτῶν ἀρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὄλου. 24 Ἐἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνας ἔσται ἡ γραφὴ πληρωθῆ ἢ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν ⁽²⁰²⁾ 25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνῆ. 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. 27 Ἐἶτα λέγει τῷ μαθητῇ, Ἴδου ἡ μήτηρ σου. Καὶ ἀπ'

x Matt. 27. 38.
Mark 15. 27, 28.
Luke 23. 52, 53.
1 Matt. 27. 37.
Mark 15. 26.
Luke 23. 38.

m Matt. 27. 35.
Mark 15. 24.
Luke 23. 34.

n Pa. 22. 18.

o Matt. 27. 55,
56.
Mark 15. 40, 41.
Luke 23. 49.

— Γολγοθᾶ] See on Matt. xxvii. 33. Luke xxiii. 33.

19. Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων] All the Four Evangelists mention the Inscription on the Cross; and no two of them set it down in precisely the same words. (Cp. Matt. xxvii. 37. Mark xv. 26. Luke xxiii. 38. John xix. 19.) Hence it has been argued by some, that there are *inaccuracies* in the Gospels: and that, whatever we may say of their *spirit*, yet the *letter* of the Evangelical History could not have been under the superintending care and guardianship of the Holy Ghost, and could not have been suggested and dictated by Him.

As to the question of *veracity*,—if there were any *contradictions* in the recitals of the superscription in the several Gospels, or if any one of them had professed to give *every word* of the inscription, then, indeed, it must be allowed that the charge of *inaccuracy* is proved. But this is not the case. In this and in other *particulars* one Evangelist tells *more* than another; but no one of the Evangelists *contradicts* what any other of them has said. And therefore it is not true that their reports, if literally taken, are incompatible with each other. This is clear from an inspection and comparison of the several recitals: οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων (Matt.). ὁ βασιλεὺς τῶν Ἰουδαίων (Mark). ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος (Luke). Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων (John). From all which, taken together, we may conclude that none of them has given the *whole*; and that the *τίτλος* was as follows: οὗτός ἐστιν Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

Why has none of them set down the whole of the Title? Why has each of the Four given a portion of it? Why is that portion not the same as that which any of the other three has given? Doubtless there were good reasons for this; and others which, we need not hesitate to say, are known to the Holy Ghost, Who inspired them.

May not one reason be, that in this remarkable example we might have a rule for directing our own reasonings concerning the parallels in the Gospels; that we should look upon each of the Four Gospels by itself as perfectly true, and truly perfect, and yet as having a relation to the other three, and lending its aid to consummate the One Fourfold Gospel?

May not another reason be, that we should not confine our attention to *one* of the Four Gospels, but examine and compare them all; and that our faith and patience, our humility and diligence, should be tried by this exercise of examination and comparison; that it should be our *moral probation*; that our tempers should be tested thereby; and that it should be seen whether we ourselves have the spirit of the Gospel? If we have that spirit, then we shall not speak of discrepancies in it, but shall see one of the clearest proofs of its Divine Unity and Truth, in the various forms in which the same substance is presented to the inward eye. See above, in the Preface to this volume.

— ὁ Ναζωραῖος] The Man who is the *Branch*. (See on Matt. ii. 23.) Then, at the Crucifixion, The Branch was grafted on the Tree of the Cross (ξύλον), and by virtue thereof, the Cross of death, planted in the Garden of Calvary, became a Tree of Life in Paradise; and its leaves are for the healing of the Nations (Rev. xxii. 2).

— ὁ βασιλεὺς τῶν Ἰουδαίων] But is not Christ also King of the Gentiles? Yes. (Pa. ii. 8.) And in Christ's cross the wild olive becomes a partner in the fatness of the olive; all are grafted together in Him. Christ is King of the Jews—of *all* who are the true seed of Abraham, the children of promise, the sons of God; the Israel of God, not according to the circumcision of the flesh, but of the heart; not in the letter, but in the spirit, whose praise is not of men, but of God (Rom. ii. 28, 29. Cp. Gal. iv. 26). Cp. Aug.

20. ὁ τόπος τ. π.] So the best MSS. *Elz.* has τ. π. ὁ τ.

— Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ] i. e. in the three languages which were then eminent above all others; the Hebrew, for God's law; the Greek, for human wisdom; the Latin, for the Empire, then almost universal—of Rome. (*Aug.*)

See on Luke xxiii. 38.

22. ὁ γέγραφα, γέγραφα] O unspeakable power of divine operation working even in the hearts of those who know it not! A mysterious voice whispered silently to Pilate what had been before prophesied in the Psalms. (Here is a reference to the title prefixed to Pa. lvi. lviii. in the Septuagint.) Pilate wrote what he wrote, because God had said what He said. (*Aug.*)

The Jewish nation prophesied in Caiaphas, its official Representative (xi. 51); and the Roman world prophesied in Pilate, its supreme Magistrate in Judæa; God prophesied in them, unwitting and unwilling, and proclaimed Jesus to be the Christ.

23. τέσσαρα μέρη] The quadripartite outer garment or ἱμάτιον of Jesus may be regarded as emblematic of the Church in its Universality; extended to the four quarters of the earth, and diffused equally in all places; wherefore He says that He will send His angels to gather His elect from the *four winds* (Matt. xxiv. 31). (*Aug.*)

23, 24. ἦν δὲ ὁ χιτῶν ἀρραφος—μὴ σχίσωμεν αὐτόν] The inner garment, or tunic, or coat, which was without seam and was not rent, is an emblem of the Church in its Unity, girt with the zone of charity (Col. iii. 14). (*Aug.* Cp. *Cyprian*, de Unit. Eccl. 7.)

25. Μαρία—Κλωπᾶ] “sc. γυνή, *Maria Clopas uxor. Clopas non confubendus cum Cleopa, cujus Luc. xxiv. 18 mentio fit. Nomen enim Κλωπᾶς Hebraicam originem prodit, sed Κλεόπας Luc. i. c. est nomen Græcorum contractum ex Κλεόπατρος, ut Ἀντίπας ex Ἀντίπατρος.” (See note on Luke xxiv. 18.) It is almost certain that *Clopas* is the same as *Alpheus*; but perhaps he may be the same also as *Cleopas* in St. Luke.*

“*Clopas* est idem qui aliàs vocatur *Alpheus*. Nam *Maria Clope uxore*, Matth. xxvii. 56 dicitur, mater *Jacobi* et *Josæ*, ut *Marc.* xv. 40, sed *Matth.* x. 3. *Marc.* iii. 17, 18, *Jacobus* *Alphæi filius*, memoratur inter *Apostolos*. v. et ad *Matth.* xiii. 55. Nomina autem *Clopas* et *Alpheus* derivantur à communi fonte, Hebraicâ nempe scripturâ, quâ nomen viro erat *צְפַת*, quod duplici modo efferi poterat *Chalpai* et *Chlopai*. Priorem pronuntiationem sequuntur *Matth.* et *Marc.* abjectâ, more Græcorum, adspiratione orientali, et additâ terminatione Græcâ *ος*, unde *Ἀλφαῖος*, veluti *Hagg.* i. 1, ubi *οἱ ὅτι* efferrunt *Ἀγγαῖος*. Posteriorem sequitur *Johannes*, quî habet *Κλωπᾶς*, π̄ mutato in κ, ut *π̄σθ* 2 *Paralip.* xxx. 1, ab *Alexandrinis* effertur per *Φασῆκ*.” (*Klein.*)

26. γύναι, ἰδοὺ ὁ υἱός σου] Our Lord at His death on the cross made a private testament as well as a public one. He bequeathed the offices of love to His disciple and His mother. (*Ambrose*, *Epist.* ad *Vercell.*) He provided at His death another son for her from whom He had taken human flesh; caring for her as *Man* for His Mother. (*Aug.*)

He says *γύναι, woman*,—the same address as He had used at *Cana* of Galilee, when He wrought His first miracle as God (ii. 4). But He no longer says now, “What have I to do with *thee*?” for “*His hour*,” the hour of His Humanity, which He had derived from her, and in which He suffered for all men, *is now come*.

Cp. above, note on ii. 4. See the following note. These two passages are the best comments on each other.

27. ἀπ' ἐκείνης τῆς ὥρας] This is ‘*the hour*’ of which our Lord had spoken at the marriage of *Cana* in Galilee, “*Woman, what have*

οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. ⁴¹ Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καυὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ⁴² Ἐκεῖ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. ⁽²⁰⁰⁾ ¹ Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημεῖου. ⁽²¹⁰⁾ ² Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν Κύριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. ³ ^b Ἐξήλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ⁴ Ἐτρεχον δὲ οἱ δύο ὁμοῦ καὶ ὁ ἄλλος μαθητῆς προέδραμε τάχιον τοῦ Πέτρον, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, ⁵ καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. ⁶ Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ⁷ καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ⁸ Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ ἐπίστευσεν. ⁹ οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰ Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. ⁽²¹¹⁾ ¹¹ ^d Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ κλαίουσα ἕξω. Ὡς οὖν ἔκλαιε, παρέκλυψεν εἰς τὸ μνημεῖον, ¹² καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. ⁽²¹²⁾ ¹³ Καὶ λέγουσιν αὐτῇ ἐκείνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς, Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ¹⁴ Καὶ ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστι. ¹⁵ λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρὸς ἐστι, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. ¹⁶ λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία· στραφεῖσα

a Matt. 28. 1.
Mark 16. 1.
Luke 24. 1.

b Luke 24. 12.

c Ps. 16. 10.
Acts 2. 25—31.
& 13. 34, 35.
Isa. 55. 3.
d Mark 16. 5.

e Matt. 28. 9.
Mark 16. 9.
Luke 24. 16, 31.
& 21. 4.

" Videtur præterea etiam pondus aromatum, si unguenta intelligenda essent, nimis magnam esse, quam ut unctio unius corporis paratum existimari possit. λίτρα ἢ l. pondus duodecim unciarum significat. Iis autem, qui tantam aromatum copiam inutilem fuisse obijciunt, rectè regerunt, etiam cubile illud, in quod Christi corpus repositum esset, ad suavem odorem excitandum, more consueto, vid. 2 Chron. xvi. 14, undique his aromatibus impletum fuisse, et aromata ad suffitus ciendos, in ipso sepeliendi actu ex parte comburi potuisse, cum hoc quoque moris esset in funeribus, vid. 2 Chron. l. c. *Harmeri Beobacht. über den Orient*, Th. ii. p. 148, p. 151, sq. *Norbergius* de religione et lingua Sæbæorum, p. 12: *Ἐπερὶ τῶν προσηγουσίων Ἰαλιταῖς* (Sæbæis) *hic est mos. Mortuum domi lavatum, rebus odoratis suffitum, et in arcula vestium positum, ad sepulturam efferunt.* Mascecheth Semachoth, c. 8, *cum mortuus esset R. Gamaliel senior, combussit super eum Onkelosus proselytus ultra LXXX. libras opobalsami.* Josephus quoque Ant. xvii. 8. 3, p. 849, et B. Jud. i. 1, extr. p. 143, ed. *Haver.* quingentes servos vel libertos ἀρωματοφόρους, aromata portantes, funus Herodis comitatus esse testatur." (Klein.)

40. *iv*] Not in *Elz.*, but in many of the best MSS.

41. *κηπος*] 'a Garden.' Christ changes the wilderness of death into a Garden.

He provides *Paradise* or a *garden* for the departed soul (Luke xxiii. 43).

He makes the Grave itself to be a Garden of Paradise, from which at the great Day the bodies of the faithful, that have been sown in hope, will rise in vernal beauty, and be united for ever in unfading glory to their souls.

CH. XX. 1. *τῇ δὲ μιᾷ τῶν σαββάτων*] which we now call the Lord's Day, on account of the Lord's Resurrection. (*Aug.*, *Chrys.*)

Our Lord arose while the stone was yet on the mouth of the cave, and the seals upon the stone; but the Tomb was opened after the Resurrection by an Angel, in order that others might be convinced of it. (*Chrys.*, *Theoph.*)

On this Chapter of St. John, see the conclusion of the Tenth Book of *St. Ambrose* on St. Luke, ch. xxiv., and on vv. 1—9, see *Greg. M.* Hom. in Ev. xxii.

— τὸν λίθον] 'the stone,' not mentioned before by *St. John*; but supposed to be known from the other Gospels.

— ἠρμένον ἐκ] Observe, *ἐκ*, out of, showing that the stone had been fitted into the mouth of the tomb. (Cp. Mark xvi. 3.)

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2. *τρέχει*—πρὸς Σίμωνα Πέτρον] A confirmation of St. Mark's account, which relates that the Angels had given the women a special message to *St. Peter*. (Mark xvi. 7.)

— ἦραν τὸν Κύριον] See v. 13. Mary Magdalene came to seek the *Body* only, which she calls her *Lord* (*Greg. Moral.* iii. 29), and which, as St. Mark relates (xvi. 1), she had come to anoint.

— οὐκ οἶδαμεν] 'we know not;' we women who have been to the Sepulchre. A silent confirmation of the narrative of the other Evangelists (Matt. xxviii. 1—8. Mark xvi. 1—8), that Mary Magdalene had been accompanied by *others*, Mary the mother of James, and Salome, St. John's mother, of whom *St. John* says nothing.

8. 7. τὰ ὀθόνια (*cloths*, not *clothes*) κείμενα, καὶ τὸ σουδάριον] A characteristic instance of St. John's manner of refuting calumnies, without mentioning the authors of them; a lesson of speaking the truth in love. The Evangelist had mentioned that the *Body* was buried with a mixture of myrrh (xix. 39), which fastened the cloths to the body, and which binds linen to flesh with as much tenacity as lead. And by this particular he guards us against the allegations of those, who had said that Christ's *Body* was stolen by His Disciples. (See Matt. xxviii. 11—15.) For if any one had taken away, or stolen it, they would not have spent so much time, and been at the pains to unwrap it, and to lay the cloths apart, and to wrap the *Napkin* by itself. But they would have taken all away together. (Cp. *Chrys.*)

8. *εἰπιστασεν*] that He was risen.

9. οὐδέπω] to this time; now they knew it. Before this time they had not believed the report of the women who had been at the Sepulchre. See Luke xxiv. 11, *ἠπιστοῦν αὐταῖς*.

11—18.] For an exposition of these verses, see *Greg. M.* Hom. in Ev. xxv.

On the appearances of our Lord to Mary Magdalene, as related by the different Evangelists, see *Evseb.* ad Marimum, Qu. 2 and 3, ed. Mai, p. 257 (Bibl. Patr. Vatic. vol. iv.).

11. τῷ μνημείῳ] So many of the best MSS. *Elz.* has τὸ μνημεῖον.

— ὡς ἔκλαιε] as she was weeping.

15. εἰ σὺ ἐβάστασας] Mary Magdalene, as yet, had only feeble and low notions of Christ's power; and speaks of *bearing*, *laying*, and *taking away*; all applicable to the *body* only. But Christ gradually weans her mind from carnal notions, and raises her to higher and heavenly thoughts.

16. λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία] Our Lord first called her by

f Ps. 22. 23.
Heb. 2. 11.
Eph. 1. 17.

g Matt. 28. 10.
Luke 24. 10.

h ver. 26.
Mark 16. 14.
Luke 24. 36.
Acts 20. 7.
1 Cor. 15. 5.
& 16. 2.
1 ver. 21. 26.
ch. 14. 27.

j ver. 20. 26.
ch. 14. 27.
k ch. 17. 18.
2 Tim. 2. 2.

ἐκείνη λέγει αὐτῷ, 'Ραββουνί: ὃ λέγεται, διδάσκαλε. ¹⁷ Ἔλεγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν Πατέρα μου, πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἶπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. ¹⁸ Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ. ⁽²¹⁸⁾ ^{IX} ¹⁹ Ὁὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Ἐιρήνῃ ὑμῶν ²⁰ καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. ⁽²¹⁴⁾ ^X ²¹ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Ἐιρήνῃ ὑμῶν ^k καθὼς ἀπέσταλκέ με ὁ Πατήρ, καὶ γὰρ πέμπω

the common name of her sex, *Woman* (v. 13), and was not recognized by her. He then calls her by her own name, *Mary*, as if He had said, Do thou recognize Him Who recognizes thee. (*Greg.*)

He did not produce recognition by means of the eye, but of the ear, and by the sound of her own name. (*Chrys.*, who supposes that Mary saw the two Angels doing reverence to Christ.)

— λέγει αὐτῷ] B, D, L, O, X, Δ, add Ἐβραϊστὶ, which has been received by *Scholz*, *Tisch.*, *Alf.*

17. μή μου ἅπτου, οὐπω γὰρ ἀναβίβηκα] Mary had fallen at His knees, and made a movement to embrace the feet of Him Who had recognized her. (*Chrys.*, *Greg.*) He says to her μή μου ἅπτου. Observe the verb ἅπτου, from ἅπτομαι, properly, to fasten on to an object, to cling to it with a view of communicating something to it, or of eliciting something from it. Hence it is applied to the sick who touched our Lord's garment, in order to be healed (*Matt* xiv. 36. *Mark* vi. 56), and especially to the faithful woman who is said to touch Him, ἀψασθαι, while the crowd only presses on Him. See on *Matt* ix. 20, 21. *Mark* v. 27. 30. *Luke* viii. 44—47.

Observe, also, the tense, ἅπτου. It indicates not only a prohibition of a particular act, but forbids a habit; i. e. that of clinging to Him with the bodily touch.

And the words οὐπω ἀναβίβηκα contain a precept concerning the time, when the habit of touching Christ is to be exercised. He is to be touched, after He ascended; that is, He is then to be truly touched, when He is beyond the reach of the bodily touch.

And one of the purposes of His Absence, and of His Ascension into Heaven, was to elicit and to exercise that touch, by which alone He can then be touched, and by which He best loves to be touched, and by which He must be touched by us, if *Virtue is to go out of Him to heal us*,—the touch of Faith.

This is thus expressed by some of the Fathers:

Mary, as yet, believed only carnally in Him. She had been weeping for Him as *Man*; and now that with her bodily eye she saw Him restored in bodily presence, she imagined that He would abide with her as before. But Jesus raises her mind, and inspires her with greater reverence; He teaches her that He must be touched spiritually, that is, by Faith; that is, He must be touched not only as man, but as God, One with the Father. (*Aug.*, *Chrys.*) We must touch Him Who has ascended as *Man* (for Ascension is an act of body), and Who is to be worshipped as every where present, as God, and to be touched by Faith. (*Aug.* *Tract.* 121, *Serm.* 143, 144.)

Therefore, where the power of the bodily touch ends, there the function of the spiritual touch begins; and that is the touch which Christ loves, because it most honours Him, and most profits us.

Hence He says, "Touch Me not." Think not of Me as you now do; dwell not on what I have been made for thy sake, but aspire to that by which thou thyself wast created. I have not yet ascended, but when I have ascended, and am no longer visible and tangible to mortal sense, and when you believe in Me as God, equal with the Father, then you will really touch Me.

Do not strive to detain Me now carnally by the bodily touch, which is not the touch I desire; but learn to touch Me spiritually; and this you will do, when you can no longer touch Me on earth. Then you will learn to touch Me with the spiritual organ, and to hang on Me by the tenacious grasp and loving embrace of Faith.

"Merito (says *St. Ambrose*, on *Luke* xxiv.) prohibetur tangere Dominum, non enim corporali tactu Christum, sed fide tangimus." And again; "Prohibetur tangere, quia nondum in Christo inhabitare corporaliter plenitudinem Divinitatis acceperat. Deus est qui adoratur; homo qui tenetur. Ergo non supra terram, nec in terrâ secundum carnem Te querere debemus, si volumus invenire. Nunc enim secundum carnem non novimus Christum (2 *Cor.* v. 16). Stephanus non supra terram quæsit, qui stantem Te ad dexteram Dei vidit; Maria autem quia quærebat in terrâ, tangere non potuit. Stephanus autem tetigit, quia quæsit in celo." Hence also *St. Leo* says (*Serm.* lxxii. p. 164, *Noli me tangere*, &c.). "Nolo ut ad Me corporaliter venias, nec ut Me sensu carnis agnoscas; ad sublimiora te differo, et majora tibi præparo. Cum ad Patrem ascendero, tunc Me perfectius, veriusque palpabis, apprehensura quod non tangis, et creditura quod non cernis. . . . Tunc Filius hominâ, Dei Filius, excellentius sacratissimæ essentia, cum in paternæ majestatis gloriam Se recepit, et ineffabili modo cepit esse divinitate præsentior Qui factus est humanitate longinquior." See also *Jerome*, iv. 174.

Besides, now that Christ is ascended, a special virtue goes out of Him (*Mark* v. 30), in gracious response to the touch of faith; viz. the virtue of the divine gift of the Holy Ghost Himself, who was not given till Christ had ascended, but was given in consequence of His Ascension, and is given to the touch of Faith.

Cp. *Bp. Andreus*, iii. 23. 39, *Sermons* xv. and xvi. on the Resurrection, and *Dr. Moberly*, on the Sayings of the Great Forty Days, pp. 81—95.

See also on the contrast between Mary's case and that of Thomas, the notes on v. 29.

We have here, also, divine instruction concerning the presence of Christ in the Holy Sacrament of the Lord's Supper. When discoursing on that subject at Capernaum, He had said to His disciples, "What if ye shall see the Son of Man ascend up where He was before?" (*John* vi. 62.) He had thus taught them not to crave a carnal presence in that Sacrament. He now says to Mary, "Touch Me not, for I am not ascended;" Touch Me not till I have ascended. Touch Me when I have ascended. And go and tell My disciples that I am about to ascend. Thus He teaches her, and He teaches His disciples by her, not to dote upon a bodily presence, and not to yearn for that. By seeking to detain Him on earth, we contravene His gracious purposes in ascending to Heaven. By clinging to Him by a carnal grasp we lose Him. By so touching Him, we touch Him not. He says to us, *Sursum corda*, Lift up your hearts. Depress not Me to yourselves on earth, but raise yourselves to Me in heaven. Touch Me by the hand of Faith. Cling to Me by the embraces of your souls. Thus Divine Virtue will flow from Me to heal you and refresh you, and to make you partakers of the Divine Nature, and to qualify you for the fruition of the Divine Presence for ever. My Body given for you, and Blood shed for you, will be to you meat indeed and drink indeed, and preserve your souls and bodies to everlasting Life.

— τὸν Πατέρα μου καὶ Πατέρα ὑμῶν] Him Who is Father of Me and Father of you (plural). He does not say, 'our Father,' but, 'Father of Me,' by nature; and 'Father of you,' by grace. (*Aug.*) Hence we may refute the Noetian and Sabellian heresy, which confounds the Father with the Son. He who goes must be a different Person from Him to Whom He goes. (*St. Hippolyt.* adv. Noet. § 657.)

19. τῶν θυρῶν κεκλεισμένων—ἦλθεν] For an exposition of these verses, 19—31, see *Greg. M.* *Hom.* in *Ev.* xxvi. He entered through closed doors. Where (it may be asked) were the dimensions of body, if He entered through closed doors?—where, we may reply, was the weight of body, when He walked on the sea? The Lord did the latter, as Lord, before His crucifixion; and did He cease to be Lord when He had risen from the dead? (*Aug.* *Serm.* clix.)

Besides, we may ask, where were the functions and laws of body, when He glided invisibly through the midst of His enemies. (*John* v. 13; viii. 59. *Luke* iv. 30. *Theoph.*) We cannot understand the mode of either work, but where our Reason fails, there Faith begins. (*Aug.* *Serm.* cx. cl.) See on *Luke* xxiv. 31.

But why, it may be inquired, did He enter thus, when He desired to give His Apostles proof of His bodily Resurrection? The reason seems to be, that He would not have them forget His Divinity, while they acknowledged His Humanity. They should recognize Him as Very Man, and adore Him also as Very God.

20. εἶδειν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν] The marks of His wounds were remedies to heal the heart of unbelief. (*Greg.* *Hom.* xxvi. in *Evang.*) And in this sense, also, it may be truly said that by His stripes we are healed. (*Isa.* liii. 5.)

See also on v. 27.

— ἰχάρησαν] They did not inquire, how He had come to them through closed doors, but received Him with great joy. An example to the disciples of Christ. Let us not discuss, how He comes to us in the Holy Eucharist, but gladly receive Him into our hearts. See *Hooker*, quoted above on v. 25.

He who came forth to life at His Nativity from the Virgin's womb, He who came forth again at His Resurrection from a sealed tomb, He who came through closed doors and stood before His disciples, can come to us in ways far beyond our present powers of comprehension. He assures us that He does come to us in the Holy Eucharist. Here is the trial of our Faith. Let us not debate, but believe, and welcome Him with great joy.

21. καθὼς] i. e. with authority to send others; as I, Who have been sent by My Father, send you;

ὑμᾶς. ⁽²¹⁵⁾ ^(VII) 22 Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα ἅγιον ⁽²¹⁶⁾ 23 ἅν τινων ἀφήτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἅν τινων κρατῆτε, κεκράτηνται. ⁽²¹⁶⁾ ^(X) 24 Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. ⁽²¹⁷⁾ 25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἤλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἤλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. ⁽²¹⁷⁾ ^(IX) 26 Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήμη ὑμῶν ⁽²¹⁸⁾ 27 εἶτα λέγει τῷ Θωμᾶ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. ⁽²¹⁸⁾ ^(X) 28 Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ Κύριός μου καὶ ὁ Θεός μου. ⁽²¹⁹⁾ 29 Ἄ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

⁽²¹⁹⁾ 30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ ⁽²²⁰⁾ 31 ταῦτα δὲ

1 Matt. 16. 19.
& 18. 18.
1 Cor. 4. 18—21.
& 5. 3—5.
2 Cor. 2. 10.

m Luke 2. 11.
ch. 1. 1.
Acts 7. 59, 60.
1 Tim. 3. 16.
n 1 Pet. 1. 8.
2 Cor. 5. 7.
o ch. 21. 25.
p Luke 1. 3, 4.
Rom. 15. 4.
2 Tim. 3. 15.
1 John 1. 1—4.

And I send you with the Holy Ghost; as I was anointed at My Baptism with the Holy Ghost.

22. ἐνεφύσησε] "He breathed on them." They felt His presence, as well as saw Him present. He Who breathed into the first man, and he became a living soul (Gen. ii. 7), now breathes on His Apostles, and thus reminds them that His own Resurrection is the beginning of the new Creation; that the breath of Christ risen from the dead is the origin of our new Life, and the pledge of Life Everlasting; "for as in Adam all die, even so in Christ all are made alive" (1 Cor. xv. 22); "and as the first man Adam was made a living soul; so the last Adam was made a quickening Spirit," πνεῦμα ζωοποιῶν (1 Cor. xv. 45). The act of breathing was a proper preparation for receiving the Πνεῦμα ἅγιον; and for the exercise of that power by which, in consequence of Christ's Death and Resurrection, the Soul, dead in trespasses and sins, is raised from death to life.

Thomas was not present when He breathed on them; yet we cannot doubt that the breathing extended its virtue to him, and to all who are duly called and sent by Christ. (Cyril.) Cp. Numb. xi. 24—26.

— λάβετε Πνεῦμα ἅγιον] A proof that the Holy Ghost proceeds from the Son as well as from the Father. (Aug. de Trin. iv. 20.) He gave now, that they might receive more abundantly hereafter (on the day of Pentecost), and He gave now privately that they might receive afterwards publicly. (Aug. Tract. lxxiv.)

23. ἅν τινων ἀφήτε] The Resurrection of Christ from the dead is preparatory to, and effective of our Resurrection from the death of sin, which is called by St. John in the Revelation "the first Resurrection" (see Rev. xx. 5, 6), and is necessary as a safeguard against the second death (Rev. xx. 6. 14: xxi. 8), and as a qualification for the joys of the second, or general Resurrection. Hence, as soon as He is risen from the dead, He proceeds to speak of Remission of sin. The bands of death being burst, those of sin and guilt are to be broken also. See Jerome. iv. 178, "Primâ die Resurrectionis accepturum Spiritûs Sancti gratiam quâ peccata dimitterent et baptizarent" (where St. Jerome considers the difference between this gift and that of Pentecost), and cp. Bp. Andrewes, Serm. ix. On the sending of the Holy Ghost, vol. iii. p. 261, and On the Power of Absolution, v. pp. 83—103, and see above on Matt. xvi. 19.

26. μεθ' ἡμέρας ὀκτώ] The next Lord's Day. He does not appear to have shown Himself to His disciples in the intervening six days. Thus He distinguished the first day from all other days as His Own day. And the Holy Spirit, by recording those appearances in Holy Scripture, and by calling it ἡμέρα Κυριακή (Rev. i. 10), has consecrated this day to Him. Cp. above on Matt. xxviii. 1.

Christ rose from the dead on this day; He appeared twice in succession on this day; He gave special evidence of His Resurrection on this day; He gave the spiritual power to His Apostles, by which the soul is raised from the Death of Sin (v. 23). He gave the earnest of the Spirit on this day (v. 22), and, finally, He sent the full effusion of the Holy Ghost to His Church on this day (see on Acts ii. 1).

Hence it appears, that the proper exercise of this Day is to "rise more and more from the death of sin to newness of life." "If ye be risen with Christ, seek those things which are above" (Col. iii. 1); to "reckon ourselves dead unto sin, and alive unto God through Jesus Christ" (Rom. vi. 9—11); to be "in the Spirit on the Lord's Day" (Rev. i. 10). Every Lord's Day ought to be a Day of spiritual Resurrection. Every succeeding Lord's Day ought to prepare us for the Day of the Lord. Then "when Christ, Who is our life, shall appear, we shall also appear with Him in glory" (Col. iii. 1—4).

27. ἴδε τὰς χεῖρας] This action and these words seem to be referred to in the Fragment De Resurrectione, in Justin Martyr's Works. Append. ii. p. 188. Cp. Justin, c. Tryphon. 97, and Apol. i. 35.

Our Lord might have erased all marks of His wounds from His Body risen and glorified, but He has preserved them there; He showed them to Thomas, who would not believe unless he saw, and

so convinced him; He will show His wounds to those who will not believe, and will convict them, and say, Behold Him Whom ye crucified, behold the wounds ye inflicted, see the side which ye pierced. (Aug. de Symb. ad Catech. ii. 8.) Our Lord arose with the marks of His crucifixion imprinted in His Body, in order that we might believe that He arose with the same Body as that in which He suffered. (Chrys.)

Observe, that the wounds which Satan inflicted in malice and scorn on our Lord's crucified Body, have been converted by His controlling power and wisdom into proofs of His Resurrection, and marks of His personal identity. They have become indelible evidences of His Power, graven, as it were, with an iron pen on the Rock of Ages, to be read by eyes of angels and men for eternity; and are glorious trophies of His victory over death and sin, and over Satan himself.

— μὴ γίνου ἄπιστος] Remark γίνου: Do not become unbelieving. Thomas was doubtful, not unbelieving. Our Lord warns us, through him, that if we miss opportunities of having our scruples removed, if we close our eyes to the evidences He gives us of the truth, our doubts will be hardened into unbelief.

28. ὁ Κύριός μου καὶ ὁ Θεός μου] Thomas confesses that He Whom he now sees is the same Person, as He Whom he had before known as his Lord. He owns His identity. And he acknowledges this Person to be God. He had felt His Divine power exercised in reading his own thoughts. He recognizes Him as Man, and adores Him as God. This saying, therefore, was regarded by the Ancient Church as an assertion of Christ's Divinity. See Cyril, Chrys., Athanas., and others in Maldonal.

Thomas beheld and touched Christ as Man, and confessed Him to be God, Whom he did not see nor touch. (Aug.)

29. μ] Some MSS. add Θωμᾶ, which is not found in the best MSS. From the two examples of Mary Magdalene and of St. Thomas respectively, as described by St. John in this chapter, we learn two several duties to Christ risen from the dead and ascended into heaven.

The case of Mary Magdalene (v. 17) was very different from that of Thomas. She acknowledged His Resurrection, she clung with joy to His human Body risen from the grave, and was satisfied with His visible presence, and wished to retain that. She had yet to learn—and we by her—to see Him that is invisible; to touch Him by faith; to adore Him as God. Therefore our Lord said to her, "Touch Me not, for I am not ascended; touch Me not till I have ascended; touch Me when I am ascended; touch Me by Faith. That is the touch which I require; that is the touch by which I am to be held, and by which you may have My Presence with you."

But Thomas would not believe that He was risen indeed; or, if risen, that He was risen in the same human body as that which He wore before, and at, His crucifixion. This was what he was to learn, and we by him.—faith in our Lord's Resurrection; faith in our own future resurrection; faith in the identity of Christ's risen body; faith in the identity of our own bodies to rise hereafter.

Therefore Christ, Who had said "Touch Me not" to Mary, said "Touch Me" to St. Thomas.

Thus we are taught the True Faith in His Divinity, Humanity, and Personality, by His providential and gracious correction of the too material yearnings of a woman's love, and of the too spiritual doubts of an Apostle's fears.

— μακάριοι] Let those who wish they had lived in the times of the Apostles, and had seen Christ working miracles, meditate on these words. See Heb. xi. 1. (Chrys.)

30. πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα] He intimates that the Evangelists did not write all, but they wrote enough for our salvation; and that they who are not convinced by what is written would never have been convinced by more. (Chrys.)

On the connection of these verses with what precedes and follows, see the note at the end of the next chapter.

γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. (²¹⁰_{IX})¹ Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσε δὲ οὕτως. ² Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ Λέγει αὐτοῖς Σίμων Πέτρος, Ἵπάγω ἀλιεῖν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. ⁴ Ἀπρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλὸν οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. ⁵ Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μὴ τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. ⁶ Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσητε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. (²²⁰_X)⁷ Δέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ Κύριός ἐστι τὸν ἐπευδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. ⁸ Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. (²³¹_{IX})⁹ Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὄψαριον ἐπικείμενον, καὶ ἄρτον. ¹⁰ Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὄψαριῶν ὧν ἐπίασατε νῦν. (²³²_{IX})¹¹ Ἀν-

31. γέγραπται] 'have been written.'
— ἵνα] "Scopus Evangelii fides in Christo, et vita sempiterna per fidem in Ipso." (Bengel.)

CH. XXI. On the genuineness of this chapter, see note at end of it.

1. ἐφάνερωσε δὲ οὕτως] i. e. after the Resurrection He was not seen, except when He willed to show Himself. (Chrys.)
For an exposition of these verses, 1—14, see *Greg. M. Hom.* in *Ev. xxiv.* p. 1543.

2. Ναθαναήλ] This is added by St. John to show the truth of Christ's promise to him, i. 46—50.

On the question whether Nathanael was the same as Bartholomew, see above, i. 49.

— οἱ τοῦ Ζεβεδαίου] Another indication that this chapter was not written, as some suppose, by any but St. John. Any other writer would probably have called them "James and John," or "the two sons of Zebedee;" and would certainly have placed them next to St. Peter, and not after Thomas and Nathanael. (Cp. *Bengel*; see also v. 24.)

3. ἰπάγω ἀλιεῖν] How was this after St. Peter had become a Fisher of men, and when our Lord had said, "No man having put his hand to the plough and looking back is fit for the kingdom of God!" (Luke ix. 62.)

The Apostle Peter was not prohibited from seeking the necessities of life by means of his former calling, any more than the Apostle St. Paul was forbidden to work with his hands, that he might not be burdensome to any. (*Aug., Greg.*) St. Peter returned to his fishing,—an innocent occupation,—but we do not read that St. Matthew returned to the seat of custom.

Simon goes a fishing; for Christ was not now continually present in person with His Apostles, nor was the Holy Ghost yet given. They had not yet received their commission. (Chrys.) Thus they showed how little capable they were of themselves to do any thing to convert others.

— λέγουσιν αὐτῷ] This was emblematic of the labours of the Prophets in the night of heathenism, before the coming of Christ; they caught nothing. But when He appeared, a large draught of Jews and Gentiles was inclosed in the Apostolic Net. (*Theoph.*)

— ἐπίασαν οὐδέν] They caught nothing in the night, the best time for fishing. Christ had not yet come to them. But when He came in the morning, and commanded them to let down the net, they could not draw it for the multitude of fishes (v. 6). There is no success for "the fishers of men" without Christ. With His aid the Net which has been drawn in vain through the Sea in the most favourable times according to human calculation, is filled, and does not break. These circumstances, so similar in many respects, must have recalled the thoughts of the Apostles to the time when our Lord called Simon and Andrew from their nets at the same lake to be "fishers of men." They were designed to teach them, and all "Fishers of men," that this Fishing was figurative and prophetic of what they, and their successors after them, were to do and expect in the great work of drawing the Net of the Gospel through the Sea of the World to the Shore of Everlasting Life. Thus also they proved the reality and power of the gift they afterwards received when Christ had ascended into heaven, and sent them the Holy Ghost, on the Day of Pentecost.

5. μὴ τι προσφάγιον ἔχετε;] "Num quid piscium habetis?"

Attici omnis generis cibos, qui adhibentur ad panem, et cum eo capiuntur, sed recentiores maximè pisces, imprimis elixos et assatos, ὄψων appellarunt, vid. Eustath. ad Hom. II. λ', p. 861. Macedones autem, repudiato hujus vocabuli usu, ipsi finxerunt nomen προσφάγιον. (Mæris: ὄψων, Ἀττικῶς. Προσφάγιον, Ἑλληνικῶς. Thomas Mag. ὄψων, οὐ προσφάγιον.)" (Klein.)

— ἀπεκρίθησαν, Οὐ] They answered, that they had no προσφάγιον, i. e. no ὄψαριον, or fish; in order that we might know that the fish, which was afterwards seen on the shore (v. 9), was not provided by any human means, but by the creative power of Christ.

7. ἐπευδύτην] A fisher's over-coat, *superaria*. Cp. Is. xx. 2, 3. 1 Sam. xix. 24. 2 Sam. vi. 14. 20.

— γυμνός] Not having his upper garment on. See Mark xiv. 51, 52.

8. ἀπό] See xi. 18.

9. βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὄψαριον ἐπικείμενον, καὶ ἄρτον] A coal-fire, Fish, and Bread,—provided not by themselves (see v. 5), but by the creative power of Christ. The fire was kindled, the fish and the bread were created by Him.

What did this teach?
That He is God; the Creator of all things. All the elements were here combined. The ἀνθρακις (charcoal) and ἄρτος from the Earth, representing the Vegetable World. The Fish from the Water. Fire was there, burning the coals, and Air fanning the flame. And also,

That the miraculous draught was due to Him. He could provide fish not only in the liquid sea, but even on the sandy shore.

Hence in the great work to which they were called as "Fishers of Men," they were instructed to look to Him, and Him alone; they should rely on Him. He would and could enable them to catch fish in the Net of the Gospel, even in the least favourable times and places. He could even enable them to catch fish on the dry shore. A memorable example of this was afterwards seen in the history of Philip the Deacon catching a μέγαν ἰχθύν (v. 11) even on the desert road to Gaza. (See Acts viii. 26—39.)

They should, therefore, ascribe all their success to Him alone; and they should never faint in their work. He could and would feed them by food supplied and fire kindled—they knew not how—by His divine power.

Our Lord commanded them to bring of the fish they had caught, and then invited them to eat (vv. 12, 13). He takes the bread, and the fish likewise, and gives them.

He combines the fruits of their labour and of His own Omnipotence, and invites them to partake of them. So it will be at the Great Day. The good and faithful servant who has improved his Lord's money will enter into the joy of his Lord. (Matt. xlv. 21. 23. Luke xix. 17.)

— ὄψαριον ἐπικείμενον] On ὄψαριον see vi. 9. 11.

On other occasions our Lord produced more food from food already existing. Thus He acted in multiplying the loaves, and changing water to wine (John ii. 9); and thus He showed that the creatures are His, and are good (see on John vi. 2). But after His Resurrection He creates, without any pre-existing matter; and thus He proved that He is the Creator of all, out of nothing. (Chrys.)

They did not dare to ask who He was; but they ate what He had created, and which He ordered to be brought and eaten by them, in order that they might be able to bear witness to His act of creation.

έβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πενηκοντατριῶν· καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

(²²⁵/_{IX})¹² Δέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε· οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. (²²⁴/_X)¹³ Ἐρ-
χεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ
ὄψάριον ὁμοίως. (²²⁵/_{IX})¹⁴ Τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς
αὐτοῦ ἐγεθρῆεις ἐκ νεκρῶν. f ch. 20. 19, 26.

(²²⁶/_X)¹⁵ Ὅτε οὖν ἤρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ,
ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ, Ναὶ, Κύριε, (²²⁷/_{IX}) σὺ οἶδας ὅτι φιλῶ σε. g Matt. 26. 33.
λέγει αὐτῷ, Βόσκει τὰ ἄρνια μου. (²²⁸/_X)¹⁶ Δέγει αὐτῷ πάλιν δεύτερον, Σίμων
Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, (²²⁹/_{IX}) Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει
αὐτῷ, Ποίμαινε τὰ πρόβατά μου. (²³⁰/_X)¹⁷ Δέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ,
φιλεῖς με; (²³¹/_{IX}) Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με;
καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει
αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου. (²³²/_X)¹⁸ Ἄμην ἄμην λέγω σοι, ὅτε j 2 Pet. 1. 14.

11. εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς] This draught of fishes, recorded at the close of the Gospels, is emblematic of the work of the Church at the end of time, when the net of evangelic preaching will be full, and drawn to the shore of eternal life. Matt. xiii. 47, 48. (Aug.)

All the fishes were great. Such is the glory of the saints in heaven. This miraculous draught after the Resurrection is to be contrasted with the former miraculous draught. (Luke v. 1—11. Matt. iv. 18—22. Mark i. 16—20. See Aug., Sermon. 249—251.) There the fishes are hauled up into the boats on the sea, here they are drawn to the land; there the net is on the point of bursting asunder (διεῤῥήγνυτο), here it is not torn at all (οὐκ ἐσχίσθη); there the fishermen are called to be fishers of men (Matt. iv. 19), here they sit down and feast with Christ.

The former miraculous draught represents the fishers tossed in the ship of the Church on the sea of this world, and drawing bad and good fish (Matt. xiii. 47) into the Net of the Church Visible, which is always strained by schisms, and ever on the point of breaking asunder. This second miraculous draught—that after the Resurrection—represents her labour done, and the good drawn to the land of everlasting life, and the Fishers of the Gospel sitting down at a spiritual banquet with their Lord, on the peaceful shore of life everlasting, after their own Resurrection, through the Resurrection of Christ.

— ἑκατὸν πενηκοντατριῶν] St. Jerome (on Ezek. xlvi.) says that the ancients supposed that all the genera of fishes were 153, and that this number indicates that "omne genus hominum de mari hujus seculi extrahetur ad salutem." The mention of this number 153 is more remarkable, because it is so near a round number 150, to which ὦς might have been prefixed. (Cp. Bengel.)

But may it not be said that this very nearness to a round number serves to bring out more clearly the truth, that the great God and Judge of all does not look *ad generalia*, but counts every one of His elect children, whose very hairs are all numbered (Matt. x. 30)?

— οὐκ ἐσχίσθη τὸ δίκτυον] The net is a figure of the Church of the elect. There are divisions in the Church on earth; but there are no schisms in the Church of the Saints. (Aug.)

12. ἀριστήσατε] "come to breakfast." ἀριστον primis temporibus significabat *jejunium*, ut h. l. cibum matutinum, (serioribus Græcis ἀκράτιστα dictum) et ἀριστῶν, *jejunare*, Athen. i. 9, 10, καὶ ἀριστον μὲν ἰστί τὸ ὑπὸ τῆν ἰω λαμβανόμενον. Apollon. Lex. Hom. p. 206, ἀριστον τὸ πρῶτον ἔμβρωμα, οἶον τὸ ἀκράτιστα: add. Phavorin. deinde verò ἀριστον adhibitum etiam est de *prandio*, vid. Perizonius ad Æl. H. V. ix. 19, et in dialecto Macedonica novâ atque Alexandrinâ nomen ἀριστον hæc quoque potestate præditum fuit, ut notaret *epulum quadragesimæ*." (Klein.)

It was now early dawn, πρωτα (v. 4), a proper emblem of the Morning of the Resurrection, when Christ will appear, standing on the sea-shore of Eternity, and invite His disciples to sit down with Him. (Cp. Luke xii. 37.)

13. ἐρχεται—ὁμοίως] See on v. 9.

15. πλεῖον τούτων] more than thy brethren? Thou who didst say that they all should be offended with Me, yet wouldst thou never be offended (Matt. xxvi. 33. Mark xiv. 29. Luke xxii. 33. John xiii. 37). "Dost thou love Me more than these?"

— σὺ οἶδας] Observe ὡς repeated thrice. St. Peter had now learnt that Christ knew him better than he knew himself.

16—17. The questions of our Lord, the answers of St. Peter, our Lord's commission to him, stand thus:—

1. (v. 15) ἀγαπᾷς· Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. βόσκει τὰ ἄρνια μου πλεῖον τούτων; δας ὅτι φιλῶ σε. μου.

2. (v. 16) ἀγαπᾷς· Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Ποίμαινε τὰ πρόβατά μου.

3. (v. 17) φιλεῖς· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. βόσκει τὰ πρόβατά μου.

In the Hebrew and Syriac there are not the same shades of difference in words of *loving* (see *Klein.*), as there are in the *Greek* of the New Testament and in the Vulgate Latin Version, which (as *Bullmann* observes in *Lachmann's* edition of N. T., p. xlv.) renders uniformly ἀγαπᾷν by *diligere*, and φιλεῖν by *amare* and *oculari*. The last word *oculari* serves better than any comment to mark the difference between ἀγαπᾷν and φιλεῖν.

Though therefore it would not seem safe to build any thing upon the Syriac words which our Lord may be supposed to have uttered, yet the Holy Spirit, the Searcher of hearts, who knew what was in our Lord's mind and in St. Peter's mind, signified something by availing Himself of the variations of Greek in the words for *love* and also for *feed* in this Evangelical narrative. And if our Lord used the same word in *Syriac*, then this variation in *Greek* may be a sign of Inspiration.

Our Lord asks St. Peter, ἀγαπᾷς με; 'Diligis me?' St. Peter dares not presume to say that he has that constant, settled, unwavering, practical love which ἀγάπη implies, such as was the love of Christ for His friends, especially for St. John (see v. 20). He can only answer for the emotions of his heart at the time, which He now knows by experience to be weak, though fervent and tender. Therefore he says φιλῶ σε. He will not rise above professions of φιλῶ.

Our Lord, having first deigned to waive the words πλεῖον τούτων, at length condescends still further to his humility and diffidence, and adopts St. Peter's own word, and says φιλεῖς με;

Our Lord had known that St. Peter, in his self-confidence, had formerly professed more than he would perform; and now He knows that St. Peter in his humility professes less than he will perform.

Formerly St. Peter had professed ἀγαπᾷν, but his ἀγαπᾷν proved to be only a short-lived φιλεῖν. Now he only professes φιλεῖν, but Christ knows that it will be a long-lived ἀγαπᾷν; it will be an ἀγάπη in *old age* (v. 18), and stronger than *death*¹. Therefore our Lord commands him to prove his love by feeding the Lambs and Sheep of His Flock (for which He had shed His Blood) with the milk of His Word and spiritual herbage, and by tending His Sheep with his pastoral crook. And He Who knew Peter better than Peter knew himself, foretells that Peter will prove his ἀγάπη by the best of all tests (John xv. 15), the test which Christ the good Shepherd has given of His love for His Sheep, by dying for Christ.

Some, on the authority A, C, read προβάτια here, but there is much force in the repetition of πρόβατα,—with ποιμαίνειν first, and then with βόσκειν,—to show the greatness of the privilege and the duty in which St. Peter is now reinstated, and to inculcate the truth that this is the evidence of love which Christ requires.

16. βόσκει τὰ ἄρνια μου] As if there were no other way by which St. Peter might prove his love than by being a faithful shepherd under the Chief Shepherd. (Aug. Sermon. 149.)

Peter answers, one for all, and Christ addresses all Shepherds in Peter. (Aug. Sermon. 137, 295, 296.)

17. λέγει αὐτῷ τὸ τρίτον] The triple confession is made a counterpoise to the triple denial, that his tongue may be an organ of love no less than of fear; and that the presence of Life may not elicit less than the imminence of Death. (Aug.)

— βόσκει τὰ πρόβατά μου] Feed not thyself, but feed My sheep; the sheep of Christ. Not *thy* sheep, not the sheep of *man*. They who feed Christ's sheep with a desire to make them their own sheep, convict themselves of loving themselves more than Christ. Let us not love ourselves, but Him; and in feeding His sheep, let us not seek our own things, but His. He who loves himself and not God, is no true lover of himself, for he cannot live of himself, and he therefore dies by loving himself. Hence the Apostle traces the evils of the last days to self-love (2 Tim. iii. 1—5). We love ourselves best by not loving ourselves, but Him, from Whom we live and from Whom our life comes. (Aug. Tract. cxxiii.)

¹ The reader may compare a somewhat different view in *Mr. Trench's* Synonyms of N. T. p. 48. *Meyer* refers to *Tittmann*, Synon. p. 53.

ἦς νεώτερος ἐζώνυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες, ὅταν δὲ γηρασης ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἶσει ὅπου οὐ θέλεις. ¹⁹ Τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἐπίστραφείς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; ²¹ τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τίς; ²² λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ μοὶ ἀκολούθει. ²³ Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ', ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

²⁴ Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθής ἐστὶν ἡ μαρτυρία αὐτοῦ. ²⁵ Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

k ch. 13. 23.
& 1. 7.

1 Matt. 16. 28.

m ch. 19. 35.

n ch. 20. 30.
Amos 7. 10.

Christ addresses His Church in Peter, whom He desires to make a good shepherd in His own Body the Church, and asks him, "Lovest thou Me?" And in saying, "Feed My sheep," and in foreshowing Peter's death, He intimates the duty of the good Shepherd to "lay down his life for the Sheep" (John x. 11. 15). (*Aug. Tract. 47.*)

What Christ is, a good Shepherd, that He gives to His members to be. Peter is a Shepherd, and Paul is a Shepherd, and the rest of the Apostles are Shepherds, and good Bishops are Shepherds, but none of us calls himself the Door of the Sheep. Paul was a good Shepherd, because He entered by the Door; and when the Sheep at Corinth began to call themselves by names of different Shepherds, saying, "I am of Paul, I am of Cephas," he exclaimed, "Whither are ye going, miserable that ye are? Was Paul crucified for you?" (1 Cor. i. 12, 13.) (*Aug. Tract. xvii. Cp. Barrow on the Pope's Supremacy, vol. vi. pp. 110—118. Moberly on the Forty Days, pp. 134—192.*)

^{18.} ἰκτινείε τὰς χεῖρας] i. e. be crucified; as he was at Rome. (*Aug. See Tertullian, Præsc. Hæret. 36. Eusebius, ii. 25.*)

— οἶσαι ὅπου οὐ θέλεις] Peter desired to be released from the burden of the body, and to be with Christ; but, if it might be so, he desired life eternal without the pains of death; he shrunk from those pains through natural infirmity, and was carried to them unwillingly; but he overcame them and suffered willingly. Since Peter had said, "I will never deny Thee; I will lay down my life for Thee." Christ grants him his will; but in saying "Whither thou wiltest not," He intimates the sympathy and necessity of nature, and that the soul is unwilling to be severed from the body (otherwise there would be often self-murders); he was carried unwillingly to be crucified, but he was crucified willingly.

However grievous may be the pain of death, it is to be overcome by the power of love for Him Who is our Life, and Who willingly suffered death for our sakes.

Christ reserved the glory of martyrdom for the old age of Peter. (*Aug., Chrysa.*) His old age was no hindrance to his courage, for he was invigorated by the Holy Ghost. (*Chrysa.*)

^{19.} σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν] This was the issue; he who had promised, in presumptuous haste, that he would die for Christ, at last died for Him in perfect love. It was needful that Christ should first die for the salvation of Peter, before Peter could die for the Gospel of Christ. (*Aug.*)

— δοξάσει τὸν Θεόν] 'glorify God.' He does not say 'die.' To suffer for Christ is glory. (*Chrysa.*)

— ἀκολούθει μοι] Thou hast heard My words, which are the words of Him Whose truth thou hast proved by thine own denial of Him. He Who prophesied that thou wouldst deny Him, now prophesies that thou wilt die for Him. Now thou mayest no more fear to die, for He liveth Whom thou didst weep as dead, and Whom thou didst endeavour with earnest love to deter from dying for all.

Peter not only followed Christ to death, but in the manner of his death—crucifixion. (*Aug.*)

^{22.} ἰδὼν αὐτὸν θέλω μένειν ἕως ἔρχομαι] i. e. If I will that he should not follow Me, as thou wilt, by martyrdom on the cross, but that he should tarry for a placid consummation of his life, and wait in expectation till I come to take him to Myself in peace. (*Aug. Cp. Serm. ccliii.*)

Our Lord had before said to Peter (John xiii. 36), thou canst not follow Me now; now that thou boastest of thine own strength, saying that thou wilt not deny Me, but wilt lay down thy life for Me. But, He added, thou wilt follow Me hereafter; and He now explains that saying.

— ἕως ἔρχομαι] while I am coming, and till I come (1 Tim. iv. 13).

— σὺ μοὶ] both pronouns are emphatic.

It may be observed here,—once for all,—that the oblique cases of the pronoun Ἐγὼ (viz. μοῦ, μοί, μέ) are often used in the New Testament in a manner peculiar to it; and that this usage imparts much strength and clearness to the sense.

See a remarkable example in Matt. xvi. 18, *οικοδομήσω μετὰ τὴν ἐκκλησίαν*. When so used, they do not follow their substantive, but precede it. They are not *enclitic*, but *emphatic*. The same may be said of their relation to verbs, as here, where the sense is, "Do thou follow Me, instead of inquiring what will become of *him*."

In the present Edition, these oblique cases are *accented* accordingly.

^{23.} ἀποθνήσκει] Cp. Matt. ii. 4, *ποῦ ὁ Χριστὸς γεννᾶται*;

— οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ'] Our Lord delivered here two prophecies, one concerning the death of St. Peter, the other concerning the death of St. John.

The prophecy concerning St. Peter's death had been fulfilled, and been explained by its fulfilment when St. John wrote his Gospel, by the manner of St. Peter's death, in which he followed Christ to the cross, and so glorified God (v. 19).

But the second prophecy—that concerning St. John's own death—was not yet fulfilled. It was to be fulfilled, and to be explained by its fulfilment, when the Evangelist came to die. And those who survived him, knew that it was fulfilled in the patient waiting, and in the quiet endurance of life, protracted among many trials, after the death of all his brother Apostles, till Christ came and took him to Himself by a natural death. Thus St. Peter followed Christ; St. John tarried for Him. St. Peter's was the martyrdom of death, St. John's was the martyrdom of life.

The Holy Spirit, by commenting here on a fulfilled prophecy (that concerning St. Peter), teaches us to attend to the fulfilment of prophecy in our own times. But by only correcting an error with regard to an unfulfilled prophecy,—that concerning St. John,—He teaches us not to speculate curiously on unfulfilled prophecies, but to wait patiently till Christ comes to us in the events of History, and interprets His own prophecies by fulfilling them.

^{24.} οὗτός ἐστιν] John himself. On οὗτος, used by a speaker when designating himself, see the note on Matt. xvi. 18.

— οἶδαμεν] 'We know.' I, and you whom I address, know that His testimony is true, for it is the testimony of the Spirit of Truth (cp. 1 John v. 6. 3 John 12). An assertion of Inspiration, for who could have recorded Christ's Discourses on the mysterious doctrines revealed in this Gospel, and have solemnly affirmed that his record was true, if he had not been enabled to do so by the illumination of the Holy Ghost?

^{25.} ὅσα] Not for ἄ simply, but indicating multitude and greatness, "quæ et quanta." So used by St. John, Rev. i. 2, ὅσα εἶδα, "quæ et quanta vidi."

— οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι] A manner of speech which is employed when that which is evident is amplified, without any deviation from truth. The expressions used may exceed the fact, but so as to show the desire of the speaker without any delusion being practised on the hearer. This figure of speech is called *hyperbole*, and is found in other places of Holy Writ. (*Aug. Cp. Aug. Civ. Dei, xvi. 21. Cp. Rom. ix. 3. Gloss. Philog. Sacr. tract. i. cap. xix. p. 905, ed. 1711.*)

St. John testifieth this with as great certainty of truth as height of hyperbole. (*Bp. Pearson.*)

— οἶμαι] the first person singular; very appropriate after οἶδαμεν the first person plural in the preceding verse, lest any one should attribute this verse to any but one person, and that person the disciple who wrote these things—St. John. Some, however, have questioned the genuineness of this verse. But it is found in all the MSS. with scarcely more than a single exception (Cod. 63).

St. John does not describe the Ascension of Christ into heaven. This had been already done in the preceding Gospels. (Mark xvi. 19. Luke xxiv. 51. Cp. Acts i. 2—12.) He takes for granted that it is well known to those for whom he wrote. And though he does not describe it, yet he records three speeches of Christ referring to it (iii. 13; vi. 62; xx. 17).

NOTE ON THE GENUINENESS OF THE FOREGOING CHAPTER.

It has been said by some, that this Gospel, as originally written by St. John, ended with the close of the preceding Chapter—the twentieth; and

That this Chapter,—the Twenty-first,—was added afterwards;
Either by himself,
Or by some other hand.

The main ground for this allegation is,—that the words which conclude the Twentieth Chapter appear to be designed, as, it is said, their tenour indicates, to form the conclusion of the Gospel.

On the evidence of the *authorship* of the Twenty-first Chapter, it is to be observed;

That all the MSS. have it, without any distinction or separation of it from the body of the Gospel;

That it is also received as an integral part of the Gospel in the Ancient Versions and Expositions of it;

That the *internal* evidence is very strong in favour of its genuineness. For example; this Chapter contains many expressions which are characteristic of, and peculiar to, St. John. St. John often uses *κατὰ ταῦτα*, as in v. 1. See iii. 22; v. 1. 14; vi. 1; vii. 1; xix. 38. St. John, and St. John alone, uses the words *θάλασσα ἡ Τιβεριάς* (v. 1). Cp. above on v. 1, and *Trench* on the Miracles, p. 152. He alone uses *πιάχειν* (v. 3. 10). He alone of the Evangelists uses *μύητοι* (v. 4); he alone uses the *double ἀμην* (v. 18); he alone uses the form *Θωμάς ὁ λεγόμενος Δίδυμος* (v. 2); he often uses the form *Σίμων Πέτρος* (v. 2, 3. 7. 11. 15), which is very rare in the other Gospels; he alone uses the term *ὄψαριον* (v. 9, 10. 13); he alone uses *παῖδια*, as in v. 5. Cp. 1 John ii. 13. 18; and he alone uses the expression *ὁ μωθητής ὃν ἠγάπα ὁ Ἰησοῦς* (v. 7). The word *μύησις*, as applied to St. John by Christ (v. 21, 22), and characteristic of St. John's duty and life, seems to have made such an impression on him, that he repeats it *twenty-six* times in his Epistles. And the words of Christ, *ἔως ἔρχομαι* (v. 22, 23), find a striking echo in the last chapter of St. John's Revelation (v. 20), *ἀμὴν ἔρχου, Κύριε Ἰησοῦ*.

This chapter must also have been written in St. John's lifetime;

For, if it had been written *after* his death, it is clear that the observation on our Lord's prophecy in v. 23 would have been illustrated by an addition to the effect that St. John *had died*, and that therefore the prophecy could not have meant that he *would not die*. And it is not probable that *during* St. John's lifetime, any other person would have ventured, or have been permitted by him, to add to his Gospel.

Besides; the Writer of this Chapter distinctly claims to be *St. John*. See v. 24 compared with the preceding vv. 20—23.

And lastly, this chapter has been received by the Universal Church of Christ as an integral part of St. John's Gospel.

On the whole, then, there does not seem to be any ground for doubting that this chapter was written by St. John.

But may it not have been written and published by *St. John* himself *after* he had written and published the preceding part of the Gospel? May it not (as some suppose) have been annexed as an *Appendix* to his Gospel by himself?

In reply to this question, let it be observed that St. John's Gospel was written in order to be read publicly in the Churches of Christendom. Copies were made of it for this purpose as soon as it was written. And if two editions had been published of it, it is probable that *some* MSS. of the Gospel would now be extant, representing the *original* edition. But none of the MSS. of this Gospel *omit* the *twenty-first* chapter.

No Version or Exposition affords any sign of the existence of *two* editions of the Gospel; nor does any ancient writer appear to have received any record, or even the least intimation, of their existence.

It has been alleged, that St. John wrote the *twenty-first* chapter to correct the erroneous notion that he himself would not die. (See v. 23.) But suppose this to have been so. St. John's Gospel was not written till fifty years after our Lord's prophecy concerning him was delivered. And he relates that the saying that he should not die, went forth in consequence of that prophecy (v. 23). If, therefore, that erroneous notion was the occasion of his writing the *twenty-first* chapter, it would have operated as strongly when he first published the Gospel as at any subsequent time after its publication.

But it is said that the Gospel *ends* with the conclusion of the *Twentieth* chapter. What follows (it is alleged) is the *result* of an *after-thought*.

This allegation appears to proceed from a non-apprehension of the *connexion* between the *Twentieth* and *Twenty-first* Chapters. They are, in fact, closely united, as follows:

Toward the close of the Twentieth Chapter, our Lord says to St. Thomas, "Because thou hast *seen Me* thou hast *believed*; Blessed are they that have *not seen* and yet have *believed*" (xx. 29).

St. John then proceeds to intimate to the readers and hearers of his Gospel that *they* may obtain for themselves this blessing; and in this respect be more blessed than St. Thomas, and even than the Apostles themselves. He therefore adds, that "Jesus did many other miracles in the *presence* of His *disciples*, which *have not been written* in this book;" that is, He did them in the *sight* of those who were convinced by them and believed (v. 30).

But do not therefore imagine that you, the hearers and readers of the Gospel, are less privileged than we His disciples who *saw* them. For these *have been written* (*ταῦτα γέγραπται*) for *your* sake, that you, who have *not seen* them, might *believe*, and so gain the *blessing* pronounced by Christ on all those who *believe* without seeing; and that, believing, ye might have life in His name.

He thus closes the Twentieth Chapter; and in order to prove this more fully, St. John proceeds to *add*, in the twenty-first chapter, a specimen of what was done by Jesus *after* these things which had been written.

His argument now is—If *these things* (*ταῦτα*) which *have been already written* in this book ought to constrain you to *believe*, and enable you to have life in the Name of Jesus, and to obtain the blessing He has promised to those who have not seen them and yet have believed, the ground of your belief will be *still more* strong, and your hope and assurance of the promised blessing will be yet more *steadfast*, if I proceed to record, by way of example, and *ex abundantia*, what Jesus did in addition to, and *after*, these things which have been already written.

Therefore he proceeds immediately to corroborate his declaration by writing the Twenty-first chapter.

That chapter is an illustration and expansion of the assertion at the close of the Twentieth.

Observe how it begins: *κατὰ ταῦτα*, 'after these things.' He takes up the word *ταῦτα* from the last verse of the preceding chapter. After these things, which have been written, he goes on to say, *ἐφάνησαν αὐτῷ τοῖς μαθηταῖς*. He here also repeats the word *μαθηταὶ* from the last verse but one of the foregoing chapter. He reiterates this word "*disciples*" in vv. 2. 4. 8. 12. 14. Jesus manifested Himself to His *disciples*: to those who *saw* and believed, —to Simon Peter, to us the two sons of Zebedee, and to others. But do not suppose that this manifestation was not also for *your* sakes who hear and read this Gospel. "Blessed are they that have not seen and yet have believed." You who have *not seen*, but who hear and read and *believe*, may, by believing, inherit a blessing which is not enjoyed by us who were His *disciples* when He was alive on earth; you may enjoy a blessing which was not possessed by St. Thomas, no, nor even by Simon Peter, and by the Israelite in whom it was no guile, and by the disciple whom Jesus loved, and who *saw* and *wrote* these things (xxi. 24), and we know that his testimony is true.

Nor is this all. As if to press this argument home still more forcibly on his hearers and readers, St. John repeats at the close of the last chapter some words which he had used at the end of the preceding one. These words are *ἐποίησεν ὁ Ἰησοῦς*. The works which He did (*ἃ ἐποίησεν*), these bear witness of Him (v. 34. 36). Enough and more than enough of these His works has now been written, in order that you may believe and have life. And now at the close of this Gospel,—the last of all the Gospels,—the Gospel written by the disciple whom Jesus loved, the last surviving Apostle, hear this solemn declaration from me; that not only, as I have said before, did Jesus many things which have not been written in *this book* (xx. 30), but that, if all His mighty works were written severally and in each particular, not even the world itself would contain the Books that should be written.

Therefore, on the whole, you may derive instruction and assurance not only from what *has been written in this book* (xx. 30), but also from what *has not been written*. Believe, therefore, that *Jesus is the Christ, the Son of God*. Believe, and *have life in His Name* (xx. 30). Believe, and inherit the blessing—For, *Blessed are they that have not seen, and yet have believed* (xx. 29).

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