

# BIBLICAL COMMENTARY

ON

## THE NEW TESTAMENT.

BY

DR. HERMANN OLSHAUSEN,  
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF ERLANGEN.

TRANSLATED FROM THE GERMAN  
FOR CLARK'S FOREIGN AND THEOLOGICAL LIBRARY.

FIRST AMERICAN EDITION.  
REVISED AFTER THE FOURTH GERMAN EDITION,

BY

A. C. KENDRICK, D.D.,  
PROFESSOR OF GREEK IN THE UNIVERSITY OF ROCHESTER.

TO WHICH IS PREFIXED OLSHAUSEN'S

PROOF OF THE GENUINENESS OF THE WRITINGS OF THE NEW TESTAMENT.

TRANSLATED BY DAVID FOSDICK, JR.

VOL. II.

NEW YORK:  
SHELDON & COMPANY, PUBLISHERS,  
498 & 500 BROADWAY.

---

1866.

Entered, according to Act of Congress, in the year 1856, by  
SHELDON, BLAKEMAN & CO,  
In the Clerk's Office of the District Court of the United States for the Southern District of  
New York.

STEREOTYPED BY  
THOMAS B. SMITH,  
82 & 84 Beckman-street, N. Y.

# TABLE OF CONTENTS.

## PART IV.

CONTINUED FROM VOLUME I.

	PAGE
§ 7. The Healing of a Dumb Man.—The Discourses of Jesus Thereupon. Luke xi. 14-28.....	9
§ 8. Continuance of the Discourse of Jesus. Luke xi. 29-36.....	10
§ 9. Rebuke to the Pharisees and Lawyers. Luke xi. 37-54.....	12
§ 10. Various Discourses of Jesus. Luke xii. 1-59.....	13
§ 11. Continuation of the Conference.—Exhortation to Repentance. Luke xiii. 1-9.....	30
§ 12. Cure of a Sick Woman. Luke xiii. 10-21.....	33
§ 13. Conversations of Jesus by the Way. Luke xiii. 22-35.....	34
§ 14. Jesus Dines with a Pharisee. Luke xiv. 1-24.....	44
§ 15. The Demands of Jesus on his Disciples. Luke xiv. 25-35.....	51
§ 16. Parables Relating to the Compassionate Love of God. Luke xv. 1-32.....	55
§ 17. Parables Relating to the Compassionate Love of our Fellow-men. Luke xvi. 1-31.....	62
§ 18. Conclusion of the Parabolic Discourses. Luke xvii. 1-10.....	84
§ 19. The Healing of Ten Lepers. Luke xvii. 11-19.....	87
§ 20. The Coming of the Kingdom of God. Luke xvii. 20-37.....	87
§ 21. On the Efficacy of Prayer. Luke xviii. 1-14.....	92

## B. SECOND SECTION.

Common Account, by the Three Evangelists, of the Last Journey of Jesus.

Matth. xix. 1—xx. 34; Mark x. 1-52; Luke xviii. 15—xix. 28.....	98
§ 1. On Marriage. Matth. xix. 1-15; Mark x. 1-16; Luke xviii. 16, 17.....	99
§ 2. On Riches. Matth. xix. 16; xx. 16; Mark x. 17-31; Luke xviii. 18-30.....	106
§ 3. Of Humility. Matthew xx. 17-28; Mark x. 32-45; Luke xviii. 31-33.....	123
§ 4. The Healing of Two Blind Men in Jericho. Matthew xx. 29-34; Mark x. 46-52; Luke xviii. 35-43.....	131
§ 5. Christ's Visit to Zaccheus. Luke xix. 1-10.....	132
§ 6. The Parable of the Talents. Luke xix. 11-28; [Matthew xxv. 14-30].....	134

## C. THIRD SECTION.

Christ's Entry into Jerusalem, and the Description of his Ministry there. Matthew xxi.—xxv.; Mark xi.—xiii.; Luke xix. 29; xxi. 38.....

§ 1. The Entry of Christ into Jerusalem. Matthew xxi. 1-11; Mark xi. 1-10; Luke xix. 29-44; John xii. 12-19.....	136
§ 2. The Fig-Tree Cursed. Mark xi. 11-14.....	147

	PAGE
§ 3. The Purification of the Temple. Matthew xxi. 12-16; Mark xi. 15-18; Luke xix. 45-48.....	149
§ 4. On the Power of Faith. Matthew xxi. 17-22; Mark xi. 19-26.....	152
§ 5. Conversations of the Lord with the Pharisees. Matth. xxi. 23-xxii. 14; Mark xi. 27-xii. 12; Luke xx. 1-19.....	155
§ 6. New Conversations of Jesus with the Pharisees and Sadducees. Matthew xxii. 15-46; Mark xii. 13-37; Luke xx. 20-44.....	174
§ 7. Discourses Censuring the Pharisees. Matthew xxiii. 1-39; Mark xii. 38-40; Luke xx. 45-47.....	196
§ 8. The Gift of the Widow. Mark xii. 41-44; Luke xxi. 1-4.....	217
§ 9. Predictions of Jesus Respecting the Last Things. Matthew xxiv. 1-xxv. 46; Mark xiii. 1-37; Luke xxi. 5-38.....	218

## EXPOSITION OF THE GOSPEL OF JOHN.

INTRODUCTION.....	281
§ 1. Of John Personally.....	281
§ 2. Of the Genuineness of the Gospel by John.....	286
§ 3. Of the Design of John's Gospel.....	291
§ 4. Time and Place of the Composition.....	295
§ 5. Literature.....	298

### I.

#### FIRST PART.

From the Beginning of Christ's Ministry to his Journey to the Feast of Tabernacles.....	299
§ 1. Prooemium. John i. 1-18.....	299
§ 2. First Testimony of the Baptist Concerning Christ.—Jesus Collects Disciples. John i. 19-52.....	327
§ 3. Jesus at the Marriage in Cana. John ii. 1-12.....	339
§ 4. Jesus Purifies the Temple. John ii. 13-22.....	343
§ 5. The Visit of Nicodemus. John ii. 23—iii. 21.....	348
§ 6. Second Testimony of the Baptist Concerning Jesus. John iii. 22-36.....	365
§ 7. The Conversation of Christ with the Woman of Samaria. John iv. 1-42.....	372
§ 8. The Healing of an Officer's Child. John iv. 43-54.....	384
§ 9. Healing of the Sick Man at Bethesda. John v. 1-47.....	387
§ 10. The Feeding of the Five Thousand.—Jesus Walking on the Sea.—Discourses on Partaking his Flesh and Blood. John vi. 1-71.....	404

### II.

#### SECOND PART.

From the Journey of Christ to the Feast of Tabernacles till the Journey to the Last Passover. John vii. 1—xi. 57.....	427
§ 1. Christ's Journey to the Feast of Tabernacles. John vii. 1-36.....	427

	PAGE
§ 2. Discourses at the Conclusion of the Feast of Tabernacles. John vii. 37; viii. 59.....	437
§ 3. History of the Adulteress. John vii. 53; viii. 11.....	465
§ 4. Healing of the Man Born Blind. John ix. 1-34.....	474
§ 5. Discourses of Jesus against the Pharisees. John ix. 35—x. 21.....	483
§ 6. Feast of Dedication. John x. 22-39.....	495
§ 7. The Raising of Lazarus. John x. 40—xi. 57.....	502

### III.

#### THIRD PART.

Last Residence of Christ in Jerusalem at the Passover. John xii. 1-19, 26... 519	519
§ 1. The Anointing of Jesus and his Entrance into Jerusalem. John xii. 1-19, [Matthew xxvi. 6-13; Mark xiv. 3-9.].....	519
§ 2. Last Public Discourses of Jesus. John xii. 20-50.....	523
§ 3. The Washing of the Feet. John xiii. 1-30.....	534
§ 4. Last Discourses of Jesus Addressed to his Disciples before his Death. John xiii. 31—xvii. 26.....	542

---

## THE SUFFERINGS, DEATH, AND RESURRECTION OF JESUS CHRIST.

### I.

#### FIRST PART.

##### OF THE SUFFERINGS AND DEATH OF JESUS CHRIST.

§ 1. The Last Meal of Jesus Christ with his Disciples. Matthew xxvi. 17-35. Mark xiv. 12-31; Luke xxii. 7-38; John xiii. 21-29.....	607
-------------------------------------------------------------------------------------------------------------------------------------	-----



# ORDER OF THE SECTIONS OF THE GOSPELS IN VOLUME II.

ARRANGED AFTER EACH GOSPEL.

## ST. MATTHEW.

	PAGE		PAGE
CHAPTER xix. 1-15.....	99	CHAPTER xxii. 15-46.....	174
“ xix. 16-xx. 16.....	106	“ xxiii. 1-39.....	196
“ xx. 17-28.....	122	“ xxiv. 1-xxv. 46.....	218
“ xx. 29-34.....	131	“ xxv. 14-30.....	134
“ xxi. 1-11.....	140	“ xxvi.—xxvii.....	607
“ xxi. 12-16.....	149	“ xxvi. 17.....	607
“ xxi. 17-22.....	152	“ xxvi. 17-35.....	608
“ xxi. 23; xxii. 14.....	157		

## ST. MARK.

CHAPTER x. 1-16.....	99	CHAPTER xi. 27; xii. 12.....	157
“ x. 17-31.....	106	“ xii. 13-37.....	174
“ x. 32-45.....	123	“ xii. 38-40.....	196
“ x. 46-52.....	132	“ xii. 41-44.....	217
“ xi. 1-10.....	141	“ xiii. 1-37.....	218
“ xi. 11-14.....	147	“ xiv. 3-9.....	519
“ xi. 15-18.....	149	“ xiv. 12-31.....	608
“ xi. 19-26.....	155	“ xxvi. 6-13.....	519

## ST. LUKE.

CHAPTER xi. 29-36.....	10	CHAPTER xviii. 18-30.....	106
“ xi. 37-54.....	12	“ xviii. 31-33.....	122
“ xii. 1-59.....	13	“ xviii. 35-43.....	131
“ xiii. 1-9.....	30	“ xix. 1-10.....	132
“ xiii. 10-21.....	33	“ xix. 11-28.....	134
“ xiii. 22-35.....	34	“ xix. 29-xxi. 38.....	135
“ xiv. 1-24.....	44	“ xix. 29-44.....	140
“ xiv. 25-35.....	51	“ xix. 45-48.....	149
“ xv. 1-32.....	55	“ xx. 1-19.....	157
“ xvi. 1-31.....	62	“ xx. 20-44.....	174
“ xvii. 1-10.....	84	“ xx. 45-47.....	196
“ xvii. 11-19.....	87	“ xxi. 1-4.....	217
“ xvii. 20-37.....	87	“ xxi. 5-38.....	218
“ xvii. 1-14.....	92	“ xxii. 7-38.....	608
“ xviii. 16, 17.....	99		

## ST. JOHN.

	PAGE		PAGE
CHAPTER i. 1-18.....	299	CHAPTER vii. 53-viii. 11.....	465
“ i. 19-52.....	327	“ ix. 1-34.....	474
“ ii. 1-12.....	339	“ ix. 35-x. 21.....	483
“ ii. 13-22.....	343	“ x. 22-39.....	495
“ ii. 23-iii. 21.....	348	“ x. 40-xi. 57.....	502
“ iii. 22-36.....	365	“ xii. 1-xvii. 26.....	519
“ iv. 1-42.....	372	“ xii. 1-19.....	519
“ iv. 43-54.....	384	“ xii. 12-19.....	141
“ v. 1-47.....	387	“ xii. 20-50.....	523
“ vi. 1-71.....	404	“ xiii. 1-30.....	534
“ vii. 1-xi. 57.....	427	“ xiii. 31-xvii. 28.....	542
“ vii. 1-36.....	427	“ xiii. 21-29.....	608
“ vii. 37-viii. 59.....	437		



C O M M E N T A R Y

O N

T H E G O S P E L S .

---

§ 7. THE HEALING OF A DUMB MAN. THE DISCOURSES OF  
JESUS THEREUPON.

(Luke xi. 14-28.)

WHAT is contained in this paragraph has already been considered in detail at Matth. xii. 22-30, and 43-45. We simply observe here, in regard to the arrangement, that the position in the history assigned to the occurrence by Luke, [if there were such,] would undoubtedly deserve the preference. The fearful outbreak of hatred on the part of the Pharisees and lawyers in the accusation that Jesus cast out spirits by the power of the prince of darkness, seems to belong to the end of his ministry. The reference also (Luke xi. 24-26) to the return of the evil spirit, stands immediately after the cure in a connexion more appropriate than in Matthew, who inserts before it the subsequent discourse (Luke xi. 29, seq.) on the sign of Jonah. Everything, finally, from the account of this cure, down to Luke xiii. 9, stands in close internal connexion. The only thing in this section peculiar to Luke is the account (ver. 27, 28) of the woman who blesses the mother of Jesus for her son's sake. This little narrative distinguishes itself so remarkably for naïveté and originality, that it furnishes no slight evidence for the correctness of Luke's history. The invention or inappropriate insertion of it is hardly conceivable. Without doubt we owe to some eye-witness the account of this conversation conducted by Jesus on the occasion of his healing the dumb man. As respects, finally, the substance of the narrative, it is not unimportant on account of the striking answer of Jesus in which the practical aim of all the Saviour's efforts is made apparent—that he cared not to excite wondering astonishment, but to bring about a saving change of the whole life. The

woman was assuredly, as her exclamation shews, struck with the power and wisdom of Jesus, but, without taking the words home to herself and applying them to her own salvation, she is lost in contemplating his glory, and extols his blessedness through his mother, to whom she is led as a woman first to refer. This want of practical interest the answer of Jesus reproves, in so delicate a way that the woman, who had meant well in her remarks, could not feel offended, while yet both she and the others present must have been led to consider the essential purposes of his mission. (In the word *μενοῦνγε*, there is on the one hand an implied acknowledgment of what was true in the woman's exclamation, but on the other an intimation that the man who heard and kept the word of God stood still higher. The passage might be translated thus:—he who lets the word of God operate spiritually within him, and is thereby born again, stands higher than the earthly mother of the Messiah. But this spiritual blessing is open to you all—appropriate it to yourselves.)

### § 8. CONTINUATION OF THE DISCOURSES OF JESUS.

(Luke xi. 29-36.)

What was needful for the understanding of ver. 29-32 has been given already at Matth. xii. 38, seq. In regard to its position, however, the narrative of Luke deserves the preference, as was already observed in our exposition of Matthew (*ut supra*); partly because we find in Luke greater originality, especially in arranging Christ's discourses, and next because in this very section the exactness of his narrative is clearly manifest. According to Luke, the Saviour directed his rebuke expressly to the mass of the assembled people, and the allusion to the people of Nineveh agrees well with this. In the closing verses of this section, two thoughts are subjoined by Luke to the discourse of Jesus, which at Matth. v. 15; vi. 22, 23, are already explained in the Sermon on the Mount. It is of itself very possible that such sententious statements may have been uttered by Christ on many occasions, just as the former of them occurs in another connexion in Luke viii. 16. Still the connexion, especially of the latter idea, is in Matthew not so simple as to give it the appearance of being there in its proper and original place. Here, on the other hand, the admonition to care for the purity of the inward sight, so connects itself with the preceding ideas, that its very peculiarity seems to mark it as original. The general train of thought, however (from ver. 33-36), requires careful development, for it is not at first obvious. To those who asked signs from heaven the Lord had held forth the example of the Ninevites and the queen

of the East, who were prepared to acknowledge Divinity in far less glorious manifestations of it, namely, in Jonah and Solomon. From this thought Jesus makes a transition to the object of all revelations of the Divine among mankind, namely, that those who are entering (the dwelling of God) may see the light (*ἵνα οἱ εἰσπαρευόμενοι εἰς τὸν οἶκον τοῦ Θεοῦ τὸ φέγγος βλέπωσι*). The perfect revelation of God in Christ himself is so constituted that its glory radiates far and wide, striking every eye. The eye itself certainly must be sound and clear if it is to take in purely the impressions of the truth. Hence the admonition to bring the eye into a right condition. It might surprise us here that at ver. 33, *λύχνος, lamp*, being that which gives light, denotes the Saviour himself as the light of the world, while again in ver. 34 it means the ability to take in the light—to see. Already, however, at Matth. vi. 22, 23, it was remarked that light itself was needful for the reception of the light (as a negative pole for the positive), and the darkness here is not to be considered as simply the absence of light, but as that which resists every reception of the light, and consequently as the moral impurity which flies every discovery of itself by the power of light. In order to receive the light of Christ, therefore, the eye must be single, and then it works with an influence so quickening and light-giving, that the light in man completely and entirely pervades the man. The figure here is only distinguished from that at Matth. vi. 22 (where the particulars may be compared) by the additional clause ver. 36. There seems, however a tautology implied in this additional statement, *εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν—ἔσται φωτεινὸν ὅλον, if therefore thy whole body be luminous—it will be all luminous*. The “as” which follows, however, indicates very naturally a silently implied “so,” by which the following sense would arise: “The enlightenment of man—(owing to the likeness having been taken from the outward eye, the *body* stands for man’s inner being)—by the reception of the Divine light through means of a single and clear eye, illuminates him so entirely (amidst the surrounding darkness), that he shines (inwardly, spiritually) as when outwardly (in the night) a light irradiates one with its beams.” It is not, therefore, a merely ideal knowledge of God and Divine things that is here spoken of, but the communication of a higher life-principle, which has the power of forming in him to whom it is imparted a fountain of similar life (John iv. 14). The whole passage, therefore, portrays believers as men transformed by the influence of Christ (of the *φῶς τοῦ κόσμου*) into *φωστῆρες ἐν κόσμῳ* (Phil. ii. 15), enlightening what lies around them.\* (In ver. 35 *σκοπεῖν*, as elsewhere *βλέπειν*, is used in the sense of *to take care, to guard oneself*.)

\* Compare also Dan. xii. 3; (Matth. xiii. 43;) 1 Cor. xv. 41, 42.

In the New Testament this meaning occurs only here—ver. 36, ἀστραπή is = φέγγος, the *shining, gleaming flash.*)

### § 9. REBUKE TO THE PHARISEES AND LAWYERS.

(Luke xi. 37-54.)

In the following discourse against the Pharisees and lawyers, Matthew, according to his custom, has wrought into one whole, the thoughts contained in Luke, with others which are not found in him. In this form the separate ideas will be found more fully explained on Matth. xxiii. We merely consider here the entire discourse of Luke. Its form leaves no doubt that here again we have in Luke the account of an eye-witness, while the discourse in Matthew (ch. xxiii), manifestly combines the elements of kindred discourses which might have been spoken by Jesus on very different occasions. For, *in the first place*, Luke's account starts from a definite historic occasion. During the Saviour's discourse which followed the cure of the dumb man (xi. 14), a Pharisee came up and invited him to dine (in explaining ἀριστῶν, ver. 37, there is no ground for deviating from the common meaning *prandere*). As he observed that Jesus ate without having washed his hands, and loudly expressed his astonishment at this after the meal was finished, Christ at once commenced a conversation on the relation of inward and outward purity. Owing to this observation of the Pharisee, the discourse was directed immediately against them—but for reasons stated v. 45, it was also extended to the lawyers. One of the lawyers, namely, applied the words to himself, and therefore the Lord turned to that party and rebuked their errors. *In the second place*, the discourse concludes (ver. 53, 54) with a general remark by the writer, that such a public declaration had brought the opponents of Jesus to the firm determination to overthrow him as the destroyer of their whole power over the people. Matthew wants all the points which in Luke shew that the account was drawn from the life. He, on the contrary, gives an address which unites all the antipharisaic elements to be found in the discourses of Jesus; these he has arranged with skill and discernment, into a new and entire whole. (In the closing verses of this section at Luke xi. 54, there occur some unusual expressions. As respects first the ἐνέχειν δεινῶς, it means, as at Mark vi. 19, *insidiari*. In the LXX. it occurs at Gen. xlix. 23. Only at this passage in the New Testament does ἀποστοματίζειν occur. According to Timæus, in the Platonic Lexicon, when intransitive it is = ἀπὸ μνήμης λέγειν, *to recount from memory*. Transitive, however, it means *to cause one to tell some-*

thing, drawing it as it were out of his mouth. Suidas says, ἀποστοματίζειν φασὶ τὸν διδάσκαλον ὅταν κελεύει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος. With this meaning agrees the subsequent ἐνεδρεύειν, *lie in wait*, [which does not again occur save at Acts xxiii. 21,] as also θηρεύσαι, *hunt*, which describes the ensnaring nature of the questions put by Christ's enemies, examples of which we have at Matth. xxii. 15, seq. Ἐνεδρεύειν, from ἐνεδρα, corresponds also in etymology with the Latin *insidiari*.)

## § 10. VARIOUS DISCOURSES OF JESUS.

(Luke xii. 1-59.)

To the contents of the following paragraphs we may apply the same remarks as to the foregoing. The thoughts, for the most part, recur also in Matthew, who arranges them in various connexions, according to his mode of combining portions of different discourses. Granting even that particular terse and sententious maxims may have been uttered by the Saviour on different occasions, we can scarcely conceive that more lengthened portions of discourse, agreeing word for word, should have been repeatedly uttered. And in examining the originality of this section, everything again here speaks in favour of Luke. For again at the very beginning of the chapter, he connects the discourse that follows with a definite historic occurrence. As soon as Jesus left the house of the Pharisee, and stepped out amidst the numerous masses of the assembled people, he continued to the disciples his discourse respecting the Pharisees, pointing out the danger which threatened them from these self-seeking men, and referring them to that higher aid which stood ready for them. This discourse, which the Lord carried on with his disciples amidst a wide circle of surrounding people, was suddenly interrupted by an individual from amidst the crowd, with a request so strangely out of place, that the very contrast between this incident and the discourse of Jesus goes to prove the original character of the account used by Luke in this section. This man, full of his petty domestic affairs, asks that the Saviour would settle a quarrel about an inheritance in his family. The gentle Son of man deems it not beneath his dignity to lead even this erring one into another path. He takes the trouble to shew to him by a parable the nothingness of earthly possessions (ver. 16-21). And then he resumes the address to his disciples, taking up in such a way the thread which had been let fall, that the intervening words are woven into the connexion. The Father's care for those who seek spiritual blessings, forms again the subject of his discourse, with an intimation that spiritual are

infinitely exalted above earthly treasures. After the possession of the former, therefore, the Lord exhorts his people to strive and not to slacken in their zeal, but to persevere like servants awaiting their Lord. Here Peter again breaks in on the discourse of Jesus (ver. 40), and asks to whom he meant to apply these words, to them alone or to all. This question leads Jesus to go still farther into the parable he had chosen, of servants who await their lord's return, and so to develop it as to convey to him the answer sought, and bring the apostles to the conclusion that he spake of his own departure and return. This brings the Lord finally (ver. 54-59) to address a reproof to the crowd, in which he charges them with that very hypocrisy against which he had at the commencement warned them. He reminds them of the visible signs of his presence, and earnestly exhorts them not to mistake these signs. Thus the whole is so connected, and shews itself by the intermediate questioning to be so plainly the original account of an eye-witness, that it cannot be dissevered. Its connexion with what precedes reveals it plainly as a portion of that great journal of travel which Luke used in writing his work. The separate thoughts, here given in their original connexion, Matthew, according to his custom, re-arranged under certain general points of view.

Ver. 1.—The account of Luke begins with a well-marked historical connexion in point of time with the foregoing narrative (*ἐν οἷς* scil. *χρόνοις* in the sense of *meanwhile, during which period*, synonymous with *ἐν ᾧ* Mark ii. 19 ; Luke v. 34). While he was at meat (Luke xi. 37), the people assembled before the house of the Pharisee, in order to obtain a sight of the prophet. (The *μυριάδες* denotes, like the *רבבות*, great, but indefinite numbers.) Here then the Lord begins an address of warning against the Pharisees, directed, in the first instance, certainly to his disciples, but plainly uttered in the presence of the people (ver. 13, 54), whose ears many of his words may have reached. The exposition of the words has been given at Matth. xvi. 6. As the explanation of *leaven*, there is here expressly added "which is hypocrisy." The prominent reference to this springs from the fact that all the Lord's preceding rebuke, as also the whole blameworthy peculiarities of the sect, centred in their hypocrisy. To the spirit of the Gospel, indeed, nothing is more opposed than hypocrisy, for, whether in its grosser or more refined form, whether consciously or unconsciously cherished, it ever implies a contradiction between the inner man and the outer form. This contradiction is removed by Christianity, which establishes simplicity of soul, and attaches value to the outward appearance only so far as it is the genuine expression of the inner life. (The term *πρωτον*, therefore, is to be taken as meaning, *first of all, above all*, as at Matth. vi. 33.)

Ver. 2-12.—The words which follow have been already explained, namely, ver. 2-9, at Matth. x. 26, seq. (compare Luke viii. 17), ver. 10, at Matth. xii. 31; Mark iii. 28, ver. 11, 12; at Matth. x. 19, 20. The connexion of the words with the admonition to beware of the Pharisees is also so simple as to be self-evident. Yet in ver. 2 and 3 there is some obscurity in the connexion of what precedes and follows. The conjoining of the disclosure of what is concealed with the warning against hypocrisy, in the sense that “the secrets of the hypocrite shall one day be laid open,” is out of the question, because at ver. 3 the revealing agency is ascribed to the apostles themselves. We must rather supply, therefore, at this passage, the words *fear not*, as is expressly done at Matth. x. 26.

On the one hand this open revelation of the inner man forms the contrast to hypocrisy, and on the other the display, in its full glory, of that Divine truth which the apostles were called to advocate, necessarily consummates their triumph. Hence, even if opponents arise against them, the powerful protection of God will shield the champions of the truth. The declaration of ver. 10, on the sin against the Holy Ghost, was, it is true, uttered in a fuller form on an entirely different occasion. (Compare on Matth. xii. 31.) Yet it is not improbable that the Saviour in this connexion referred again to the main idea. For, the warning against apostacy led him very naturally to speak of the lowest stage of declension. In contrast, however, with the sin *against* the Holy Ghost there is brought forward at the conclusion (ver. 12), the aid proceeding *from* the Holy Ghost, to those who in faith cleave to the Redeemer.

Ver. 13-16.—The narrative which follows is peculiar to Luke, which presents some one from among the crowd as requesting Jesus to support him in a lawsuit. This little episode is instructive as showing the way in which Jesus conducted himself in affairs pertaining to *the external relations* of political and civil life. He wholly refrained from such interference, and confined his labours entirely to the sphere of moral and spiritual truth. From this no doubt arose an entire reformation of all political and civil relations, produced by his labours, but at first he left the externals unassailed, seeking only to establish the new life within. An important hint for all who are called to the work of the ministry! Interference with exterior relations characterises sectarian effort, which has to do not with men's hearts but with dominion over them and their money. (*Δικαστής* occurs again at Acts vii. 27, 35, in the sense of *arbiter*, freely chosen umpire. *Μεριστής*, met with only here in the New Testament, means, according to Grotius, on the passage, *qui familiæ herciscundæ, communi dividundo, aut finibus regundis arbiter sumitur.*) To make the man who had so awkwardly interrupted his discourse, aware of his spiritual state, Jesus gives him in

the following verses a warning against avarice (*πλεονεξία*). We may conceive of a wish being entertained for the division of an inheritance without avarice, but in the case of this man, the very moment he chose for making his application to Christ shews that worldliness had repressed all sympathy with things spiritual, and even this entanglement is the root of avarice, a subjugation of our life to things earthly. On the construction of the latter half of verse 15, it must be observed, first, that undoubtedly *αὐτοῦ* is the right reading, and that in this entirely Hebraizing passage the pronouns must be explained after the usage of the Hebrew language. The idea would be clear if the words *ἐκ τῶν ὑπαρχόντων αὐτοῦ* were wanting. By this additional clause some expositors (for example Paulus) have been induced erroneously to supply a *τι* before the *ἐκ τῶν κ. τ. λ.* so as to bring out this meaning—though one has many possessions, yet physical life is no part of his property, *i. e.*, he has no control over his life. This explanation seems to agree with the following parable, according to which even the rich man suddenly loses his bodily life. But verse 21 opens at once to our view, by the words, “being rich toward God” (*πλουτῶν εἰς Θεόν*) another conception of “life.” Only relatively is death a loss; for him who is rich toward God it is a gain. Life (*ζωή*) then is more correctly taken as denoting true life, in so far as it implies salvation. The true construction then is this: the thought is in substance completely expressed by the words *ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστίν*, *a man's life consists not in abundance*; the added *ἐκ τῶν ὑπαρχόντων αὐτοῦ*, *from his possessions*, however, brings forward from the preceding *περισσεύειν* this additional idea, that no spiritual power can be ascribed to earthly possessions. Two doctrines then are combined in one—“Life consists not in superabundance,” and “from earthly possessions nothing spiritual can flow.” The following parable, therefore, teaches alike that earthly blessings may be lost, and the necessity of gathering imperishable treasures, possession of which brings true *life*, and which death is so far from taking away that it rather introduces us to their full enjoyment.

Ver. 16-21.—Here follows a parable, whose object by no means is to warn against the *abuse* of riches, but against riches themselves, that is, against the soul's placing its dependence on any transitory possession. This dependence may exist alike in him who has *much* and in him who has *little*, although in the case of the former the temptation is greater. In the same way, however, can true poverty of spirit (Matth. v. 3), exist amidst great possessions. According to the views of the world and the decisions of the law, the man whom Jesus brings forward in the parable does nothing unrighteous; rather does he act wisely; just as the man who from amidst the crowd wished to force his brother to a division of the in-



heritance does nothing unlawful. But in both cases that natural life bore sway which cleaves to the creature, devoting to it its whole affections; and in this condition man is dead, and transitory as the transitory objects of his love. With this state of soul the Saviour contrasts another, in which man sets his affections on things eternal, and holds and uses all his perishable possessions not for their own sake, but for the everlasting welfare of himself and others. This being his state he is *πωχός*, a *beggar* (in spirit) even though he may have great possessions, but still as a beggar he is *rich toward God*. This expression is in the highest degree significant, when contrasted with the *gathering treasures for oneself* (*θησαυρίζειν εαυτῷ*). For in human effort everything depends on the final object towards which it is directed. In the ordinary strivings of sense, *self* is the object of all exertion; and this miserable self, with its perishable joy and peace, falls during this very effort a prey to corruption; in genuine effort, however, God the eternal, unchangeable, immortal (1 Tim. vi. 16), becomes the object, and while man therefore is laying up treasure for God (*εἰς* is not to be confounded with *ἐν* or *πρός*), he is at the same time laying up for himself, for where his treasure is, there also is his real self. (Matth. vi. 21.) Compare the beautiful treatise of Clemens Alex. *τίς ὁ σωζόμενος πλούσιος*, which contains a Commentary on the history at Mark x. 17, seq., full of rich and profound thoughts. In the Pauline epistles compare 1 Cor. vii. 29, seq., where we are taught to possess as though we possessed not. (Ver. 16. *εὐφορέω*, means to bear abundantly, fruitfully.) In the New Testament it is found only here—ver. 19, I will *sell τῆ ψυχῆ μου = αὐτός, self*; it is, however, to be noted that the words *σῶμα*, *ψυχή*, and *πνεῦμα* are not used indifferently for the person who is the subject of discourse, but discriminatingly, according as certain relations become particularly prominent. In this case, for example, neither *σῶμα* nor *πνεῦμα* could have been employed. According to the Divine ordinance nourishment is required by the body, but the *spirit* (*πνεῦμα*) has relation to nobler than sensuous blessings and food. The *soul* (*ψυχή*), as being capable of education and development, can be alike lowered to *flesh* (*σάρξ*) and elevated to the *spirit* (*πνεῦμα*). In this very thing consequently lies the point of the thought, that he gave up to the fleshly objects that soul which he should have consecrated to spiritual.)

Ver. 22-31.—In his subsequent discourse our Lord comes back to his disciples, alike resuming his discourse from ver. 12, and having reference to the contents of the parable. Warning them against anxious care for the world, he points his disciples to our heavenly Father as their true helper in every strait, and remarks that, while trusting in his aid, there was no necessity for such an anxious gathering together of the means of bodily support as is exhibited in

the case of the rich man. The whole discourse, it may be added, is founded on the supposition, that circumstances might well give occasion and temptation enough for cherishing such anxieties. The particulars have already been more fully explained at Matth. vi. 25-32.

Ver. 32.—With the *μὴ φοβοῦ*, *fear not*, the discourse obviously returns to the subject of ver. 4, where the Redeemer, styling the disciples his friends, exhorts them *μὴ φοβηθῆτε*, *fear ye not*. The confidential address, however, “little flock” (*μικρὸν ποίμνιον*), with which the foregoing *φίλοι μου* (ver. 4), may be set down as parallel, seems unsuited to the idea of a conversation before the multitude (ver. 1). At least, in John xv. 14, 15, where the Lord also calls his disciples *his friends*, it is restricted to his own most immediate circle. But in what follows, there immediately (ver. 33) occurs the most definite reference to ver. 21, which words again were addressed to one amidst the crowd (ver. 13), so that it is not possible to divide this discourse into separate elements, as spoken (before the people and before the disciples) at different times. It is impossible, especially because of ver. 41. We can only therefore suppose, that the disciples immediately surrounded Jesus, and partly his words were not at all designed for the multitude; while as to another part, he perhaps even intended that to *some* his words should be completely audible, and *all* should receive at least their general impression. Thus the conclusion of his address (ver. 54, seq.), which addresses the multitude itself, charges them with hypocrisy, with a warning against which the discourse opened. (Compare ver. 1 with ver. 56.) Even the marked, and at first sight strange separation of the “little flock” from the great multitude (retained under the entanglements of Pharisaic influence), was perhaps designed on this account by the Saviour, and although many of the particular allusions were unintelligible to the crowd (as, for instance, the account which follows of watching for his own return, must certainly have been unintelligible), yet far less stress is laid on these than on the impress of rebuke and reproof borne by the whole discourse. This must have driven men to a decision for or against him; the better disposed would attach themselves to the little flock, the rest went over entirely to his enemies. And this circumstance itself shews that the discourse is rightly placed in the account of the last journey to Jerusalem, for, only towards the close of the ministry of Jesus would such a demand for a decisive choice have been appropriate.

The idea of the *flock*, however, implies a reference not merely to their connexion with Jesus as the shepherd (John x. 12), but also, as the *μικρὸν*, *little*, indicates, to the relation of the disciples to the world. The expression reminds us of the relation of sheep to wolves (Matth. x. 16). To comfort them, as it were, amidst the suf-

ferings and persecutions of the world, the Saviour promises that the Father shall bestow on them the kingdom, which as the opposite of *κόσμος* (ver. 30) in its widest application, inwardly as well as outwardly, denotes here a state of things, in which God's will is supreme, and in its supremacy insures the welfare of the good. Most appropriately, however, does the giving (*δοῦναι*) here correspond with the seeking (*ζητεῖν*), ver. 31. For it was only with this, that the promise of outward aid and support was primarily associated, and now the Saviour adds that the exalted object of their striving was already their own. The preterite\* here is to be retained in its literal sense, for this reason, that the Saviour views the disciples as the first bearers of that new life which he was called to bring into the world, and looks on them in the election of grace. If Jesus speaks here quite generally, without mentioning the son of perdition (as in the similar passage, John xvii. 12), this was doubtless done, partly because he spoke in presence of the multitude, partly because the time of Judas was not yet past, and so there still remained the hope of winning him, and finally it might yet be said that even Judas was chosen, but made not his election sure (2 Peter i. 10), and so fell through his unfaithfulness.

Ver. 33.—In the following verses (down to verse 36) the Redeemer subjoins admonitions to the effect that they should walk as children of the kingdom, and members of the little flock. The picture is carried out in contrast with the preceding representation of the worldling anxious for the interests of the body and of self. The latter amasses for himself possessions and goods, the former sells them; the latter seeks ease and pleasure (ver. 19), the former stands amidst struggles and conflicts (ver. 35). It may be a question, however, in what sense the exhortation expressed in general terms, *πωλήσατε τὰ ὑπάρχοντα ὑμῶν, sell your possessions*, is to be understood. In the first place, we are not to suppose here any general admonition to Christians, otherwise 1 Cor. vii. 29, seq. would contradict it. Spiritual freedom from all earthly possessions, is assuredly to be considered as the highest aim of every member of the kingdom; by it alone can the outward act acquire real significance. A second question, however, certainly arises, whether the Lord means here to give his disciples a special precept; and this according to Matth. xix. 27, appears by no means improbable.† According to Matth. xix. 21 also, Jesus, in certain cases where a too strong attachment to worldly possessions was manifested, appears to

\* *Ἐδόκησεν, was pleased.*—[K.]

† Luke xxii. 36, however, shews that even on the part of the disciples themselves the expression *πάντα ἀφήκαμεν* is to be taken with limitations. Compare also cr. John xxi. 3. In the parallel passage at Matth. vi. 19, only the negative side is brought forward to view, *μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς.*

have required the entire giving up of these goods, and to have meant his injunction to be understood in good earnest, and in a literal sense. Yet, in any case, the necessity for such external renunciation must be of subordinate importance, for all outward blessings being as Clemens Alex. (in the treatise above referred to) says, κτήματα, *possessions*, and therefore to be held possession of, so may they lawfully be thus held, provided they do not acquire the mastery. In the case of the disciples, however, it might be of importance that in this respect as in others they should be seen resembling their Lord. The remaining words of ver. 33 (as also ver. 34) agree entirely with the verses, Matth. vi. 20, 21, already explained. Instead of the transitory, the imperishable is enjoined on us as the sole object of our endeavours, inasmuch as the heart (along with the soul which centres in the heart), identifies itself, as it were, with the objects sought after. The only thing peculiar to Luke is the added clause, "make to yourselves purses that wax not old" (ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα), in which the purse (see Luke x. 4) is put for its contents. The treasures which grow not old, therefore, are equivalent to the Eternal. (The word ἀνέκλειπτος, *inexhaustible*, is in the New Testament found only here.)

Ver. 35, 36.—In regard to what follows in the account of Luke, there occur kindred elements at Matth. xxiv. 42, seq. The two passages are so closely akin, that we cannot well suppose Christ to have twice spoken the same words at different periods, and in different circumstances. It thus becomes a question, which of the two Evangelists has preserved them in their original connexion. To me it seems again in this case probable, that (as was remarked generally on Luke xii. 1) Luke's narrative is the more exact. For his whole account is so peculiar, that it evidently reports to us an actual conversation, with its various turns and interruptions, while it is equally obvious that Matthew (ch. xxiv.) combines portions of discourses which all refer to the same topic, namely, the second coming of the Lord. The only indication that Luke, or the author whose account he used, has introduced any foreign matter, is the obscurity of the connexion, and the fact that a reference is made in what follows to the second coming, without its having been previously alluded to. But the connecting thread which runs through the whole, though subtle, is by no means wanting. For, all that is said from ver. 4 and onwards of the persecutions awaiting the disciples, and from ver. 22 of their entire separation from worldly possessions, and striving after eternal blessings, was based upon the idea that the Lord's protecting presence was to cease, so that the term "little flock" (ver. 32) must be so explained that the flock is viewed as bereft of their shepherd, and hence

exposed to all the assaults of the enemy. With this leading idea is closely connected the following exhortation to the disciples to continue faithful through their coming season of abandonment, and the assurance that their faithfulness would be rewarded by the Lord at his return. Granting then, that in the preceding context, no express reference is made to his return, yet the abandonment of the disciples presupposes the departure of their Lord, and this departure presupposes necessarily that one day he shall return, and these two ideas form the supports on which the whole connexion of the passage rests. The multitude, who equally heard this address, must indeed have failed to understand the idea of his return, which was difficult even to the disciples, but it was not for them that the discourse was primarily intended, and then, figurative though it was, it bore a meaning intelligible to all, as admonishing them faithfully to adhere to the true Lord. This exhortation formed at the same time a warning against hypocrisy (ver. 56), which was greatly needed by the multitude, who listened indeed eagerly to Jesus, but from fear of the Pharisees shrank from a decision in his favour. (Compare on Matth. xxiv. 51, where instead of the *ἄπιστοι*, *faithless*, in Luke there stands the more exact *ὑποκριταί*, *hypocrites*.) The principal thoughts in the following verses, in so far as they relate to the Parousia, will be found explained more fully at Matth. xxiv., to which passage we now refer. Verses 35 and 36, like ver. 33, retain primarily the preceptive form. Their ideas Luke has modified in a peculiar way. The general comparison of servants who wait for their Lord, is more nearly defined by the circumstance, that he is represented as returning *from* the feast (*ἀναλύσει ἐκ τῶν γάμων*). We cannot therefore view this passage as parallel to Matth. xxv. 1, seq., for, in that chapter, the bridegroom is represented as coming *to* the marriage feast, and the virgins as waiting for him. The similitude of the marriage feast points assuredly to the relation of Christ to his church (compare Matth. ix. 15). To the church in its wider acceptance, belong indeed all the members of Christ's body, and among them of course the apostles. But the individual members may be conceived as sustaining various relations, according to their various predominant traits of character. Now they are conceived as active (*δοῦλοι*), now as receptive, or contemplative (*παρθένοι*), and the figurative modes of expression are modified accordingly. (Compare more detailed remarks on Matth. xxv. 1, seq.; 14, seq.) Here the apostles are represented as men of *activity*, and hence they appear as the stewards of God's house, in the absence of the Lord at the heavenly banquet, that is, at his union with the church above, analogous to which is his union with the church of the saints on earth at his return—his coming *to* the marriage-feast (*Ὅσφύες περιζωσμένοι*, *loins girdled about*, and *λύχνοι καίόμενοι*, *lamps*

*burning*, are the usual figurative expressions denoting *to be prepared and ready*, *ετοιμος γίνεσθαι*, ver. 40. Compare Jer. i. 17 ; 1 Pet. i. 13 ; Matth. xxv. 1).

Ver. 37, 38.—To this exhortation to a faithful decision in favour of the Lord (the opposite of *ὑπόκρισις*, ver. 46, compared with Matth. xxiv. 51), is subjoined the thanks and the blessing bestowed on such faithfulness. First of all, the return of the Lord is represented as wholly uncertain, to be looked for in every watch of the night, and the reward of faithfulness as *equally great*, whatever the period of time over which it is extended. (This reminds us of the parable, Matth. xx. 1, seq., in which the labourers, though called at different periods, yet receive *equal* recompense. For details consult the passage itself.) Naturally the later coming of the Lord, and the longer waiting which it involves, seem the more difficult. (It is intentionally that no mention is made of the first night-watch, for the marriage feast itself falls within it. As, however, allusion is made only to the second and third, Jesus seems here to have made use of the old division of the night amongst the Jews into three night-watches. Compare on Matth. xiv. 25.)—The description of the faithful servants is altogether peculiar ; these ideas are found only in Luke. The Lord reverses their relative positions ; he becomes the servant, they the masters. In a passage, which also is peculiar to himself (chap. xvii. 7-10), Luke has described the usual practice, that when a servant returns from labour, his master first requires him to attend to his personal comfort, and then permits him to take his own food, without thanking him for these exertions, inasmuch as he has only done what he was bound to do. The contrast of the two passages may be explained in this way, that the aim of Luke xvii. 7, seq., is to bring forward the humble, unassuming state of mind of those truly faithful servants of the Lord who say “we are unprofitable servants” (*δοῦλοι ἀχρεῖοί ἐσμεν*). The passage before us, on the other hand, brings to view the self-humbling nature of the Son of man, so rich in grace, who not only places his servants on a level with himself, but sets himself beneath them. Thus, while the former passage gives expression to justice, that before us expresses grace, in regard to the relation of the servants to their Lord. The form, however, under which our Lord’s self-sacrificing love for his servants is here set forth, is borrowed from that promise which runs through all Scripture, of a great feast which, at the establishment of God’s kingdom, our Lord shall hold with his people. (Compare on Matth. viii. 11.) This *δεῖπνον τοῦ γάμου τοῦ ἀγρίου* (Rev. xix. 9) has its type in that last meal of Jesus when he instituted the sacrament of the Supper, and according to John xiii. 1, seq., the Saviour acted on that occasion altogether in harmony with what is here promised ; he

conducted himself like the servant, and considered his disciples as the masters. What then took place, was an outward type of what in the end of the day, the Lord shall yet do to his own people, who until death remain true to his commandments. (For further details see on Matth. xxvi. 29.) With this the Saturnalia of the ancients may not inappropriately be compared, which also in symbolic form gave expression to the idea that mankind should one day form a family of brethren. Thus even the Lord of heaven is not ashamed to present himself as the first-born among many brethren (Rom. viii. 29 ; Heb. ii. 11).

Ver. 39, 40.—The Saviour, however, adds (modifying the previously used comparison of the servant waiting for his Lord) as a warning, that the time of the master's return is altogether uncertain ; it must therefore be expected at any moment (ver. 35, 40, as parallel to ver. 38), and he may appear at that instant, when, least of all, men anticipate his return. (On this thought, so important to our understanding the doctrine of the second coming, compare the more detailed remarks at Matth. xxiv. 43, 44.) Here, however, the comparison of a master at a distance, whose return is waited for by his servants, whom he had left to manage the household affairs (compare ver. 42, seq.), is conjoined with another, which serves more fully to bring out the unexpected nature of his coming—the figure, namely, of the householder, who guarding against the assault of a thief, and not knowing the hour of his approach, must be continually on the watch. That this comparison has absolutely no meaning, beyond expressing the idea of suddenness, is certainly not probable. It is in the first place, used in the New Testament so commonly with reference to the return of Christ (Matth. xxiv. 43 ; 2 Peter iii. 10 ; Rev. iii. 3 ; xvi. 15), that we cannot fail to suppose some special reference to be implied in the expression. Nor, to express the mere idea of *suddenness*, could we fail to inquire why some nobler comparison—of which so many must have presented themselves—was not selected. And, finally, the exact carrying out of the figure in some passages (for example here and at Matth. xxiv. 43), which place the master of the house in opposition to the thief, and depict the breaking in of the latter, is not calculated to support the opinion which refuses to lay any stress on the features of the figure itself. Rather does the remark made on Matth. ix. 16, apply here, that our Lord frequently uses figurative expressions taken from his enemies' point of view. In this case, the figure of the thief is taken from the feelings of those who, amidst the life and movements of earth, view themselves as in their own proper home. These take fright at the coming of the Son of man, as at the inbreaking of a thief ; through him they believe it is all over with their (supposed) possessions. Here, then, the feeling of all worldly-minded men, is

conceived, as it were concentrated in the householder, under whom we can (according to Matth. xii. 29 ; Luke xi. 21) understand no other than the prince of this world (*ἀρχὸν τοῦ κόσμου τούτου*). Thus understood, the figure acquires, on the one hand, its own definite meaning, while on the other, there is also assigned a ground for the uncertainty of our Lord's return, which will be more fully remarked upon at Matth. xxiv. 43. It is difficult, however, to see how this comparison of the *thief* can be interwoven with that of the *servants*, as is done in this passage, and at Matth. xxiv. 43. The ground of it is probably this. The Apostles themselves, although on the one side they are the representatives of the kingdom of God (ver. 32), appear on the other, as by no means removed from the region of the *world*—they still bear the worldly element within them (1 John ii. 16), and require for this reason very earnest admonitions to fidelity, and warnings against unfaithfulness (ver. 9, 10, 47, 48). In so far, however, as the disciples themselves still belong to the dominion of the world, in so far do they also share its character, in looking with dread to the manifestation of divinity ; and for this reason could the Lord here conjoin two things apparently foreign to each other.\* Like the disciples, every believer bears a double character ; as a member of the kingdom of God, he is a servant of God ; in so far, however, as the old man and consequently the world lives within him, he carries in himself that which is enmity against God, and in this position, he must partly long for, and partly dread the coming of the Lord, as that which shall reveal the hidden secrets of men. From the Saviour's exalted point of contemplation ; therefore, he viewed each individual in his entire relations, and found the key of heaven and hell, of bliss and anguish, in the heart of each.

Ver. 41.—It is easy to explain how Peter should here have put the question, whether this was spoken to them alone, or to all (even to the *ὄχλος*, ver. 1). For the discourse had in fact acquired a general character, inasmuch as *that* part of the disciples' nature had been brought into view, through which they were still connected with the world. Peter's question, therefore, in this connexion, is a plain testimony to the direct originality of the whole narrative.

Ver. 42-45.—The Saviour withheld a definite reply to the question of Peter, as the circumstances required. He spake in presence of a great multitude of people, and his intention was that a different impression should be produced by his words on his disciples, and on the crowd ; he could not therefore answer with absolute precision to the somewhat indiscreet question of Peter. Add to this, that an

\* *Schleiermacher* (on Luke, p. 189) seems to me altogether groundlessly to doubt the authenticity of the connexion here. It is wholly improbable that this verse alone should be an interpolation in a discourse which hangs so closely together.



absolutely definite decision would not have been founded on truth. For, however certain it is, that in the church of Christ every member should not be a master (James iii. 1), yet, on the other hand, it is no less established that in a certain respect every believer is a servant of God, and must watch for the coming of the Lord. Accordingly, Jesus so answers the question, that in a full and literal sense he applies what was said to the disciples as the representatives of those called to be instructors in the church.\* In the next place, however, he transfers it to all, ver. 48, in so far as they can be considered as servants, even granting that their intelligence is developed in a lower measure. In the following verses, the sentiment of ver. 36 is further carried out, and in such a way as to delineate those servants who, holding sway over the other servants, regulate the whole household economy. In this, the reference to the Apostles cannot be mistaken. First, the fidelity, and then the unfaithfulness of such servants is depicted with their consequences: but as to these we reserve the particulars till we come to the exposition of Matth. xxiv. 45-51, which verses closely agree with those before us. Although, as was remarked above, we in this instance again give the preference to the position of these words assigned them by Luke, as the original one; yet, in ver. 46, the reading *μετὰ τῶν ἀπίστων* must yield to that of Matthew, who has *μετὰ τῶν ὑποκριτῶν*. In this reading the original expression seems to be preserved, and in the text of Luke the more general idea seems falsely to have crept in. The slight critical authorities which favour *ὑποκριτῶν* in the text of Luke can claim meanwhile no regard. The reference to the hypocrites accords strikingly with ver. 1, as compared with verse 56. In this expression, moreover, preserved by Matthew, we may find an indication that the words in Matthew are borrowed from the very connexion, as given here, a connexion which points so naturally to hypocrisy.

Ver. 47, 48.—These verses also, in which the contrast between two classes of servants is set prominently forth, belong exclusively to Luke. They are most intimately connected with the rest of the discourse, and plainly go to prove that its several parts form one compact whole. There is especially an entire correspondence between them and verses 9 and 10. As the admonition to confess Christ is there combined with the warning against denying him, and the degree of guilt is represented as determined by the degree of knowledge, so it is in this passage. (To the adjectives *πολλὰς* and *ὀλίγας*, we must supply *πληγὰς*.) The contrast, however, seems remarkable, and one is tempted to interpret the *μὴ γρούς*, *one having no complete and sufficient knowledge*; for, accord-

\* It is remarkable what weighty warning may be drawn from v. 45, 46, for those who claim to sit in the chair of Peter.—[E.]

ing to the principle here laid down, a man who knew *nothing* could not be punished in any degree. But it is better to leave the contrast between *knowing* and *not knowing* in its full force, and to lay the emphasis, instead, upon *δοῦλος*, *servant*. The very idea of a servant implies dependence on his Lord's will, and an obligation to make exertions for the sake of that will. Even in *ignorance* itself there is involved the guilt of him who knows not the will of his Lord, only, it is naturally less than his who knowingly transgresses the Lord's will. These words reach equally, in this way, the disciples, who were acquainted with the will of our Lord, and those persons who stood farther off, though well inclined towards him, who took delight indeed in his beautiful parables and discourses full of wisdom, but hypocritically refused to enquire after the will of Christ. The general maxim which concludes ver. 48 is found also at Matth. xxv. 29, but certainly with such a modification of the thought as to make it probable that in that passage of Matthew it stands also in its original connexion. The words, in their entire nature, also easily admit of various applications. The idea that the final judgment of men depends, as its condition, on the extent of their powers and their light (comp. on Matth. xxv. 14, seq.), is, by way of parallelism, repeated in both members of the sentence. No new trait is added in the second half, so that the repetition has no object except to make the thought more impressive. Compared, however, with the foregoing "servant that knew," and "did not know," the maxim forms a step in advance; for the servant that knew is not, as such, one to whom much is given; he may have only a single small talent entrusted to him. Besides knowing his Lord's will, therefore, is added still another point as determining the judgment pronounced, namely, a man's being furnished with greater or lesser powers, and having a wider or narrower sphere of action allotted to him.

Ver. 49, 50.—At first sight it might seem to the reader that the thread of connexion had here wholly escaped him. The Saviour comes to speak of himself personally, his destiny, his sufferings, and the effect of his appearance as destroying false peace. These ideas seem, however, in no way to belong to the subjects here treated of. But on carefully weighing the leading thoughts of the passage, the following train of ideas presents itself, making it in the highest degree probable that this portion forms also an integral part of the whole. The last section of the discourse of Jesus conveys a very weighty, we might say, alarming truth. The consciousness that our responsibility increases with the talents entrusted to us, might awaken anxiety on the part of the disciples. This anxiety the Lord *alleviates* by placing himself at their side with the view of imparting to entire humanity a higher life, but with the prospect of

encountering for this very reason the greatest labours. Before each of his disciples, therefore, the Saviour places as inevitable, the necessity of entering into a severe struggle, for this is involved in his own appearance. The very thing indeed rebuked by him in his final address to the multitude, which included the conflict-fearing adherents of Jesus, is this, that they stood still in a state of hypocritical indecision ; he counsels therefore that they should in season become reconciled to their adversary. According to this explanation, some connecting ideas may have been omitted, but everything in the discourse stands essentially connected. Luke alone has the words *I came to cast fire, etc.*, of ver. 49 ; they contain a reference to passages of the Old Testament, such as Is. iv. 4. The fire (comp. Matth. iii. 11), denotes here the higher spiritual element of life which Jesus came to introduce into this earth, with reference to its mighty effects in quickening all that is akin to it, and destroying all that is opposed. To cause this element of life to take up its abode on earth, and wholly to pervade human hearts with its warmth, was the exalted destination of the Redeemer. (The expression  $\tau\acute{\iota}$   $\theta\acute{\epsilon}\lambda\omega$ ,  $\epsilon\iota$  is best explained, as Kuinöl has done, from the Hebrew. As this use of  $\epsilon\iota$  corresponds with  $\text{כִּי}$ , so does  $\tau\acute{\iota}$  with  $\text{מָה}$ . Comp. Song of Solomon viii. 4.) The true human sensibility, far removed from all stoical indifference, with which Christ shrank in dread from that hard path of suffering which lay before him, finds expression in the wish that his work were already accomplished, that the fire might be kindled without this suffering.\* (Comp. on Matth. xxvi. 39.) The suffering itself is denoted by baptism ( $\beta\acute{\alpha}\pi\tau\iota\sigma\mu\alpha$ ), on which word compare the details at the parallel passages, Matth. xx. 22 ; Mark x. 38. (The term  $\sigma\upsilon\nu\acute{\epsilon}\chi\epsilon\sigma\theta\alpha\iota$ , *constrangi, straitened, distressed*, is used with reference to bodily sufferings [Matth. iv. 24 ; Luke iv. 38] ; but is also applied to mental distress and agony [Luke viii. 37]. Comp. as to the pain of Jesus' soul, and terror in prospect of his sufferings, on Matth. xxvi. 37, seq.)

Ver. 51-53, depict further the strife-awakening tendency of the Messiah's ministry, entirely in accordance with Matth. x. 34, seq., which passage should here be compared. The Jews had been accustomed to associate with their conceptions of the Messiah, the idea of everlasting peace to themselves ( $\text{שֵׁן שְׁלֹמֹה}$  Is. ix. 5) ; at most they thought of him contending as a warrior, only against the heathen. Instead of this, Jesus led them into conflict against the sin which they found within and around them. Their admission of this separating element was the condition necessary to their receiving his peace.

\* Or perhaps "How would I that it were already kindled!" *i. e.*, that the agony which its kindling must occasion were over.—[K.]

Ver. 54, 55.—There comes in here, most appropriately, the transition in which Jesus addresses himself to the people. This stirring up of confusion and strife in the moral world through the Saviour's ministry, might well serve as an indication to men of its nature. Physical events are here used by the Lord as figures to illustrate those mighty spiritual movements, to effect and conduct which was the great design of his coming. The connexion of the verses with what goes before is so close, that we cannot doubt the words stand in their original place; but at Matth. xvi. 2, 3, the same thought is also found most appropriately, though in a somewhat altered form. This comparison, obviously presenting itself, and full of profound meaning, may have been more than once employed by Jesus. (Instead of *νεφέλη* and *ὄμβρος*, Matth. speaks of *νότος* and *καύσων* [that is the glowing heat which the south wind is wont to occasion in Palestine, for which reason in the LXX., *καύσων* is used as equivalent to *מִיָּקָה*. Hos. xii. 2]—of *εὐδία* and *χειμών*, bad and good weather, which may usually be known from the state of the heavens at morning and evening. He employs also the expression *πυρράζειν* to describe the colour and form of the clouds which the rising or setting sun irradiates. The parallel word *στυγνάζω*, *lower*, from *στυγνός*, *austerus*, denotes that dark, lowering aspect of the sky, out of which the storm (*χειμών*) arises. This expression stands opposed to the *εὐδία*, a pure, clear, cloudless state of the atmosphere. Suidas, *ἡ ἄνευ ἀνέμων ἡμέρα*. It is found in the New Testament only at Matth. xvi. 2.)

Ver. 56, 57.—The address *ὑποκριταί*, *hypocrites*, points markedly back to the commencement of the discourse at ver. 1. The hypocrisy of the Pharisees is here charged on the whole people, in so far as they suffered themselves to be prevailed on by that sect to refuse following out the impressions made on their souls and give honour to the truth. The expression implies thus the possibility of their attaining true insight and a right decision, a possibility, however, not realized from their cowardice and dread of conflict. (With the *πρόσωπον τῆς γῆς* is contrasted in Matth. the *σημεῖα τῶν καιρῶν*, a characteristic expression, which ascribes to the spiritual world a physiognomy similar to what might be traced in the external. The great coming events of the spiritual world announce themselves to the eye of the soul just as the physical processes of the visible world do to the meteorologist.) That v. 57 introduces another thought, is shewn at once by the expression *τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε*, *and why do ye not of yourselves judge? etc.* This, however, conveys the same idea formerly treated of, only under another figure. Every act of judging (*κρίνειν*, separating), presupposes a higher nature from which the discriminating act (requiring at once intelligence and power) proceeds, and a lower from which must be

removed that intermixture which demands the discriminating effort. The separation may be effected by the man himself (through the help of the Spirit received by him), and in that case he is delivered from the future judgment. (1 Cor. xi. 31.) But this very carrying out of a judgment originating with the man himself, and on his own behalf, is a pure determination in favour of what is good; it is the opposite of hypocrisy, the guilt of which Jesus charged upon the multitude, just for this reason, that they *could* not in his ministry recognise the entrance of an unknown spiritual power, inasmuch as they did not *wish* to acknowledge it, for they had not admitted it freely and deeply enough into their own souls, to enable it there to carry out its work. Thus the word *δίκαιον*, *right*, in so far as it forms the transition to the following parable, may denote in one respect *the truth* in a matter of legal dispute, but in another respect, in the highest and objective sense, it means *that which is righteous*, as it was perfectly manifested in Christ. *Κρίνειν*, however, here, is equivalent to *διακρίνειν* (Matth. xvi. 3), or *δοκιμάζειν* (Luke xii. 56), as every putting to the proof presupposes a partition, a separation into the original component parts, and the value thus assigned to them.

Ver. 58, 59.—The following parabolic discourse had been incorporated by Matth. v. 25, 26, into the Sermon on the Mount. It would not in itself be at all improbable that such a form of expression should be repeated, but the general character of the Sermon on the Mount, and the connexion of this passage in particular, may well make it somewhat unlikely that the words in Matthew are in their proper place. [?] Here indeed the course of thought at first sight is not easily traced, but it appears all the more close when we penetrate into the heart of the discourse. That an idea so rich, however, and manifold in its relations, should in Matthew assume a modification of its precise original scope as here given, is in no respect surprising; for one special advantage of the parabolic and figurative style lies in this very adaptation to different relations. As respects the connexion in the present passage, the preceding *ἀφ' ἑαυτῶν κρίνετε*, *judge of yourselves*, conducts obviously to the idea expressed in the following verses. "Suffer not yourselves to be judged by any other, but judge ye yourselves." The man who agrees with his opponent, judges himself in so far that he does his enemy right as against himself, and satisfies him in his demands. The Saviour thus manifestly admonishes his hearers to take account of all moral claims on them (the *ἀντίδικος*, *adversary*, represents the law), and to bring themselves into harmony with them in their earthly life, that they may not stand a sterner ordeal before the holy representative of these in eternity. If, however, the law appears here in the light of the enemy from whom man is to free himself

(ἀπαλλάττεσθαι ἀπ' αὐτοῦ), it is viewed in that relation in which it ministers to the accusing principle generally. The accusation loses its power, when the sinful man abandons the defence of his evil case, with self-accusations recognises the truth, and appeals from the righteousness to the grace of God. If he fail, however, here in delivering himself by true repentance\* from the trammels of the accusation, the judgment strikes him when it is too late. The magistrate (ἄρχων) and judge (κριτής) are clearly so related to each other in the parable, that the former denotes the inferior magistracy of the city, the latter the judge in a court of higher jurisdiction.† In resolving the figure accordingly, κριτής, *judge*, means the Supreme Judge, God himself, ἄρχων, *magistrate*, an earthly power representing the unseen righteousness of God, for example, the apostles in their spiritual authority. It is next mentioned as a termination of the affair fitted to inspire terror, that the guilty one is cast into prison. (The πράκτωρ of Luke corresponds to the ὑπρέτης of Matthew. The expression occurs only here in the sense of *exactor*, ܘܕܝܢܐ, from πράσσειν, Luke iii. 13. Instead of κοδράντης = *quadrans*, which occurs in Matthew, Luke has λεπτόν scil. νόμισμα. Mark xii. 42 reckons two *lepta* to one *quadrans*.) As to the meaning of the prison, and the period assigned for his being delivered from it, comp. on Matth. v. 26, xviii. 34.‡ Here the whole is meant to enforce the earnest use of present privileges, and make apparent the danger to which those exposed themselves who heard Jesus, expressed pleasure in his words, but under the rebukes of their own conscience, refused, from dread of the contest, with their whole hearts to devote themselves to him and his cause.

### § 11. CONTINUATION OF THE CONFERENCE. EXHORTATION TO REPENTANCE.

(Luke xiii. 1-9.)

The connexion of what follows with the preceding, is again very intimate, and the account bears the same traces of originality. For, as Jesus was thus speaking (ἐν αὐτῷ τῷ καιρῷ), some individuals from amongst the crowd came up and reported an act of violence

\* For this reason there follows immediately at Luke xiii. 3, 5, the command, μετανοεῖτε.

† Compare on Matth. v. 21.

‡ The subtle distinctions by which Olshausen attempts (Matth. xviii. 34) to disprove the *endlessness* of the punishment here implied, cannot weigh against the direct and obvious import of the passages. The language, "thou shalt not come out till thou hast paid the uttermost farthing," implies in its spirit a *hopeless* state. It is as much as to say, "thou shalt *never* come out—not till the last particle of satisfaction is rendered to eternal justice."—[K.

of which Pilate had been guilty. They understood Jesus in his speech quite correctly thus far, that he spoke of the unfaithfulness of men, and the punishments which in this way they brought on themselves. But, according to the usual evil practice of the human heart, they did not, with penitential feelings, take home that unfaithfulness to themselves, but applied it to others, and in the murder of these Galileans discovered the infliction of a judgment from God. The view which holds sufferings of every kind to be the punishment of sin, is certainly by no means false, for without sin there would be no suffering amongst men. The error lies in this, that sin and punishment are not so distributed below that each instance of suffering on the part of an individual must be the consequence of *his own* sin. Hence we cannot from such suffering infer the antecedent sin of the *sufferer*, but rather the sin of the *whole body* to which he belongs. Hence, the Saviour is at pains to awaken *in all an equal* consciousness of guilt, and prevent them from regarding those on whom some special suffering was inflicted as more guilty than themselves, or than the rest of the community. By this mode of explanation, sympathy for all suffering is awakened, and true repentance called forth for sin, not only our own, but that of the human race, with which the Saviour specially had to do. For that sympathy is the consciousness of our need of an atonement, and hence the indispensable condition of our receiving those higher powers of life for the overthrow of sin, which Jesus came to bring into the world. From the course, however, which the conversation thus took, it is clear that chapter xiii. is a discourse on repentance, addressed to the people, and an admonition to entire decision on the part of the disciples; yet the discourse is peculiarly stern and strict in its character, as it was the Saviour's last, and his public ministry was now drawing to a close.

Ver. 1-3.—Of the fact here mentioned there is historically nothing known. Amidst the numberless cruelties which the Romans permitted themselves to inflict on the Jews, the massacre of a few nameless Galileans disappeared like a drop in the sea. (The expression *ἔμιξε τὸ αἷμα αὐτῶν μετὰ τῶν θυνσιῶν*, *mixed their blood, etc.*, is frightful. It would seem that the sacred moment of sacrifice must exclude every injury to the offerer. But that God should permit the very death of the offerers appears to betoken frightful guilt on their part. Still, the expression suggests the idea that those put to death fell, as it were, like victims offered up, as, according to a general feeling prevalent among all nations, the foundations of which lie deep, the malefactor about to be executed is viewed as a *sacer*, a man devoted, offered up for the general sin which in him came out into glaring manifestation.) That these slain men were sinners (*ἀμαρτωλοί*) Jesus does not deny, only, they

were not more so than others (*παρὰ πάντας*). It may have been that those put to death had committed some criminal act, but that would not alter the matter. The germ of such acts lay dormant in all hearts, and of this the Saviour wished to make them aware. The only way to escape such punishments here or elsewhere, is through repentance, which must bear reference not only to *actual sins*, but above all, to the *habit of sinning*.

Ver. 4, 5.—A similar example of sudden destruction which had overtaken certain Jews is farther adduced by Jesus himself. Eighteen persons had been crushed by the fall of a building. As to this incident also, history gives no farther information. Such an accident the Saviour also teaches us here, should not be used as an occasion for harsh judgments on the subjects of the calamity, but as an inducement to individual repentance. Thus the Saviour would by no means have such occurrences as accidental, physical transactions, carefully kept apart from all connexion with the moral world. On the contrary, he teaches here, and all Scripture teaches, that sin and suffering stand closely associated; but this connexion must not be viewed as individual, but general, for thus viewed, each affliction brings a blessing. (*Πύργος* = ܒܝܬܐܝܠ means any large high, isolated edifice [Matth. xxi. 33]. As the building here is described as situated on the brook Siloah—comp. on John ix. 7—it may have been the garden-house of some distinguished man.)

Ver. 6-9.—The discourse of Jesus, thus stern in its reproof, is closed by a parable, in which the benevolent Son of Man again renders prominent the gracious aspect of his mission. He appears as the advocate of men before the righteousness of our heavenly Father, and procures for them space for repentance. The idea of a delay of God's avenging judgment, that time may be left men to turn, runs throughout Scripture. Before the Flood there was appointed a space of 120 years (Gen. vi. 3); Abraham prays in behalf of Sodom (Gen. xviii. 24, seq.); the destruction of Jerusalem did not follow till forty years after the ascension of Jesus; and the coming of Christ is delayed through the long-suffering of God (2 Peter iii. 9). This view brings out clearly as well Divine, as human freedom, and rescues the course of things in the world from an inflexible and cold necessity. The fig-tree (*συκῆ*) is here primarily a figure of the Jewish people, as at Hosea ix. 10. Amidst other nations they appear as especially noble and destined to work out great results; but their abuse of privileges, granted them by the free grace of God, caused them to fail of producing spiritual fruit; they fell from their vocation and lost their talent. Yet, for them also did the Saviour go to death, and time must yet be given to disclose the effect of preaching his sufferings and death. But since even the fire of this preaching did not melt their hearts, the people fell under the awful judg-



ment of God. The history of Israel, however, is a type of mankind generally, who are called to spiritual life, and in so far the parable is to be referred to the great community of the church and its final judgment. Nay, according to the design of our Lord, the whole may be traced in each individual case, and we may therefore say that this parabolic mode of speaking on the part of Jesus admits of applications endlessly diversified. If we interpret the period of time mentioned (*τρία ἔτη*) of the era of Jesus' public ministry, then the following *τοῦτο τὸ ἔτος*, *this year*, must be taken in a more general sense, namely, as denoting the period between Christ's ascension and the destruction of Jerusalem, during which the means of spiritual quickening and strength were afforded to the people, in the right use of which they both could and should have escaped destruction. (The circumstance that the fig-tree grew in a vineyard [*ἐν τῷ ἀμπελῶνι*] is not to be viewed as contradictory to Deut. xxii. 9, inasmuch as this Mosaic command merely forbids the *mingling* of different sorts of plants. The fig-tree, however, may have had a separate place in the garden to itself. *Καταργέω* is found only in this passage of the New Testament, except in the writings of Paul, where it is of frequent occurrence. It is=*ἀργόν*, *i. e.*, *ἀεργὸν ποιεῖν*, *to render useless or fruitless*. Paul employs the word in a more comprehensive sense for *to abolish*. *Σκάπτειν* and *κόπρια βάλλειν* stand for all the means at the disposal of a gardener for advancing the growth of a tree. The authority of Manuscripts favours the reading *κόπρια* rather than the more common *κοπρίαν*. It is from *κόπριον*.—In the final *and if it bear fruit—but if not* (*κἂν μὲν ποιήσῃ—εἰ δὲ μήγε*) there is an Anantapodoton, the *apodosis*, or answering clause of the supposition, being left to be supplied.

## § 12. THE CURE OF A SICK WOMAN.

(Luke xiii. 10-21.)

The close connexion of the different paragraphs observed by us in the last chapters, here in a measure disappears. Without any particular note of the time, Jesus appears teaching in a synagogue. Yet an intimation seems to meet us in what follows, which points back to the preceding context. For the narrative which here follows is, as it were, an example of that Pharisaic hypocrisy, which the Saviour rebuked in Chapter xii. Hence Jesus at once addresses the ruler of the synagogue as (ver. 15) hypocrite. The writer then must have recorded the occurrence not for its own sake (at Luke vi. 6, a narrative of the same kind had been already given), but, for the purpose of shewing how the priests (Pharisees for the most part in

sentiment) comported themselves. Quite in accordance with this view, we see once more at ver. 17 the well-inclined multitude rejoicing it is true in Jesus, without deciding on throwing off for his sake the spiritual yoke of the Pharisees. The two parables of the mustard seed and the leaven, which Matth. xiii. 31, seq., has incorporated with his large collection of parables, harmonize most appropriately with this position which Jesus and his little flock occupy betwixt the priests and the people. The mainly invisible nature of the new spiritual element, its losing itself in the old, and the triumph which it gains through its indwelling power; all this forms the point of comparison between these parables and their immediate subjects. We may then with the utmost probability regard them as placed here in their original connection.\*—The narrative itself of the cure presents no particular difficulties. The expression *πνεῦμα ἀσθενείας*, which is more nearly defined by ver. 16, denotes not a merely physical disorganization, but one accompanied by such psychological phenomena as seem to indicate pernicious influences. A disease is never *as such* attributed to the evil spirit; there must always be suspicious symptoms conjoined with it. *Συγκύπτειν*, *bowed together*, the opposite of *ἀνακύπτειν*. The former is here intransitive. The latter is equivalent to the following *ἀνορθοῦσθαι*, *made straight*, which denotes, however, at the same time, the removal of this organic defect. The hypocritical priest does not venture to cast blame on Jesus, but inveighs against the poor blind people, and pretends that his wretched outward service surpassed in value the service of love. The Lord lays open this hypocrisy, by shewing that *the healed woman* had done nothing in the way of labour, that *he* had loosed a chain which held her bound, and done a thing the like of which they did themselves every Sabbath. The use of *λύειν* and *δέειν* here is peculiar—the meaning of the words being transferred from physical to spiritual relations. Again, however, the Saviour, without any immediate occasion for it, traces back the disease to Satan. Wherefore such accommodations if no truth lay at the foundation of the idea? (Comp. finally the parallel narrative at Matth. xii. 10, seq.; Luke vi. 6, seq.)

### § 13. CONVERSATIONS OF JESUS BY THE WAY.

(Luke xiii. 22-35.)

We have here again clearly to do with a journey to Jerusalem (ver. 22), which Jesus was making in company with his disciples—

\* The parable of the mustard seed with the expression *ἐβαλεν εἰς κήπον ἑαυτοῦ* (v. 31) points back not obscurely to the foregoing similitude of the fig-tree (ver. 6).

a journey manifestly near the close of his high earthly mission, as the expressions *they shall not be able* (οὐκ ἰσχύσουσιν), and the following *shutting the door* (ἀποκλείειν τὴν θύραν), plainly indicate (ver. 24, 25). Moreover, the entire sketch bears the marks of being drawn directly and vividly from the life. We have here not a doctrinal discourse of Jesus, but *conversations* as they arose from the occurrences of the moment, and recorded with great truthfulness (ver. 23, 31). As Mark shews himself exact in describing the external features of actions, especially in the cures wrought by Jesus, so does Luke (and particularly in the account of this journey), in setting forth the conversations of Christ, their occasions, consequences, course of development, and issues (comp. *Intro.* § 6).

Ver. 22.—A perfectly similar form of expression, serving merely to carry forward the narrative of the journey, we have already met with at Luke x. 38. (*Ἠορέα* occurs only here in the sense of *ὁδός*. It is used figuratively at James i. 11.)

Ver. 23, 24.—The first conversation here recounted by Luke begins with a question put by an individual as to the number of the saved (σωζόμενοι). This question takes for granted at the outset that character of solemnity which the discourses of Jesus bear, and which must naturally have become stronger towards the end of his public labours. With the idea that the number is small, the passage also associates the difficulty of uniting one's self to it. The Saviour in reply, does not say exactly that there were but few who should partake of salvation (σωτηρία, the opposite of ἀπώλεια); for looked at simply in itself, the number of the saved is great (Rev. vii. 9); it is only relatively, and as compared with the lost, that it is small (Matth. vii. 14). Rather does he at once give such a turn to the answer, as to lead the attention of the inquirer, and of all those whose minds were in the same state, back to themselves. The enquiry as to the number presupposes a certain disposition to look without. This false position, which proceeds in all cases from self-security, our Lord here rebukes, so that his words may be paraphrased thus: "Look not to others, but to yourselves." To sharpen the thought, it is, however, added further, that not only are those lost who strive not at all for things Divine, but many also who do care for them. As thus seeking the enquirers held themselves secure, but this security Jesus unsettles for them, by remarking that mere striving is not sufficient to attain the end. (The comparison of the στενή θύρα—other authorities have inserted πύλη, taking it from Matth.—was already explained at Matth. vii. 13, 14. It is of such a kind that Jesus may frequently have used it, and in both evangelists, therefore, it may occupy its original place.) This thought is obscure and difficult, especially when we compare such passages as Matth. vi. 33, Luke xii. 31, in which the very seeking

the kingdom of God is held forth as the only thing required for its attainment. The following words, however, which are peculiar to Luke, clear away the obscurity.

Ver. 25.—In parabolic language, then, there is here set before us the master of a house expecting at evening the members of his family, and at a fixed hour shutting the doors. (The word *ἐγείρεσθαι* = *קם* denotes merely the transition from a state of rest to one of progressive activity.) The members of the family, then, who have been negligent, remain inexorably shut out. They attempt to establish their close connexion with the master of the house; but they can appeal only to things external. The want of real love and true obedience to the master, shewed that they were no genuine members of the household. Allusions to this parable are found at Matth. xxv. 10, seq.; Matth. vii. 21, seq.; viii. 11, seq. But as a whole it is peculiar to Luke. As regards the exposition of it, it cannot possibly prove satisfactory to say that the seeking is to be viewed as an imperfect, undecided seeking, for the emphasis here is obviously laid on the *οὐκ ἰσχύουσιν*, *they shall not be able*, to which corresponds in the parable the expression *ἀποκλείειν τὴν θύραν*, *shut the door*. Nay, in the very *Lord, Lord, open unto us*, the effort is represented as a very lively and earnest one, but not the less as ineffectual and rejected. It is not the weakness of the endeavour which is blamed, but its being *out of season*, the right time having been squandered away. This is represented as no less culpable, and highly dangerous in its consequences, than the want of all effort. We are thus led to the idea, that for the thriving of the Divine seed, all different seasons are no more alike than for the growth of the seed-corn in the field. He who has not sowed in spring, must expect no success how earnestly soever he labours in harvest. The Saviour himself marks these seasons by the contrast between day and night (John xi. 9, seq.), the hour when darkness (or light) bears sway (Luke xxii. 53); the former must be employed for developing the course of life, the latter allows of nothing being done. There was such a period of power and development in the kingdom of God (when it suffered violence on the part of those who longed after it, Matth. xi. 12), at the time when John the Baptist and Christ arose; but as the death of Jesus approached, the quickening power of the Spirit was withdrawn, and dark night overshadowed men's hearts. Of this Jesus warns the well-inclined but undecided, who comforted themselves with their seeking, and reminds them that it must come to a real entrance being made into the kingdom of God—they must give up all in order to gain all. The alternation of such seasons, favourable and less favourable for the growth of what is good, which may be traced in all relations, nations, and individuals, involves nothing difficult to be reconciled

with the righteousness of God, unless the same rule of judgment were applied to those living in the unfavourable periods as to those who experienced the stimulating influences of more favoured times. Taking for granted a separate rule of judgment, however, this idea of a difference in different times, is as certainly based upon experience as it is in accordance with the great designs of God towards mankind ; for, just as little as a tree can bring forth blossoms and nothing more—as it is *necessary* rather that the blossoms fall off that fruit may be produced, just so little can man be carried to perfection in the joyous influx of heavenly powers. If his life has become in some degree strengthened, there follow conflicts through which his nature is still further developed. The seasons of stirring life, however, must be employed in order to escape from the old state ; then comes the hour when darkness bears sway, when the tardy and negligent can no more be brought to the birth, though even these dark seasons may bring a rich blessing for the man awakened to newness of life—as, for example, is shewn by the history of Peter at the time of our Lord's sufferings. Accordingly (as was already remarked at Matth. vii. 21, seq.), the words “I know not whence ye are,” are in the highest degree significant. They correspond to the “I never knew you” in Matth., and describe the severance, in point of nature, between the Lord and these pretended members of the household, their living in the old natural state, their unregenerate condition.

Ver. 26, 27.—Instead of that affinity of the whole inner man to our Lord, which alone can bring us into his kingdom, these men who wished, like the Pharisees, to be held for something which they were not, depended on merely outward relations. But as these had not brought them into a state of *righteousness*, they remained in the old condition of unrighteousness, and consequently were shut out from the kingdom of God. We are not here by any means to think of actions peculiarly wicked ; the sin of these men consisted in their disobedience to the light of truth, which shone upon them from the word of Christ, and through which they might have become new and different men. They had acquired *too much* knowledge to be unprejudiced, and *too little* to admit of the life from above gaining the ascendancy over them. This intermediate position was the cause of their misery, and their exclusion from the kingdom of God. (Comp. on the passage Matth. vii. 21, seq.) Very significantly does Luke subjoin the mention of what was taking place even while he was speaking—a circumstance peculiarly fitted to bring to decisive resolution the men whom he addressed, “thou hast taught in our streets” (*ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας*). It was not our Lord's teaching, however, which brought salvation (his teaching might

quite as readily serve for their condemnation), but their receiving his words and doing them.

Ver. 28, 29.—In its closing verses this discourse of our Lord receives further a peculiar application, in that it exhibits the Jews as mainly members of the householder's family, who, because of their unfaithfulness (as to the great majority of their number) were excluded from the kingdom of God, in order that in their stead the heathen, who received the word with willingness, might be invited to partake its eternal joys. (As to the words see more at length on Matth. viii. 11, 12.) In itself, however, the parable goes further, and may be understood of the heathen as a body as well as individually, inasmuch as its fundamental idea is universally true and universally applicable. Here, at the close of our Lord's labours among his own people, the restriction of the parable to them is perfectly in accordance with the circumstances.

Ver. 30.—The aphoristic expressions, "there are last, etc.," seem to refer in their connexion to the relation in which the Jews stood to the heathen. They were spoken unquestionably more than once, and stand therefore in different relations. (See more particularly as to the aphorism on Matth. xix. 30 ; xx. 16.) Though we may perhaps observe that the aphorism is expressed in a form different from that in which it occurs at Matth. xx. 16, *ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι*. This form of it, however, would be best adapted clearly to mark the distinction between Jews and heathen. But since many Jews also took their place in the kingdom of God, and since not all lost it by unfaithfulness, while their room was filled up by Gentiles, the Saviour on this account rather chose the form of expression which here occurs—"there are *some*, less favoured in their vocation, who are exalted by faithfulness ; and *many* who have an exalted vocation, but through their unfaithfulness have rendered themselves unworthy of it." The form of the aphorism is thus modified in each case according to the connexion.

Finally, we have already remarked (Matth. viii. 11), that in this exclusion of those seeking from the kingdom of God, we are not to understand the loss on their part of eternal salvation. The kingdom of God set forth here, is obviously the blessed communion of the saints at the return of the Lord (comp. on Matth. xxv. 12.) The representation given (Luke xiii. 25) shews plainly that it is not intended to represent the love of what is good, and delight in it, as absolutely wanting (comp. on Matth. xxv. 45), but only as weak and undecided, by which means, certainly, an entrance into the kingdom is rendered impossible—but not by any means is salvation thereby necessarily prevented. Thus the kingdom of God in this passage also (as Matth. viii. 11) denotes not eternity as the perfected development of creation, but the dominion of the good made

visible on earth, which shall present itself as the living communion of all the saints of all times.

Ver. 31.—To the reading *ἡμέρα* we ought almost to prefer that of *ῥα*, which is preserved by A. D. L. and several other MSS. The remark of the Pharisees comes on in that case, more suddenly, and the narrative becomes more full of life. The origin of the reading *ἡμέρα* can also be more easily accounted for than that of *ῥα*. For precisely because what follows appeared altogether foreign to what immediately precedes, it was deemed desirable to separate them in time. If we suppose the question asked above (ver. 23) also put by a Pharisee, its contrast with what follows stands forth so much the more strongly. The keen sarcasm which they traced in the reply of Jesus, made them wish probably as soon as possible to be freed from his presence. Thus the reply of Jesus, in which he declares that he intended yet to remain for a few days, has a clear reference to the Pharisees who wished to be rid of him—a view to which ver. 35 also points. It deserves remark, finally, that here the scene again shifts back to Galilee or Peræa, the region of Herod Antipas. The general remarks made above at Luke ix. 51, to the effect that Luke does not seem accurately to have observed relations of time and place, find in this their confirmation.

Ver. 32, 33.—That this insinuation expresses the views, not of the Pharisees but of Herod, is in the highest degree improbable, especially as Luke afterwards relates (xxiii. 8) that Herod eagerly desired to see Jesus. Besides, it is obvious that he had the means readily within his reach of banishing Jesus, if he had wished to be rid of him. It is far more natural to suppose that the Pharisees, to serve their own wicked ends, made use of a report as to the evil intentions of Herod, which may easily have arisen after the murder of John. The opinion in question derives much less apparent support from the fact that Jesus calls Herod a *fox*, than from his charging them to report it to Herod. This circumstance admits, indeed, of being understood in this way, “Behold I see through your plan; you act as if you would give me good advice, and you are the mere delegates of my cunning enemy.” The words, however, have a sarcastic bearing, even if the Pharisees are in no way regarded as express delegates of Herod. Those who hypocritically pressed themselves on him as good friends and counsellors, he refers to the man whom they denounced as his enemy—he places them consequently on the same footing, so that what strikes him reaches them also, nay, in reality, under the name of Herod, it is they alone who are aimed at. This should be held the more probable as it can hardly be believed that Jesus, who was so delicate in observing decorum towards all in authority, should have given to his own ruler

the opprobrious name of fox (*άλώπηξ*).<sup>\*</sup> If, however, his words were directed against the Pharisees, who had either for their own ends made use of a mere report, or had even fabricated it, his reply acquires the striking meaning, that this fox (an expression in which not merely cunning, but weakness, and with this qualities that are contemptible, form the point of resemblance), of whom they pretended to give an account, existed nowhere else than in their own hearts; and that while acting the part of his counsellors, they cherished real enmity within. This led very naturally (ver. 33) to the mention of Jerusalem, where they laid the scene of their intrigues. This view of the occurrence agrees also with that reproof directed against the Pharisees which runs through all these chapters (from chap. xi. onwards), and which is carried still farther forward in chap. xiv. The words which follow also, *behold I cast out, etc.*, are rendered sharp and pointed if they are applied to the Pharisees, "Ye who are set for the salvation of the people ought to know that my labours are not merely not pernicious, but in the highest degree beneficial, but your wickedness does not cease to persecute me." (*Τελειοῦμαι* is to be taken transitively, sc. *ταῦτα τὰ ἔργα*—I fulfil these and all my works.) There is obscurity in the mode of stating the time, "to-day, to-morrow, and the third day" (*σήμερον, αὔριον καὶ τῆ τρίτῃ*). It is wholly incredible and incapable of proof, that this expression can indicate an entirely indefinite period. Least of all can Hosea vi. 2 (*ἡμεῖς ἄνθρωποι ἡμεῖς ἄνθρωποι*), the exposition of which is itself difficult, be adduced in support of this view, and other instances are wholly wanting. It follows, however, from the general laws of thought, that to-day, to-morrow, *and* the day after, is the assigning of a period perfectly definite.† Yet what can be meant by this exact announcement, "for three days I still perform cures here," can hardly be determined. The obscurity is increased by what follows, for instead of *τρίτῃ* there stands as the parallel expression *ἐχομένη*. (*Ἐχέσθαι* in the sense of *hold one's self to, fasten upon, adjoin*. *Ἡμέρα ἐχομένη* occurs at Acts xxi. 26. Compare also Mark i. 38.) The *πλὴν δεῖ* forms here a contrast with the foregoing, yet not with perfect strictness, since for Dr. Paulus' rendering, "See I still require about three days to heal the sick, but (should Herod command it) I will take my departure earlier;" the context gives no ground, not to mention that the idea is tame, and accords ill with the sarcastic and spirited style of the discourse. For the understanding of the passage it should be specially borne in mind, that the whole discourse which the Pharisees were to report to Herod, is a feigned one; that

\* Compare, however, on Luke xxiii., seq., according to which it appears Jesus did not believe himself bound to acknowledge Herod as his governor.

† The assigning of an indefinite period of time can be effected only by the use of *ἡ* as is shewn in the example quoted by Wetstein on this passage, from Arrian Epict. iv. 10, *ὅτι αὔριον ἢ εἰς τὴν τρίτην δεῖ ἢ αὐτὸν ἀποθανεῖν ἢ ἐκείνου*.



it sustains only a formal connexion with their remark. In its *senti-ment*, it is directed against the Pharisees and their wickedness. Consequently the meaning of the words may be taken thus: "I have to exercise my blessed office for a certain time; for this time, however, I must walk and work, and no power can touch me (mine hour is not yet come); but in Jerusalem it will come, and there will ye gain power over me. Your victory, however, will be your ruin, and him whom ye shall have rejected, ye shall never more behold, till the time of his final return." The expression to-day, to-morrow, and the day after, is therefore a symbolic description of the whole public ministry of Jesus, which is in point of time exactly measured off, and which no earthly power can shorten.\*—The closing idea of ver. 33 is also remarkable, *ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ*, for it is not permitted, etc. From ver. 35 it is clear that Jerusalem is viewed as the seat of the theocracy, and centre of Pharisaic intrigue, so that the sense of the words is, "not in Galilee, no! in your chief city must I die." The Saviour, however, proceeds to extend the idea, so as to include the prophets generally, and explains that it was necessary they should die in Jerusalem. (*Ἐνδέχεται* used impersonally = *ἀνένδεκτόν ἐστι*, Luke xvii. 1. It means, *it is allowable, it is possible*. *Τὰ ἐνδεχόμενα* = *δυνατά*.) In this there is one thing remarkable. John the Baptist, who, as the latest instance of a slain prophet, must have stood before every one's view, had been put to death, not in Jerusalem, but in this very territory of Herod. The expression therefore uttered in this general form seems neither correct nor suited to the circumstances. We might be tempted to read "the prophet," *τὸν προφήτην*, so that the Messiah should be alone denoted, but there is no manuscript which has the article, and we must remain true to our prin-

\* The difficulty of the passage here referred to, arises solely from the pregnant brevity which is so characteristic of the Saviour's language. To assume with De Wette, inaccuracy in the report of the Evangelist, is wholly gratuitous. "To-day," and "to-morrow," etc., are put rhetorically, a definite for an indefinite period. The passage then may be thus paraphrased: "Go and tell that fox that I continue my wonted course of miraculous healing during the appointed time, and at the time appointed, I complete it. I have nothing therefore to fear from his machinations. Nevertheless (*πλῆν*) there is a reason why I should speedily be on my way. The time soon comes when by Divine appointment I shall be delivered over to my enemies, and then I ought to be at Jerusalem, for she has vindicated to herself the exclusive right of shedding the blood of the prophets. Hence, I must proceed on (*πορεύεσθαι*) to-day, and to-morrow, and the third day, *i. e.*, *immediately* and *continuously*—for it cannot be that a prophet perish out of Jerusalem." This explanation gives its full contrastive force to *πλῆν δεῖ*, and its natural meaning to *πορεύεσθαι*. It defies the malice of Herod, and yet assigns a cause for his leaving, which, in its bitter sarcasm against Jerusalem, is in keeping with the general severity of the preceding discourse. It also presents a beautiful contrast with the touching verses which follow. At the bare name of Jerusalem the Saviour's heart melts; his tone of sarcasm is laid aside, and his spirit gushes forth in the yearning tenderness of the following beautiful apostrophe.—[K.

ciple of admitting no conjecture into the text of the New Testament. Besides, in ver. 34 the idea is immediately extended to include the prophets generally. Hence, we can only say that the Saviour here attributes to the class of prophets, not including himself in it, but standing as its representative (see ver. 34), what is true of the *majority* of its members. In any case, however, a certain obscurity attaches to the expression in the existing circumstances. It is easier finding something satisfactory to say on the fact of its being *necessary* that prophets should die (and especially *the* prophet) in Jerusalem. Jerusalem was the centre of the national, and especially the religious life of Israel (for which reason at ver. 34 the prophets are described as sent to Jerusalem, in so far as this city represented the land and the people), the altar as it were of the whole nation, since no sacrifice was to be offered except in the temple at Jerusalem. In it therefore must the ministry of the prophets concentrate itself, and their last great work also, their death of martyrdom, must be completed there. As the offering of Isaac was of old presented on Mount Moriah (Gen. xxii. 2), so the reality of which it was the type, could reveal itself only in Jerusalem. The sovereign sway of Jehovah everywhere attaches itself to time and place, and without subverting or restricting the freedom of man's actions, must yet fulfil the eternal arrangements of God. Freedom and necessity mutually pervade, but do not subvert each other in Bible history. To the Pharisees, moreover, as those who had assumed the defence of the theocracy, nothing stronger could be said than this, your chief city with its temple and altar is the murderess of all God's servants, a great altar as it were on which the saints have fallen as victims. (Comp. Lament. iv. 13.)

Ver. 34, 35.—The concluding verses have been incorporated by Matth. xxiii. 37-39, into his weighty discourse in reproof of the Pharisees. Here, in Luke, they hold undoubtedly their original place. The mention of Jerusalem awakens the deepest sadness in the heart of Jesus for the unbelief of the city. The murderess of the prophets was in her children to be gathered to the flock of God, but they *would* not. But as by the abuse of their freedom, they frustrated, as it were, *the one* of God's plans, they against their own will fulfilled *the other*. What they would not take from the *living* Prophet, they must receive from *the dying*. The words "How often would I," etc., describe not merely the endeavours of Jesus personally for the salvation of the people, as represented by Jerusalem, but the whole collective ministry of the prophets. This leads the Saviour back wholly to himself, as in his Divine and eternal nature the Prophet of prophets. (Comp. Luke xi. 49 with Matth. xxiii. 34, where Christ is represented as sending forth all the prophets.) This idea throws back a light which determines the meaning

of the expression οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ, ver. 33.—(The beautiful figure of the fowl which gathers its young under its wings is after Ps. xvii. 8; Is. xxxi. 5. The comparison strikes every mind of deep thought as a tender expression of maternal love in natural life. Thus we read in Euripides *Hercul. fur.* v. 71, οἱ θ' Ἱηράκλειοι παῖδες, οὓς ὑποπτέρουσ ὁσῶ νεοσσούσ, ἕρnis ὡς ὑφειμένη—ὑφίεσθαι, a peculiar expression for *placing the young beneath the mother.*) After this apostrophe to Jerusalem, the discourse again turns to the Pharisees, and the Saviour adds reprovingly, “Your house is left unto you” (ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν). (The addition ἔρημος is taken from the parallel passage in Matth. xxiii. 38.) Οἶκος, *house* (in its more extended meaning like חַיִּת), is certainly selected here in accordance with Psalm lxix. 25 (Comp. Acts i. 20), in which passage the house’s being left desolate is enumerated along with other imprecations. The *house*, however, has at any rate a special reference to the Temple as the central point of theocratic life, which, in so far as it was the house of God, might also be appropriately termed the house of the priests. The desolation of the Temple, however, and the departing from it of the gracious presence of God, was identical with that overthrow of the entire worldly dominion of the priesthood, which was of necessity to be associated with the entrance of Christ’s spiritual and heavenly kingdom. The two could not co-exist. Inasmuch as the Pharisees, therefore, seemingly triumphant, put Jesus to death, they in this very act laid the foundations for ever of *his* kingdom, and destroyed *their own*. The concluding words, λέγω δὲ ὑμῖν κ. τ. λ. are difficult. The declaration that they should not see the Saviour, attaches itself as an expression of rebuke closely to the preceding; but in the first place, there is an obscurity as to what period the ἕως ἂν ἤξη, *until it shall come, etc.*, denotes,\* and next, it seems to contradict the punitive character of the sentiment, that the Pharisees themselves are exhibited as greeting the Lord. For, that the words εὐλογημένος κ. τ. λ. are to be understood as an act of homage, admits (according to Matth. xxi. 9, compared with Ps. cxviii. 26) of no doubt. The first of these difficulties can be removed only after we have cleared up the second. This would be solved, however, if we were to read something like ὅτε εἰπωσι, so as to make the meaning of the discourse this, “Ye unbelievers shall see me no more (as the gentle Son of Man), till they welcome me (the pious, namely) at my return as the righteous judge of the world.” In other words, “Ye shall see me again only as your Judge.” But this reading is wholly without

\* Compare what was remarked upon the kindred and striking passage Matth. xxvi. 64, ἀπ’ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου κ. τ. λ. Matth. xxiii. 39, in the passage parallel to that before us, has the words οὐ μὴ με ἴδητε ἀπ’ ἄρτι κ. τ. λ.—The ἤξη is best taken impersonally, “it comes.” Some MSS. have supplied ὥρα or ἡμέρα.

support from any critical authority, and can therefore have no claim on our approval. The *second* person leads to an entirely different meaning, which, more closely considered, is remarkably appropriate, and suited, in the highest degree to the character of the Lord, who walked even amidst his enemies as one full of grace. The passage then promises them a change even of their feelings, and, as flowing from this, an acknowledgment of the Messianic dignity of Jesus. That which here they could not comprehend—the ministry of Jesus, peculiar in itself, and opposed to their whole nature and disposition of mind, was, according to this promise, to be made clear to them afterwards, and they would raise their voices in unison with the jubilant tones of those who, waiting for their Lord, would meet him with the cry  $\text{בְּרִיךְ הוֹשִׁיעַ הַמָּלְאָךְ יְהוָה אֱלֹהֵינוּ}$ . The passage expresses then the final victory of the Saviour over all his enemies, whom he punishes in such a manner that he wins them for himself. It is impossible, however, to determine, whether this victory and the coming of Christ was to take place at some point of time near at hand, such as the pouring out of the Spirit on the day of Pentecost, and the conversion of many priests therewith connected (Acts vi. 7), or the destruction of Jerusalem, or whether it be the return of Jesus to his kingdom or to the judgment of the world. For, in the first place, as was already remarked on Matth. x. 23, the idea of the speedy coming of our Lord runs through the whole New Testament in such a way, that each of these several periods falls quite within the time of his anticipated coming, and again, the idea itself embraces such a variety of relations that in passages like this we can find no necessary ground for deciding in favour of the one or the other. It is best, therefore, to take the expression in the entire comprehensiveness which it will admit of, and consider the meaning of the Saviour to be this, that at each coming of the Lord, at one or other of those preliminary appearances in which the Good is exhibited to view as triumphant, but most completely at that which is final and decisive, the enemies of the Saviour should ever lay themselves down as a footstool beneath his feet. (Comp. on Matth. x. 23, but especially on Matth. xxiv. 1, seq., where everything relating to the Return of Christ is treated of connectedly.)

#### § 14. JESUS DINES WITH A PHARISEE.

(Luke xiv. 1–24.)

This new section harmonizes well with a journal of Travel (comp. ver. 1 with ix. 17), and partakes that style of narrative which we have already traced in it. The healing of one afflicted with dropsy in the house of a Pharisee on the Sabbath gives rise to a conversa-

ion in which Jesus gives instruction by parabolic narratives.\* With unwonted liveliness, Luke represents the discourse as directed first to the guest, and then to the host (ver. 7 and 12), and, finally, the exclamation of one of the guests (ver. 15) calls forth a particular parable applicable to him and those like minded. The peculiar connexion of the whole is again the best voucher for the originality of the narrative.

Ver. 1-6—The cure of the man afflicted with dropsy, which may be conceived as completed *before* the repast, contains nothing in itself worthy of remark. It is merely a point of connexion for the following conversation. As the Pharisees had already frequently blamed the cures wrought by Christ on the Sabbath, he himself starts the question whether such acts of healing could be contrary to the law. As at Matth. xii. 11, Luke xiii. 15, he leads those present back to their own experience, and makes them feel the sharp self-contradiction into which they were plunged by casting blame on Christ's free labours of love, inasmuch as they, where their own earthly advantage was involved, did the same things which they objected to in him. It is not to be overlooked, however, that even in this last period in which the hatred of the Pharisees against him was most distinctly expressed, the Saviour does not abandon them. He obviously hoped, by the power of the truth, to gain over for himself and the cause of God the better disposed, at least, among them. (As to the *φαγεῖν ἄρτον* ver. 1, see the particulars on ver. 15.—On *παρατηρεῖν* see at Luke vi. 7.)

Ver. 7.—Throughout the following three comparisons, then, there runs the one special exhortation to humility, which, was above all things, necessary for the proud Pharisees. In the first (ver. 7-11), with reference to the obvious and manifest strife for precedence among those present, it teaches self-humiliation; in the second (ver. 12-14), looking to the brilliant company which the Pharisee had invited together, it shews the duty of lifting up to ourselves the poor and miserable; and, in the last (ver. 16-24), with regard to the eager hope cherished by the Pharisee for the kingdom of God (ver. 15), it holds forth the conduct of God in calling men to his kingdom, at once excluding from it the satiated rich, and inviting into it the hungry poor, as an imperative rule of conduct to us. Even though there were, therefore, special causes in each case for the modification of the fundamental idea, yet the occasion which gave at first this turn to the conversation of Jesus was probably the cure of the man with the dropsy. Although the Pharisees and Lawyers were silent (ver. 4, 6) at the question of Jesus, yet un-

\* The Pharisee is styled *τις τῶν ἀρχόντων τῶν Φαρισαίων* = *ἀρχισυνάγωγος*. We are not to suppose that those *ἀρχοντες* are here meant who are sometimes spoken of as opposed to the Pharisees, ex. gr. John xii. 42.

doubtedly their look sufficiently expressed contempt for the unfortunate man, and this at once led the Saviour (ver. 5) to bring forward despised animals (*ὄνος*,\* and *βοῦς*) in the similitude—"If ye at once hasten, on the Sabbath, to draw an ass out of the pit, it well becomes me to bring help to a man who will be suffocated by water." In what way the bodily assistance is a type of the spiritual call of those who were healed, is particularly shewn by ver. 21, seq., where it is precisely the miserable (such as the cured man in this instance) who appear as the invited ones, while the proper guests (the Pharisees, as representatives of the Old Testament economy) remain shut out from the feast. And now, as the guests at the commencement of the repast eagerly strove for the highest places (*πρωτοκλισίας ἐξέλεγοντο*), which conduct arose from the same self-sufficiency that originated their contempt for the drowsical man, Jesus immediately rebukes this. (*Ἐπέχειν* scil. *νοῦν animam advertere*. Acts iii. 5.)

Ver. 8-11.—Without veiling his design, the Lord reproves quite openly the vanity of the Pharisees. In the following parable the reference is entirely unconcealed. (As to *παραβολή* comp. on Matth. xiii. 1. The parabolic form here is not completely carried out.) As respects, however, the meaning of the narrative, it is very strange that so subordinate a motive should be brought forward to induce self-abasement. For it seems false humility, and consequently concealed pride, to take a seat low down to gain the honour of being elevated. Christ appears to give here rather a refined prudential rule than a pure ethical precept, and it would seem the more correct course to take just that seat which properly belongs to one. But the apothegm (ver. 11) which gives finally the fundamental idea of the parable, makes obvious the reason why this form of presenting it was adopted. In that single display of self-sufficient vanity our Lord fathomed those depths of character which led to similar displays they made in spiritual things. He has to do with the purifying of these depths, and his representations, therefore, take such a form as to involve a warning against spiritual pride. Over against self-exaltation must be placed the act most strongly contrasted with it, and that is not merely to refrain from self-exaltation, but positively to humble ourselves (*ταπεινοῦν ἑαυτόν*). To bring this contrast clearly out in the parable, the expression, reclining in the lowest

\* The reading *βίος* has, in point of weighty critical authorities (the MSS. A. B. E. C. H. M. S. give it), much support. The connexion, however, is most in favour of *ὄνος*. The whole passage contains a conclusion drawn *a minori ad majus*, and with this it is obvious that *βίος* does not agree. The reading *βίος* may easily have originated with persons who overlooked this form in which the inference is drawn in the passage, and supposed that the necessity of healing on the Sabbath would be rendered far more clear by selecting the case of a *child*, love to whom, would inevitably constrain his parents to save him on the Sabbath.

place (*ἀναπέσαι εἰς τὸν ἔσχατον τόπον*) is set over against *reclining in the first seat* (*κατακλίνεσθαι εἰς τὴν πρωτοκλισίαν*). But that which in the affairs of earth would prove only a half rule (inasmuch as the sitting low down of set purpose must be held as only another form of displaying vanity), is, in spiritual things, true and right in its fullest sense ; for there is demanded in fact not the mere absence of the positive manifestations of pride, but an attack upon the hidden evil which exists even where it does not shew itself. These positive sanctifying efforts\* carried on in the power of the Holy Spirit are denoted by the *humbling oneself*. This expression also presupposes an antecedent *higher* position (which is, however, to be carefully distinguished from the *ὑψοῦν ἑαυτόν*), inasmuch as the lowly cannot be humbled any more. (Comp. on the apothegm at ver. 10, what is said on Matth. xxiii. 12.)

Ver. 12-14.—The statements of our Lord in what follows are not different in substance from the preceding discourse to the guests (*ἔλεγε καὶ τῷ κεκληκώτι αὐτόν*). For, the following parable is only a continuation of the foregoing. As the guests ought to humble themselves by selecting the lowest place, so should the host humble himself by inviting the poorest. But, according to the different relations of guest and host there stands out in the first similitude more prominently an unassuming disposition ; in the second, condescending, humble love. Hence we may regard the two parables as adapted to persons of different positions in the kingdom of God. It is by no means to be supposed that we have here an entertainment furnished at the public expense, as Dr. Paulus has inferred, from the prohibition to invite relations. This prohibition is rather to be held parallel with Luke xiv. 26, “He who hateth not father and mother is not worthy of me.” It is only intended to shew the necessity of being delivered from what is merely sensitive and natural in our love ; that higher love imparted in regeneration ennobles all the natural ties of affection. (*Ἀνάπηρος*, *maimed*, one who wants a member, = *πηρός*, from *πηρώω*, *to mutilate*. It is found again in the N. T. only at Luke xiv. 21.—Comp. as to the idea of a recompense, in passages which take for granted the evangelical principle, on Matth. v. 12 ; x. 42.) The mention of the resurrection of the just (*ἀνάστασις τῶν δικαίων*), without any occasion to call it forth, is an evident indication that the distinction made by the Jews between the first and second resurrection was acknowledged by our Lord as correct. Such passages as Rev. xx. 5 (where the expression *ἀνάστασις ἡ πρώτη* occurs) ; 1 Cor. xv. 22, 23 ; 1 Thess. iv. 16, shew also that the apostles themselves had embraced the distinction within the circle of their ideas. In the book of Revelation the whole conclusion of the work would be entirely unintelligible without it.

\* Comp. on this the remarks on Matth. xiii. 2.

The rationalistic expositors were unprejudiced enough to acknowledge that this doctrine was supported by the New Testament, but they employed it to prove that the apostles (and in part the Saviour himself) were entangled in Jewish prejudice, or accommodated themselves to such errors. (On the opinions of the Jews, comp. Bertholdt in the Christ, Jud. § 35, p. 176, seq.) We shall afterwards take pains to shew (in a preliminary way, indeed, on Matth. xxiv. \*) that the distinction drawn between the two resurrections stands in closest unison with the whole circle of doctrines as to the final issue of all things, and that only when we adopt it do many passages of Scripture acquire their true meaning.

Ver. 15.—One of the guests understood quite correctly the expression used by the Saviour as to the resurrection of the just. He places in connexion with it, not eternal salvation, which properly is associated with the general resurrection, but life in the kingdom of God. Hence the kingdom of God here is, as the context shews, that state in which the will of God shall have dominion on earth—the restoration of earth to its original condition. In this state did the Jews hope to live in peace under the sway of Messiah, along with the risen saints of the Old Testament, whose representatives, the progenitors of their race, Abraham, Isaac, and Jacob, are mentioned by name (Matth. viii. 11 ; Luke xiii. 28). The joyful hope of Messiah's speedy appearance was usually associated with the blessed anticipation of life in the Messianic kingdom. In substance, this series of ideas was entirely correct, and corresponded as well with the predictions of the Old Testament as with the representations of the New, except as the Jews in general formed grossly material conceptions of the Messiah's kingdom, and forgot the internal conditions of admittance into it. As part of the people of God, they believed that they must in any event be incorporated into God's kingdom. From this position of security and self-complacency seems to have proceeded the exclamation uttered by one of the guests. When Jesus mentioned recompense in the kingdom of the Messiah at the resurrection of the just, he called out in a transport of joy, including himself as a sharer in the scene of blessedness, "happy he who shall eat bread in the kingdom of God" (*μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ*). † Nothing like malice, deceit, scorn, or intentional hypocrisy is to be traced in these words ; the following parable exposes merely the worldly feeling of those who are invited into the kingdom of God, but through their worldliness forfeit their invitation. This comes home to the individual in com-

\* As to the distinction also between the *ἀνάστασις ἐκ τῶν νεκρῶν* and *ἀνάστασις τῶν νεκρῶν*, comp. the observations on Matth. xxii. 31.

† Compare Rev. xx. 6, where in like terms it is said *μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἰναστάσει τῇ πρώτῃ*.



mon with the whole party of Pharisees and lawyers to whom he belonged, but not himself personally and alone. The peculiar exclamation, however, and the close connexion of the following parable with it, and with all that goes before, favour again most decidedly the originality of this whole account. (The reading *ἄριστον*, instead of *ἄρτον φαγεῖν*, is merely an explanation of the Hebrew mode of speaking for the sake of Greeks, fashioned after the style of ver. 12.) The *ἄρτον φαγεῖν*, *eat bread*, stands undoubtedly for taking a meal (see ver. 1), and corresponds to  $\text{אָרְטֵן בֶּזֶק}$ , Gen. xliii. 16, 32. Here the context points once more to the great Messianic feast (comp. Matth. viii. 11 ; Luke xiii. 28), which, according to the passages in the prophets (for example Is. xxv. 6), is viewed as the opening scene of the kingdom of God. (Comp. Bertholdt in the Christ. Jud. § 39, p. 196. Eisenmenger, in his Entd. Judenth. ii. 872, seq., gives the tasteless fables of the later Rabbins as to this feast. The phrase *ἐσθίειν καὶ πίνειν*, *eating and drinking*,\* is to be distinguished from *ἄρτον φαγεῖν*, *eating bread*, the former denoting continued fellowship, a life of abundance [in the kingdom of God]. Comp. on Luke xxii. 30.)

Ver. 16.—With great wisdom does our Lord in the following parable guide the Pharisee, who had praised so loudly the joys of the kingdom of God, back from externals to that which is internal. For, he teaches that the mere invitation is not enough, but everything depends on whether a man avails himself of it. The first half of it represents the manifold ways in which worldly men (especially the Jews) abuse the Divine call ; the second half explains the conduct of God, and shews that others instead of those called are invited into the kingdom of God. At Matth. xxii. 1, seq., there is a parable recorded which is closely allied to that before us, but it is carried out in a way too independent and distinct to allow of our believing it to be the same with that of Luke. Undoubtedly, Jesus has availed himself at different times and in different ways of the same fundamental ideas.† If, then, the parable starts with the idea of the great supper, this has obviously a retrospective reference to ver. 15, and it stands as the Messianic feast for the kingdom of God generally, to which God causes men to be invited (and the Jews certainly first) by his enlightened ministers and servants. (The *καλεῖν* here denotes therefore, in a dogmatic sense, the *vocatio*, and involves both the *announcement* that such a kingdom exists, and the inward impulse to enter into it. Yet this impulse, given by the Spirit according to the will of God, is no compulsory one ; it only facilitates the determination of the will. Compare details at Matth. xx. 16.)

\* *Ἐσθίειν* and *πίνειν* Pres. Inf. marking *continued* action ; *φαγεῖν*, Aor. *momentary*.  
—[K.

† Compare as to this the details at Matth. xxii. 1.

Ver. 17-20.—That peculiar form of the narrative, which represents that at the commencement of the feast those previously invited were again put in mind of it (*ὥρα τοῦ δείπνου*), was evidently selected in order to express the more exactly and impressively the form under which the Divine invitation had come to the Jews. Not only had the invitation to God's kingdom come to them generally through the prophets, but when it did arrive, they were by the Baptist again specially warned that all things were ready which pertained to life and salvation (*πάντα εἶναι ἔτοιμα τὰ τῆς ζωῆς καὶ σωτηρίας*). The following excuses are therefore so much the guiltier, the more pressing had been the invitation. (*Παρατεῖσθαι*, to make excuse, is used for *recusare* and *excusare*. The former meaning is found at Acts xxv. 11 ; the latter is obviously implied at ver. 19, in the expression *ἔχε με παρητημένον*, which corresponds to *habeas me excusatum*. To the *ἀπὸ μῶς* it is best to supply *γνώμης* or *φωνῆς*, for it is intended to bring out the common key-note of them all.) As the invitation, however, was given only to many (ver. 16, comp. remarks on Matth. xx. 16), this determines the meaning of the *all* (ver. 18)—they are all that had been invited. It would be carrying the expression too far, however, to hold that the first invited were the Jews, and that those afterwards (ver. 21) called are the heathen, inasmuch as the apostles, and all those believers who attached themselves to Jesus himself, were Jews. According to the immediate import of the passage, therefore, we must understand those first invited to be the representatives of the Old Testament Theocracy, and among the poor (*πτωχοῖς*, ver. 21), that company of private individuals (among whom also the *ὕδρωπικός* must be included, ver. 2), whom Jesus honoured with his fellowship and prepared for the kingdom of God. In that case the words *ἤρξαντο ἀπὸ μῶς παρατεῖσθαι πάντες*, *all with one consent, etc.*, retain their literal meaning, for in fact we do not see a single individual among the advocates of the Theocracy openly and decisively attach himself to the Lord. We are not, however, to think for this reason all reference of the parable to Jews and heathen is excluded, only this is not its primary and proper application. The various forms of excuse put forward by those invited, denote in general their bondage to the world. The *two first* set forth its grosser manifestations of worldliness ; the *third* is a subtler one, but is a mere pretext. The taking of a wife ought not to have withdrawn him from God, but should have aided his advancement in the Divine life. This *quality* of their respective excuses, determines the *form* of their several refusals. The former, who suffer themselves to be entangled by gross worldliness, feel conscious of their sin, and give a more refined turn to their excuse—"I pray thee, have me excused ;" the latter, however, considered the bond which kept him

back as sufficient to exonerate him, and simply declares "therefore I cannot come." Essentially, however, all are alike.

Ver. 21-24.—With this account of the way in which the unworthy guests conducted themselves, there is connected the carrying out of the invitation given to others, and especially to the miserable and the poor, who are represented as without shelter or dwelling. (Πλατεῖα and ῥύμη stand together as in the LXX., at Is. xv. 3. The former expression denotes rather streets and open places; the latter *alleys, angiportus*.) From the poor dwellers in the city, the parable passes over to the still more despised inhabitants of the country. This inviting of new guests in two sections, with the design "that my house may be full," sets forth the grace of God, which embraces all, even the most distant and lowly. The selection of the expressions εἰσάγαγε ὧδε, *bring in here*, and the still stronger ἀνάγκασον εἰσελθεῖν, *compel to come in*, marks most appropriately the position of the poor relatively to the feast of the exalted householder. Regarding themselves as unworthy, they require the most urgent assurances of the gracious disposition of the Lord, that *they* are to have a share in the feast despised by the satiated rich men. Traits which thus fall in, unforced, with the aim and tendency of the parable, are not to be overlooked. Finally, the determination of God as to excluding from the feast is also (ver. 24) brought forward. The words λέγω ὑμῖν, *I say unto you*, do not establish the position that Jesus is in this verse addressing the Pharisees, for although in ver. 23 the discourse of the master is directed merely to a single servant, yet is this individual the representative of several. The words "none of these men who were invited," (οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων), absolutely require that we view them as the conclusion of the parable. It is certain at the same time that the reference to the Pharisees might by look and voice have been made sufficiently obvious to all. (The exclusion from the feast is moreover to be understood here in the same way as at Matth. 10, seq., which passage may be compared.)

### § 15. THE DEMANDS OF JESUS ON HIS DISCIPLES.

(Luke xiv. 25-35.)

The new formula of commencement here (συνεπορεύοντο αὐτῷ ὄχλοι πολλοί) again shews us Christ as on a journey. It needed no particular remark to inform us that Jesus had left the house of the Pharisee (ver. 1), for that is self-evident. Similar circumstances, however, again lead our Lord to express the same ideas he had uttered at Luke xii. Crowds followed after him with undefined

sentiments in his favour, yet irresolute and wavering. To them he turns with an earnest address, and summons them to a decision. As, however, his last hour was now approaching, he exhibits so openly the severer aspect of his character, that the uncalled must be made to withdraw. And this was better than that the wavering should be drawn into an unequal contest (ver. 31, seq). Finally, there begins here a new and continuous discourse, which extends down to chap. xvii. 10. It differs from the preceding collective discourses (chap. xi., xii.) in this, that the Saviour appears here as the only speaker (except Luke xvii. 5), while there, by means of the remarks of interlocutors, we have a formal conversation. Yet our Lord's continued discourse receives modifications in so far, that his remarks are addressed now to the Pharisees, now to them with the disciples, now to the latter alone. (Comp. Luke xv. 2 ; xvi. 1 ; xvii. 1.)

Ver. 25-27.—The opening words in which the Saviour states to the people the necessity of entire decision, we have already had at Matth. x. 37, seq., in the instructions addressed to the apostles. It is very possible certainly that Jesus repeatedly expressed the same thought, especially where he had as we have already remarked on Matth. (*ut supra*), an Old Testament foundation to proceed upon. (Deut. xxxiii. 9, 10.) Again, also, at John xii. 25, the same idea recurs only in an altered form. Yet the instructions (Matth. x.) are of such a nature, as plainly to bear the character of a compilation, and we have here therefore the passage in its original connexion, especially as the thought is less in harmony with the circumstances under which the apostles were first sent out. As to its exposition, however, all that is needful has already been given in our remarks on Matth. x. 37, seq., and we need here consider that only which is peculiar to Luke. To him belongs the expression *μισεῖν*, *hate*, and the extension of the hatred to the life (*ψυχῇ*). This is treated of, however, in a similar way, only under different expressions, at Matth. x. 39, for between the *losing* (*ἀπολέσαι*) his life and *hating* it, there is no essential difference. Instead of hating (*μισεῖν*), however, Matth. x. 37, has *not loving* father, etc., *more than me* (*μὴ φιλεῖν—ὑπὲρ ἐμέ*). It must seem a thing of doubtful propriety simply to reduce the positive *hate* to the more negative *μὴ φιλεῖν ὑπὲρ*, *not love*, etc. The expression is too cutting not to have been chosen intentionally ; and in this case we have no title to deprive it of its point. And we should feel the less scruple in leaving the idea unsoftened, from the fact that the Son of love can have enjoined no hatred save that which is holy. How such a topic could in the then existing circumstances form the subject of discourse, may be rendered obvious from the following considerations.

Matthew's representation is so conceived as to exhibit Divine

things, in their relation to the created, as superior, and hence a quantitative expression is chosen to describe our love of the one or of the other. Luke, however, views—as is equally allowable—the Divine and the created as standing in simple and direct opposition each other, an attitude which they always assume whensoever the latter strives to cease being what it really is—a transitory thing—and begins to make itself esteemed eternal and imperishable. From this opposition, then, there springs up of necessity the hatred of the creature as well as the love of the Divine, according to the principle, “no man can serve two masters, he must *hate* the one and *love* the other.” (Luke xvi. 13.) The pure love of the Divine, therefore, involves necessarily the pure hatred of the sinful, which things created become, in so far as they will make themselves pass for what is eternal. The idea, therefore, retains its simple truth when taken with all its point, if it be thus paraphrased, “He who cometh to me (not outwardly, but with the inward turning of his whole being) must love nothing *apart from me* (but all things *in me*); rather he must be able to pass on the tenderest ties of this present life, a judgment so discriminating and enlightened by the Spirit (and consequently to free himself so far from all the attachment and dependence of feeling and its implied partialities) as to be capable of purely hating what is sinful in them.” Thus does the Saviour in these words demand of his followers an exalted point of view, looking down from which they may be able clearly to distinguish the Divine from the ungodly, even in the nearest of those objects presented to them (and therefore the most difficult to be judged of). From this elevation it is possible to unite both love and hatred towards the same object, as, for example, our Lord, in regard to Mary his mother, and his disciples, hated what was sinful in them as purely as he loved what was godly, and hence the command here given does not abrogate the precept to “honour father and mother.” In the unrenewed man, on the contrary, neither love nor hatred is pure; in loving the objects of his affection, he loves also their sin; in hating the objects of his dislike, he hates their godliness as well; it is only the purity and discrimination of the Divine Spirit that can teach man to judge *aright*, and to love God and the things of God as decidedly as he hates what is ungodly. Thus, it is obvious that we have here no command which a natural man standing under the law should attempt to put in practice; for should he make the endeavour, then, as the spiritual gift of discrimination is wanting to him, every thing must naturally be thrown into confusion, and that which is most sacred be perverted into that which is most unholy. (On ver. 27, see fuller details at Matth. x. 38.)

Ver. 28-30.—The way in which the powers of man must bear a certain proportion to the magnitude of his undertakings, is ex-

plained by the Saviour in certain parables, which are peculiar to Luke. The first is taken from a building, for the completing of which the necessary sums of money must be provided. The selection of this particular similitude arises perhaps from the frequent comparison of internal spiritual effort and labour to an edifice (*οικοδομίη*), and especially to a temple (1 Cor. iii. 10, seq.) The *πύργος*, *tower*, is to be understood of a great palace-like edifice; for the object of the parable requires something extraordinary which cannot be reached by common means. (The *καθίσας ψηφίζειν* sets forth exact painstaking care in the reckoning.—The substantive *ἀπαρτισμός*, from *ἀπαρτίζειν* = *ἐκτελεῖν*, is found only here.)

Ver. 31-33.—The second and also very graphic similitude is taken from a *conflict*, which a man undertakes only when he believes himself possessed of powers at least in some measure adequate. Two princes are represented as at war, and if one of them feel himself weak, he sues for peace. (*Συμβάλλειν εἰς πόλεμον, μάχην* is a pure Greek form of expression.) The application, however, of these two comparisons to the followers of Christ (ver. 33) is not altogether so clear. Christ requires, in connexion with ver. 26 and 27, the renouncing all one's own possessions (*ἀποτάσσεσθαι πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσι*), inasmuch as he wishes to engross alone the love of man. The forsaking, however, appears merely negative, while in the parables there is demanded a positive quality, namely, *power*. But even the renunciation of one's possessions requires spiritual power also; for these should not be viewed as isolated, but as conjoined with the whole world, and this again as in connexion with the prince of this world (*ἄρχων τοῦ κόσμου τούτου*). The comparison represents the struggle to be undertaken as so great for the reason, that it must be entered into against a mighty kingdom and its prince, and can therefore be successful only if man bear within him a stronger power. This explanation also clears up the obscure point, how the Saviour should in these parables seemingly attribute to man the power of accomplishing a work so difficult (as represented in ver. 26, 27). The scope of the parable is obviously to show that a rigorous impartial examination brings man to the conviction that he is as incapable in his own strength of overcoming the dominion of earth and sense, as a king with ten thousand men would be to conquer twenty thousand.\* The consciousness, however, of our own inability should lead us to seek a *higher* power, to attach ourselves to the great kingdom of light and its prince, which, under all circumstances, overthrows the kingdom of darkness. In connexion

\* Hence Augustine (Confess. viii. 6) says with great truth of some persons who had begun in faith the conflict with the old man, "ædificabant turrim sumptu idoneo, relinquendi omnia sua et sequendi te." The giving up of one's own is identical with the laying hold of Christ.

with what precedes (ver. 26, 27), the parables thus virtually declare : "In wishing to follow me, ye undertake a contest which ye are unable to carry through ; attain first to the conviction of your own weakness, and seek the higher power of the Spirit ; then shall ye be qualified for the kingdom of God."

Ver. 34, 35.—Here follow most appropriately the concluding words which Matthew has embodied in the Sermon on the Mount (v. 13), and which Mark (ix. 29) has arranged in another connexion. They are in themselves of such a kind that we can suppose them spoken by the Saviour on various occasions, like the "he that hath ears," etc., at the close of this section. At all events, they stand in Luke in a very appropriate connexion. For the subject spoken of (ver. 26, 27) had been admission into the company of disciples, and the needful qualifications. Very appropriate, therefore, is the remark, that great and noble as was the call, like the salt of the earth, to act with quickening and strengthening power on the mass, so great also would be the danger if a man did not fulfil that vocation, for in that case he would not only accomplish nothing for the body, but bring injury upon himself. Thus these words repeat the earnest admonition contained in the first verses of the section, rather to abandon the purpose of following Jesus than enter on it with divided hearts. (On the explanation, compare the details at Matth. v. 13, and at Mark ix. 49.)

## § 16. PARABLES RELATING TO THE COMPASSIONATE LOVE OF GOD.

(Luke xv. 1-32.)

In the words of transition ἦσαν δὲ ἐγγίζοντες, and *drew near, etc.*, there is no distinct statement of the relation between the preceding and following portions. We might suppose that a space of time intervened. But the contrast between the preceding and the following parables, makes it in the highest degree probable that they are closely connected. [?] For, while at xiv. 28, seq. there was set forth the stern severity of purpose required in order to confess Christ and follow him, as the opposite and supplementary side of the picture, that compassionate love is now brought forward which is displayed by the Saviour in calling to himself the poor and miserable. The same demand is made of these as of those to whom the parables of building the tower and the conflict were addressed ; but to these miserable ones the demand is not as it was to the undecided and the irresolute, something burdensome, but it is to them a gain and a pleasure to be *permitted* to forsake all and serve him alone whom their soul loves. The compassionate love of God which

forms the contrast to the hard-hearted Pharisees, is met by the complete self-surrender of the lost one (ver. 21), which stands opposed to the calculating adherence of the wavering (xiv. 26, seq.), inasmuch as he pleads for that service of God as an act of grace, which to the others is a burdensome duty. In the first two parables the former reference predominates; in opposition to the Pharisees with their cold condemnations of men, God appears as the compassionate Being who lovingly receives the lost to himself; the third, in addition carries out carefully the second point of contrast, viz., the *glad reception* of the Gospel by the *miserable*.

Ver. 1, 2.—As Jesus finished the preceding discourses, spoken doubtless after the day's journey had been completed, there gathered around him a company of men really in need of aid, not with the view of insidiously listening to him, but of receiving from him life and spirit (*ἀκούειν αὐτοῦ*). Among these were publicans (*τελώναι*) (see on Matth. v. 46), and other persons, who more or less grossly had transgressed the law. For, in every case where the *ἁμαρτωλός*, *sinner*, and the *δίκαιος*, *just* (ver. 7), are set in contrast, we are to trace in the former the outward and visible transgression of the law, as in the latter the idea of the outward observance of the law. *Gross* forms of transgression are not excluded here, as is shewn obviously by the parable of the lost son, who is intentionally described as one who had devoured his living with harlots (ver. 30). On this contrast depends the whole point of these three parables. The Pharisees, in the consciousness (not merely hypocritical) of their righteousness, despised the sinners (*ἁμαρτωλούς*) to whom righteousness according to the law was in fact wanting. But, the relation in which the righteousness of the law and the righteousness of faith stand to each other, is the very point on which the following parables are intended to cast light. (*Διαγογγύζω* is = to the more common *γογγύζω*, to *murmur*, to *be averse*. *Προσδέχεσθαι* and *συνεσθίειν* denote every kind of contact, closer or more remote; *προσδέχεσθαι* is = to the frequently occurring *δέχεσθαι* [comp. Matth. x. 40], in the sense of to render the services of love, which presupposes an inclination of mind. The term *συνεσθίειν* points to closer contact in continuous intercourse.) There is truth in the Pharisaic principle of abstaining from intercourse with sinful and defiled men, if it proceed from anxiety to avoid being tempted by their sins. In them, however, it was the result of haughty feeling which kept them at a distance from such unfortunate men, even when their minds shewed a susceptibility for something better.

Ver. 3-7.—The first parable recounted to the Pharisees by Jesus, (*εἶπε πρὸς αὐτούς* ver. 3 compared with xvi. 1), is drawn from a figure already frequent in the Old Testament, which compares the relation between God and the people of Israel to that between a shepherd



and his flock. Even for the very form of viewing the comparison which is here carried out, the Old Testament furnishes analogies (Jerem. 1. 6 ; Ezek. xxxiv. 11, 12, 16). The main reference of the parable then it is quite impossible to mistake, inasmuch as the lost sheep which the shepherd seeks after, is the same with the sinners whom the Saviour receives in love, while the Pharisees despise them. But the separate references call for closer examination. For, *first*, it is a question how the seeking and finding of the lost sheep on the part of the shepherd stands connected with the repentance which at ver. 7 and 10 is attributed to the sinner, for, the parable mentions nothing of a change of state on the part of the lost one. According to the meaning of the parable, however, the labour of the shepherd in seeking and finding the sheep must be understood of God's operations on the sinner's heart, through which he awakens in him repentance. This parable, therefore, forms in this respect a contrast to the following one of the lost son, which represents not what God does, but what man does in the work of conversion. In a similar way (as was remarked on Matth. xiii. 44, seq.) do the parables of the treasure in the field, and the merchant seeking pearls, stand mutually related to each other. *In the second place*, there is set before us, not merely the seeking of the lost sheep, but also the leaving (ver. 4) of the ninety and nine. To this refers, on the one hand, the contrast between *ἔρημος*, *desert*, and *οἶκος*, *house*, and on the other, the circumstance that at ver. 7 the returning sinner is elevated more highly than those who never were lost. (This idea is more fully carried out in the parable of the lost son, ver. 22, seq.) This certainly seems strange when we consider that those who are not lost are described as "just persons, who need no repentance" (*δίκαιοι, οἵτινες οὐ χρείαν ἔχουσι μετανοίας*), and as they had in fact never wandered from the close fellowship of the flock, they thus deserved praise for their faithfulness. But in the mutual relations of the law and Gospel, we find a solution of this difficulty, while we yet retain the proper import of the parable. For the law certainly carries with it this design, to incite man to keep it, and if he do keep it he acquires the righteousness of the law, and needs no repentance in regard to its positive transgression. This righteousness, however, is incapable of leading to that higher life which the Gospel demands, but which it also bestows where there is a susceptibility for it. There are only two ways in which this can arise, either through such rigour in the observances of the law, that a man cannot satisfy himself with an *exterior* legality (as the Pharisees did), but must strive also after an *inward* conformity to that law ; or when, left to himself, he falls into sin. In the first case, he soon experiences his inability to subjugate the hidden world within him, and thus the law works the *ἐπίγνωσις τῆς ἀμαρτίας*, *knowledge of sin*

(Rom. iii. 20), and such a just man (see on Luke i. 5) may then possess at the same time true longing and susceptibility for the atonement. In the second case, however (which is that here intended), the striking and marked transgression of the law palpably brings his sin home to a man, and he is brought also to repentance, inasmuch as, where sin was powerful, there grace often shews itself the more powerfully (Rom. v. 20). In both cases, however, repentance establishes the possibility of a transition into a state of spiritual life, that of regeneration, more perfect than mere legal righteousness can reach; whither this latter leads is shewn by the righteous brother (ver. 25, seq.) in the third parable. Thus what the Saviour means to shew the Pharisees is this, that these sinners whom they despised could, through the mercy of God, be elevated to a higher state of spiritual life than it was possible for *them* to reach in their present condition. That *they* also could come to repentance, however, if they would lay aside their coldness and hardness of heart, is intimated at ver. 31. Finally, we must not in the parable overlook the *χαρὰ ἐν τῷ οὐρανῷ*, joy in heaven (ver. 7), *ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ*, before the angels of God (ver. 10), with which ver. 22 seq. should be compared. The joy of these Divinely compassionate beings forms a most strongly marked contrast to the vexation of the Pharisees because sinners were received (ver. 2, 25, seq.) The kingdom of God thus appears standing in mutual connexion and living unity; if one member rejoices, all members rejoice with it. Heaven and earth are joined together by the bond of perfectness—love. Consequently, the absence of love must be seen by the Pharisees as implying ungodliness and exclusion from the lively fellowship of heaven. (The comparison is, finally, found at Matth. xviii. 12, seq., and incorporated with the context there. It needs no proof, however, that here in Luke it holds its original position.)

Ver. 8-10.—The second parable of the lost drachma is obscure. For, I cannot persuade myself that it contributes no new feature to the general picture which the three similitudes hold forth, and that consequently the contrast between the woman and the man (ver. 4) and the *ten* and *hundred*, is merely accidental. The woman denotes probably the church in its ideal character, as caring with a mother's faithfulness for her children. In the gradually diminishing number (100, 10, 2) there is implied, perhaps, an anti-climax which indicates a possibility of falling away from wider or narrower spheres of spiritual life, but that for all these relations, grace is revealed to aid us.

Ver. 11-19.—It is much easier to trace what is peculiar in the *third* parable, of the lost Son. It sets forth accurately the gradual process of his going astray, and his return to repentance and faith, while in the first parable they are merely intimated, and prominence

given, instead, to the efforts of the Father. Here these are portrayed only as manifested at the moment of the Son's return, and then, in parallelism with the Father's love, there is the severity of the other [the still more lost] son, towards whom, however, the love of the Father still continues the same. With regard to the Pharisees (ver. 1), the first half of the parable is an apology for the publicans and sinners whom they despised, inasmuch as it partly shews that they are capable of nobler impulses to repentance and faith, and partly, that God prizes and willingly receives them. In the strongest manner, then, are these sinners admonished and encouraged, in the first half of the parable, freely and joyfully to embrace the offered grace. The second half places their own likeness before the eyes of the Pharisees, and contains a reproof to them. The commencement of the parable—"A certain man had two sons"—purposely places the two parties (the *δίκαιοι* and the *ἀμαρτωλοί*) on a similar footing in relation to God. The description of the sons themselves, however, by the terms *younger*, and *older* (ver. 11, 25) may apply appropriately to the heathen and the Jews, although primarily the connexion does not lead us to this contrast. A parable which, like that of the lost son, represents the relation of man to God in its essential points, naturally finds, everywhere, its fitting application wherever these points are developed. The abandoning of his father's house on the part of the son points at once to man's falling away from God, out of which all his subsequent backsliding gradually develops itself. (In τὸ ἐπιβάλλον μέρος τῆς οὐσίας, ἐπιβάλλειν is used intransitively. In a similar way, Tob. vi. 13, σοὶ ἐπιβάλλει ἡ κλορονομία αὐτῆς.—*Bíos* as frequently = *οὐσία*, *ὑπάρχοντα*, Luke viii. 43 ; xxi. 4.) In describing the living in sin, the strong expression *ζῶν ἀσώτως* is designedly chosen, and, according to ver. 30, we must retain it in all its force, for to this the argumentation of Christ refers, to represent one who is unquestionably a sinner as capable of returning to God. (*Ἀσωτος* from *σῶζω*, like *perditus*, primarily *abandoned*, *ruined*, then *dissipated*, *profligate*.) Without, then, any express mention of it, there is in this parable also a reference to the repentance-awakening grace of God which follows the lost son. Outward distress, poverty, hunger, the felt consequences of his sin, first awaken in him, according to the Divine dispensation, the consciousness of guilt, and that this consciousness may, in the mind of the sinner, combine with *faith* in the love of God, presupposes the revelation of that love whose consummation is exhibited in the offering up of God's Son, John iii. 16. The aim of the parable, however, leaves this in the background, whence, also, it can only be supplied from the general doctrine of Scripture, and is here silently understood. (Ver. 15, *κολλᾶσθαι* = to the Hebrew קָלַף.) He sank down to the lowest depth of earthly misery. (Ke-

ράτια, as applied to the tree which is found under the name of *κερατωνία*, *κερωνία*, denotes the fruit of the plant known under the name of *carob-bean*, which in the East is commonly used as fodder.) This suffering, however, awoke life in the depth of his soul; with sincere self-condemnation and deep repentance, there was combined faith in the Father. In this frame of mind, then, were given the elements of his salvation. (In the characteristic expression, *coming to himself* (*ἐρχεσθαι εἰς ἑαυτόν*), we find his previous state indicated as that of one who had lost himself. In ver. 17, ἄρτος, *bread*, as being human food, stands in contrast to *κεράτια*, which are intended for lower animals.—His repentance is proved to be genuine, by the express reference to the Divine will, implied in the words “against heaven.” He discerned sin in its root and essence as the transgression of the Divine will. The words *ἐνώπιόν σου* are parallel to the Hebrew *בְּפָנַי*, which at 1 Sam. xx. 1, occurs in this very connexion *בְּפָנַי יָשַׁבְתִּי וְהָאֱלֹהִים לֹא־הָיָה*.)

Ver. 20-24.—If the first movements of repentance are not in the above account expressly traced to God, his Divine compassion and paternal love in receiving the penitent are all the more carefully and touchingly depicted in what follows. (As to *σπλαγχνίζεσθαι*, see on Luke i. 78.) Divine grace hastens to aid the returning sinner, and overwhelms him with its benefits. Thus what the law in its severity could not do—namely, awaken the love of holiness within—is effected by grace. It fills the heart of the man who sought happiness in sin and found only bitterness, with a peace and sweetness which tell him that here is to be found what he had erroneously sought in the creature. (The individual traits in ver. 22 are so clearly defined, that we cannot mistake them. The *στολή πρώτη*, *best robe*, denotes the righteousness of God [Rev. iii. 18; vii. 13; xix. 8], the *δακτύλιον*, the signet-ring, denotes the seal of the Spirit, the testimony that a man belongs to God, the *ὑποδήματα*, *shoes* [Ephes. vi. 15] denote the power of walking in the ways of God.—The entertainment made ready points to the *δεῖπνον* to which the kingdom of God is so often compared. *Σιτευτός* from *σίτος* means *fed* or *fattened with corn*. The article indicates that it was the single and therefore more valuable animal which the Father, in the fulness of his joy, dedicated to the Son.)

Ver. 25-30.—This account of the younger son's return is followed by a portrayal of his elder brother's conduct. The latter was in truth righteous according to the law; he had neither left his father nor transgressed his commandment, but this legal righteousness had rendered his nature cold and unamiable, and induced him without pity to condemn his brother. Amidst the general joy, his soul was full of envy and jealousy. A most graphic picture of those Pharisees who despised the publicans, and even of the Jews in their con-

tempt of the heathen world! In marked contrast to the lowly submissiveness of the younger son, who bows unconditionally to the will of the father (ver. 18, 19), there comes out the pride of the elder, who even presumed in his rage to cast blame on the father's appointments, censuring on the one hand, his mildness to the brother who had gone astray; and on the other, his (alleged) severity towards himself. [We remark especially in the conduct of the elder son the following traits. He is at the outset so estranged from his father, that on hearing the sounds of rejoicing, he goes for information, not to his father, but to a *servant*. The answer given *enrages* him.; he feels that the newly returned is dearer to his father than he himself ever was. On his father's condescending to come out to him, he recounts to him his own services, and reckons the deserved reward—*by kids!* which his father should have killed for him. To have lived in the house of his father he counts as nothing! v. 30. The words "this thy son," are a rude and impertinent designation of his brother. He does not vouchsafe to him the name of brother, and wantonly insults his father, for the "this thy son" is as much as to say, "he may be good enough to be thy son; he is not fit to be my brother." Finally, the words *who hath devoured, etc.*, are a gross exaggeration of his brother's sins. For "riotous living" does not necessarily imply *πορνεία*. And how did he know so accurately what had been the conduct of his younger brother? We have here a vivid picture of the honorable worldling, who, when a sinner repents, exaggerates his former life of profligacy, in the vain idea that the violence of the disease will reflect discredit on the physician who has healed it.]

Ver. 31, 32.—The concluding verses add an entirely new feature to the picture. The compassion of the father who reproves sin with tenderness, remains unchanged even when brought to bear on the audacity of the elder son, who was bold enough to condemn his proceedings, an intimation being thus given to the Pharisees that for them, as well as others, Divine grace set open the way of repentance, but that in their case equally with that of the sinners, it was the path to *faith*. For, what they were outwardly, and in a form more gross, that the Pharisees also were inwardly, and in a way more refined; and it is just when assuming such forms that sin becomes most dangerous and ruinous, partly because its real nature is detected with greater difficulty, and partly because, being more spiritual in its nature, it takes a deeper hold at once on the soul and on the outward life. (On this point see at Matth. xxi. 31, in which passage this idea is set forth in express terms.) The father, moreover, in his reproof brings forward certain things which were wrong in the position of the elder son. In the true paternal feeling he views the son as his *fellow-possessor* (*πάντα τὰ ἐμὰ, σὰ ἐστίν*), but

the latter, in the spirit of a slave, draws shyly back, and does not venture in his father's sense to view these possessions as belonging to himself; but stands there avariciously and eagerly demanding, in the confidence of his own self-righteousness, that the father should urge on his acceptance that which in a filial spirit he should himself have asked for. Thus the perverse position in which the Pharisees had placed themselves towards God and men, is in these words made known to them, and a powerful exhortation to repentance is brought home to their hearts. The account given by Paul of the inability of the law to work out righteousness (as set forth in Rom. iii. and Gal. iii.), and of the necessity for another way of salvation through faith and grace, forms the best commentary on these parables.

### § 17. PARABLES RELATING TO THE COMPASSIONATE LOVE OF OUR FELLOW-MEN.

(Luke xvi. 1-31.)

The contents of the following parable, belonging apparently to an entirely different department, might at the first glance render it doubtful whether or not there exists here any demonstrable link of connexion. But inasmuch as nothing is indicated in the way of conclusion or the commencement of anything new, the reference of chap. xvi. 1, 14, 15, to chap. xv. 1, makes it probable that a connexion really does exist; for Jesus, according to these passages, appears to be continually speaking before the same hearers, only addressing himself now more especially to one, now to another party of them. Nor can one fail to see, on a closer examination, how the subject-matter is connected with what goes before. The whole xvi. chap. forms a parallel to the xv. What we were taught in the latter (the xv.) of God's compassionate love, is set forth in the xvi. chap. as the object for man to aim at in his own sphere. This reference to human affairs the Saviour was led very naturally to make, by the position of the Pharisees and Publicans. The former, in their unfeeling coldness, were avaricious (xvi. 14), for which reason this tendency had already been exhibited at xv. 29 in the elder brother, who was intended to represent the Pharisees. The Publicans, on the contrary, though for the most part they had become rich by unrighteous transactions, yet practised charity in their sincere repentance—for example, Zacchæus, Luke xix. 8. Hence our Lord in the following parables teaches the right use of earthly possessions. In the first, however, respecting the unjust steward, the representation given of such a nature, that true charity, which, when

embodied in outward acts, takes the form of an expenditure of one's possessions (the proper contrast to the false expenditure of his goods on the part of the lost son), is seen to be at the same time true *wisdom*, while the want of charity is folly. This view implied, in the first place, a defence of the despised Publicans, who are to be conceived of as belonging to the disciples (ver. 1), with an admonition urging them to continue the same use of their property, while it involved, on the other hand, a rebuke to the Pharisees, who considered themselves as wise as they were righteous (ver. 15). Inasmuch as they wished half to serve God as representing the theocracy, but at the same time half to serve mammon (ver. 13), they acted unrighteously, and became fools in their false wisdom. The final results of such false wisdom are delineated in the following parable (ver. 19, seq.), by the remark which points out the important consequences which true wisdom may produce in behalf of man. (With an allusion to the *δέχεσθαι εἰς τὰς αἰωνίους σκηνάς*, ver. 9.) Should we ask, however, on what grounds the Lord did not choose a comparison to shew the nature of true wisdom, which might at the same time have exhibited righteousness, and consequently a liberal application of *his own* means, and not those of another; the cause of it can have been no other than this, that it would have been impossible in that way to bring clearly to view that twofold reference to God and the world which to the Saviour was precisely the point of greatest importance. In ver. 13 there lies the key to our understanding the peculiar form of the parable. For, both parties, the Publicans as well as the Pharisees, stood as it were between two poles. On the one side, they stood in connexion with the world and earthly ties, on the other, with God and Divine things. The only difference lay in this, that the Publicans (those, namely, who were here present whom Jesus kindly received [xv. 1], and who are now to be reckoned among the disciples [xvi. 1]), were outwardly, indeed deeply involved in the world, but their inner man burned with earnest spiritual longing; the Pharisees, on the other hand, were outwardly chained to things Divine, as the born representatives of the theocracy, but inwardly they were attached to the world, and they even made use of their spiritual character for earthly ends. In order to teach, therefore, the right course in their position betwixt two such attracting forces, our Lord selects the precise representation here employed, which from two opposite points of view, and, for the benefit as well of the Publicans as of the Pharisees, sets in a clear light the idea contained in ver. 13, "No man can serve two masters, he must despise the one in order to cleave to the other." Man has not and never *can* have anything of *his own* (comp. on Luke xiv. 33), he is for ever a mere steward (*οἰκονόμος*). The only question is whose steward he considers himself, whether of the God

of tender love (whom chap. xv. sets forth), or of the hard hearted world and its prince. In reference to the Publicans, therefore, the parable contains the exhortation entirely to renounce the master with whom, by outward relations, they still stand associated. In regard to the Pharisees, however, it involves the reproving declaration that their half-heartedness could lead to no true service of God. According to this view, the rich man (ver. 1) is nothing but the world or its representative the prince of this world, to whose service the Publicans in their external relations are supposed to belong. To this master, according to ver. 13, God, as the other and real master (the representative of the *δεχόμενοι εἰς τὰς αἰωνίους σκηνάς*, ver. 9) is to be conceived as contrasted. This true Lord has service rendered to him in the right way, even by the prudent dissipater of the possessions of the rich man (*διασκορπίζων τὰ ὑπάρχοντα τοῦ πλουσίου*), who despises the one in order to belong wholly to the other, and with the possessions of the one labours for the objects of the other. That man acts, however, *in opposition* to his own interests (and is thus unwise) who, like the Pharisees, seeks to place the service of the one on a level with that of the other. The figure of unrighteousness could thus be employed here without causing any misunderstanding, for this reason, that it so markedly expresses the felt inward experience of the man who feels himself placed between two such opposite attracting forces. On the other hand, however, to expend the things which belong to the world in behalf of God and his objects can never be to act falsely, for the world and its prince are not the true possessors. As God thus is in the last instance the rightful Lord, such an overreaching of the world as Jesus here teaches is the way truly to uphold what is right; all is rendered back to God to whom all belongs. There was no reason to apprehend, however, such a perversion of his words as that it was permitted a man to deprive others of their property in order thus to expend it, for this was already sufficiently prohibited by the commandment, "thou shalt not steal." The very delineation of the *injustice* in lines so vivid excludes all possibility of such a misunderstanding. According to this view, the parable though referring primarily to temporal relations, possesses its everlasting truth; in things temporary are shadowed forth those which are abiding. For, in the same light in which the Publicans are here exhibited, do men stand at all times, in so far as they possess property. *Possession in itself*, as a circumscribed and exclusive right to certain things, is the product of sin in the *world* of which man knows nothing in the *kingdom of God*.\* While maintaining, therefore, such a possessory

\* It is chiefly the difference of opinion in regard to the rights of property which makes it so difficult for expositors to agree in their understanding of this parable. According to the prevailing opinion, it is only an immoderate possession which deserves



right, man is steward of the prince of this world. If he prove *true* to this master, he works in his interest, and so heaps up possessions upon possessions ; but if he prove *untrue* to him, and pass over as a member into the kingdom of God, into the service, consequently, of another lord, then he labours in the interest of this new master, and squanders the possessions of the first, expending them on spiritual objects. This points again to xiv. 33, where the children of the kingdom were exhorted to renounce all things (*ἀποτάσσεσθαι πᾶσι*), and by means of this explanation the connexion is seen to be carried thus far back.

The capital mistake, as it seems to me, in the common exposition of the parable, is that under the *rich man* it understands, God.\* In this view of it we cannot conceive how two masters should be spoken of at ver. 13, or how we should be taught to squander possessions belonging to the God of love. For if this referred to a beneficent expenditure of one's means, the steward acting thus would not have been displaced by God ; but if to a false, wasteful prodigality of one's possessions, such as was condemned in the case of the lost son, we cannot reconcile this with ver. 8-13, in which his faithfulness in minor matters is praised. For, that a parable should teach precisely *the opposite* of what the narrative itself mentions, can never be maintained after the striking train of reasoning by Schultz (on the parable of the unjust steward, p. 98). The rich man can represent only *the world* in whose service the Publicans stood. To spend their wealth in such a way as to devote it to the interests of their higher Lord, and at the same time to their own (real and everlasting) benefit, is the only thing that could be enjoined on these men for imitation.† The exposition of Schultz (*ut supra*), is,

blame, and from a legal point of view this is correct ; just as *perjury* alone is held to deserve punishment. But Christ looks on humanity in a point of view far higher, and contemplates the original state of Paradise as restored. According to this view, no mention can be made of any right of possession which excludes from others the use of the property possessed, and it is in this way that our Lord here treats the relation in which man stands to the things of this world.

\* This explanation Jensen has even yet retained in his valuable Treatise (in the *Studien und Kritiken* by Ullman, ii. vol., 4th part, p. 699, seq.), to the disadvantage of his general view. On the other hand, there lies much truth in the polemical discussion which the author carries out against Schleiermacher. In exactly the same way does Schneckemburger (*Contrib.* p. 55) understand by the *πλούσιος* God. Very arbitrarily, therefore, must he hold ver. 13 to be a later interpolation.

† De Wette's opinion that the rich man in the parable was intended to have *no* meaning, might more readily satisfy us were it not that the arbitrary disjunction of particular features from the parable favours a superficial exposition of Scripture. Substantially the exposition of the parable is entirely given up by De Wette, inasmuch as ver. 10-13, which can alone furnish the key to our understanding of it, are explained by him as standing quite unconformably to the remaining portions. He thinks also that there is in the narrative itself an internal improbability which the expositor must be satisfied to take as he finds. The parable, in the opinion of this learned critic, contains something

in my view, essentially the right one, only this learned critic neglected clearly to refer the *ἄνθρωπος πλούσιος* to the world, and was therefore, in his otherwise correct explanation, forced to have recourse to this turn, "that it is not the man's whole corrupt nature and conduct, nor his worldly point of view, nor his profligate ungodly feeling and mean selfishness which is praised, but his well-considered, effective mode of dealing with the possessions still standing at his disposal." (Ut supra, p. 103.) It seems to me undeniable, that the meaning of the parable will fit still more closely into the narrative which contains it, if we hold that the rich man stands parallel to the world and its Prince. By Schulthess (Theol. Annals Tubig., 1827, March, p. 213 seq.) this view of the reference has been rightly brought forward. The explanation of Schleiermacher (on the writings of Luke, p. 202 seq.), which explains the Publicans by the steward, and the Romans by the master, is not specifically different from my own view,\* inasmuch as the Romans form the representatives of the world. I cannot, however, accord with Schleiermacher in attempting to *soften* the character of the unjust steward. In the very *aggravation* of his injustice lies the whole point of the narrative.† [Also Olshausen's explanation is artificial and unsatisfactory. The parable (like that of the hard-hearted judge), belongs to the class of parables in which we are not to trace a correspondence in every individual feature, but find a *contrasting* significancy in the whole. The master signifies neither God nor Satan, but simply an earthly master, and merely serves to introduce the narrative. The unjust steward is not so much an image, as an *example* of a man who, in the sphere of unrighteousness and sin, exercises the virtue of *prudence*, and thus deserves praise even from the very man whom he has deceived. From him the Christian should learn prudence, *but in the sphere of righteousness*. He should so manage with the earthly possessions acquired by unrighteousness, as to acquire for himself friends in heaven—prudently and justly (v. 9). *His* prudence is to consist in fidelity (v. 10), while that of the worldling consists in faithlessness. The whole admonition is necessary, since (v. 8) the children of this world are wont to be wiser in their sphere than the children of God in their sphere of

paradoxical, and yet it gives us this idea, which is worthy of Christ, that men should expend their earthly means for the advancement of the kingdom of God.

\* Schleiermacher rests satisfied with the contrarieties most near at hand without ascending, as it seems to me we must do, to these opposite forces in their final and highest form.

† As to the many other (for the most part wholly untenable) expositions of the parable, compare the well-known treatises by Schreiter and Keil. The following recent explanations of this difficult passage are also worth reading, viz. by Grossman, Lips. 1823; Niedner, Lips. 1826; Zyro Stud. und Kritik. Jahrg. 1831, h. 4; and Bahnmeyer (Bahnmeyer in Kleiber's Stud. vol. i., part 1, p. 27 seq.)

righteousness, as in fact it is far more difficult to unite prudence with fidelity than with unfaithfulness.]

Ver. 1.—The expression, “he said also to his disciples,” points back to xv. 3, where the discourse was directly addressed to the Pharisees. Now, in addition to them, the Saviour turns also to his disciples in such a way that both parties, Pharisees and Publicans, are addressed together, and thus in the parable there may be traced a reference to both. The disciples, however, here embrace in the widest sense all the adherents of Jesus, both the apostles (who are specially mentioned in xvii. 5) and the well-inclined publicans together. The Apostles, it might be said, had indeed already practised the commandment to free themselves from Mammon (comp. on Matth. xix. 27), but on the one hand, they were not as yet in their hearts wholly delivered from the love of their possessions, so that an admonition to continue in the renunciation of Mammon cannot seem inappropriate even for them; and, on the other, we may remember that Judas was included among them, who was still the slave of avarice, and the parable may be considered as a warning for him—as for the Pharisees. That the certain rich man (*ἄνθρωπός τις πλούσιος*), then, cannot have been intended to denote God, might be conjectured even from the word *τις*, *certain*, which gives a certain vagueness to the idea, inconsistent with such an interpretation. The words might be translated “a certain rich man, of whom there are so many.” Thus such a relation as is common in the sinful world, would seem to be intended. The common relations of the present world (*αἰὼν οὗτος*) are intended to be delineated in the parable, and therefore, as is the *steward*, such also is the *master* (Comp. on ver. 8). There is implied, finally, in the idea of the steward (as Schulz, ut supra, p. 44, shews) that he is more than a mere servant (*δοῦλος*). He is to be viewed as the administrator and curator (of the master who for a season is perhaps absent), and as one, therefore, who could the more freely act without control in regard to the possessions of his Lord. The steward is thus all the more appropriately the representative of man, in so far as he has to a certain extent the independent management of his possessions. Respecting this steward (*οἰκονόμος*) then, the report went abroad, and there were willing informers who carried it to his master, that he wasted the property intrusted to him. (*Διασκορπίζειν*, as at Luke xv. 13. *Διαβάλλειν*, which occurs in the New Testament only here, by no means implies calumniating by false reports, but rather informing, accusing, even when the accusation is well-founded.) In the case of this steward, *it is intended* that this very *injustice* (*ἀδικία*), should stand forth as a leading feature of his character.

Ver. 2, 3.—The rich man calls the steward to account (*ἀποδοδῶναι λόγον* = *διδόναι λόγον*, Rom. xiv. 12), and announces to him **his**

approaching dismissal (οὐ δυνήσῃ ἐτι οἰκονομεῖν) from office. The period that had to elapse previous to his removal, the wise steward seeks still to employ for his own advantage. The means of support which happen to be mentioned (σκάπτειν and ἐπαιτεῖν, which last is = לָקַח [Ps. cix. 10], and bears the sense of stipem rogare), the delicately educated steward finds unsuited to him, partly because he was unaccustomed to hard labour, and partly as he feared the opinions of men. This representation refers primarily to the common mode of thinking of a man, who in a worldly-wise way knew how to extricate himself from difficulties, and to cast off everything burdensome.

Ver. 4-7.—Of the liberty still left him in the management of the property, the steward makes this use, that he gives abatements to the debtors, and by this kindness gains them over to himself. (Μεθιστάναι properly *transfer*, as at Coloss. i. 13, here a softer term for *depose*. So also at Acts xiii. 22.) The debts are to be considered as contracted during the time of his stewardship, so that these new acts of unfaithfulness entered into the same grand reckoning. (Βάτος = כַּף, according to Ezek. xlv. 14 for fluids. Κόρος = כֹּר or כֶּר a measure for dry substances. It is equal to the קֶזַיִת. [The debtors had received grain, oil, etc., from the estate, for which they were still indebted. The steward returns to each one his bill (δέξαι, etc.), and bids him to make out another acknowledging his indebtedness for a smaller amount. Thus he remits to each one a part of his debt.]

Ver. 8.—When the Lord (that is the ἄνθρωπος πλούσιος, ver. 1) was informed of this new perfidy, he praised the *wisdom* with which he had made himself safe for the future. For as the judge would have taken from the steward what he possessed, in order to repay his master in some measure for his losses, there remained nothing for him to do but to make himself friends by such acts of kindness. No one could interfere to prevent them giving to him of their own. It might be questionable whether τῆς ἀδικίας should be connected with οἰκονόμος or with ἐπήνεσεν. Schleiermacher decides in favour of the latter. But the immediately following expression μαμωνᾶς τῆς ἀδικίας of ver. 9, and the analogous phrase κριτῆς τῆς ἀδικίας (Luke xviii. 6) are obviously in favour of the connexion with οἰκονόμος, not to mention that the succeeding words ὅτι φρονίμως ἐποίησεν do not well admit of our assuming the ἀδικία as also an object of *praise*.\* The *final words* of the parabolic narrative, ὅτι φρονίμως ἐποίησεν, *because he acted prudently*, bring forward the lesson it was mainly intended to teach, namely to inculcate *wisdom* (the opposite of *μωρία*). Φρόνησις, *prudence* (חָכְמָה), stands related to σύνεσις, *understanding*,

\* Precisely in this lies the point that the prudence of the steward was so great that for its sake the very master himself praised the intrinsically iniquitous act!—[E.

precisely as *σοφία*, *wisdom* (חָכְמָה) to *νοῦς*, *reason*. Prudence denotes that active exercise of the soul's powers, which shews itself especially in duly making use of outward circumstances in attaining (good as well as evil) objects. Wisdom denotes the susceptibility of the soul to the influences of a higher world. Where the reason is pre-eminently active, it is usually difficult to keep the understanding equally in exercise, and this forms the subject of the Saviour's rebuke in what follows. The admonition is thus analogous to that given at Matth. x. 16, "Be ye wise as serpents." The parable concludes with the words, "because he acted," etc., and at ver. 9, there follows with "and I say to you" the express application of it for the benefit of the disciples. The intervening words, therefore, belong neither to the one portion nor the other, but form an intermediate remark intended to lead on the hearers to the comprehension of the parable. For, the children of this world (*υἱοὶ τοῦ αἰῶνος τοῦτου*) are so contrasted with the children of light (*υἱοὶ τοῦ φωτός*), that the steward is obviously included in the former, and is placed in opposition to the disciples (ver. 1) as the members of the kingdom of God. (Comp. as to *αἰὼν οὐτός* on Matth. xii. 31.) That which connects the two is the *φρόνησις*, *prudence*, in which the children of the world surpass the children of light (Christians are often termed the *υἱοὶ τοῦ φωτός*, John xii. 36, 1 Thess. v. 5, as those who have been illuminated by the true light, John i. 4) in all the relations of life. (The somewhat obscure expression *εἰς τὴν γενεὰν τὴν ἑαυτῶν*, *for their own generation*, is to be referred to both parties in such a way that to each class there is ascribed a *γενεά*, in regard to which they exercise prudence (*φρόνησις*). It is best to take *γενεὰ* in the common meaning of *generation*, those of one race living together.) Worldly men labour in the spirit of the world and after the fashion of the world, in amassing treasures for this earthly life. In this respect they often display uncommon prudence. This is easy for them, because they suffer the higher powers to slumber, and concentrate all their faculties on earthly things. It is entirely otherwise with the members of the kingdom of God; aiming at a higher life they often forget what is prudent in regard to the things of earth. The harmonious combination of the two is perfection. The connection of this with what follows (ver. 13), however, would lead to the inference that the children of this world (*υἱοὶ τοῦ αἰῶνος τοῦτου*) are not to be taken as precisely identical with the wicked (*πονηροί*). For we must ever bear in mind that Jesus had the Pharisees in his eye, who vacillated backwards and forwards between God and the world. One who was properly *wicked*, we must hold to be as decided *against* God, as the child of light is *for* him. Between the two stand the *children of this world*, belonging, it is true, through the general sinfulness of man, to the darkness, but

not absolutely hostile to the light, striving rather to blend light and darkness. In this position stood the Pharisees, and our Lord seeks to convince them of the impurity of such a state, and at the same time to prevail on the Publicans to decide unreservedly for God.

Ver. 9.—The words *ποιήσατε ἑαυτοῖς φίλους κ. τ. λ.*, *make to yourselves friends, etc.*, are obviously to be completed thus—employ the unrighteous mammon in making yourselves friends in the sphere of light with as much prudence as did that steward in the sphere of sin and darkness. There is thus presupposed as existing in their case a mammon of unrighteousness. The sole question that can arise is, how far the unrighteous mammon forms here the subject of discourse. (Comp. as to *μαμωνᾶς* on Matth. vi. 24.) The mammon is conceived as something necessarily as such connected with unrighteousness; it is as it were the bond by which every individual is bound to the world and its prince. This bond must therefore be severed, nay mammon must itself be used with prudence for spiritual and holy ends. Keeping close to and carrying out the representation of the parable, our Lord views the *δέχεσθαι*, *receiving* (ver. 4) as a consequence of the making of friends. Without such a definite intimation by the Saviour himself, one might have been tempted to regard this as a mere decoration. The primary difficulty here is the *ὅταν ἐκλείπητε*, *when ye fail*. For, not to mention the reading *ἐκλείπητε*, there are good MSS. (such as A. D. L.) which read *ἐκλίπη*. In that case *μαμωνᾶς* or *βίος* would need to be supplied. This reading does not betray itself as an alteration in conformity to ver. 4, so as to bring out the meaning, “As the steward hopes that his friends on his dismissal will receive him, so ought you also to make yourselves friends who may receive you if you are reduced to starvation.” For, it is altogether inappropriate that a spiritual reception should be placed in contrast to bodily starvation. Perhaps it is a mere mistake of the transcriber, inasmuch as the *δέ* which follows might give occasion for the omission of the *τε*. *Ἐκλείπητε* is the only reading which agrees with the connexion. It furnishes us with the idea that by means of worldly things he may prepare for himself assistance to meet his spiritual wants. (*Ἐκλείπειν* occurs in the sense of *to want, to be destitute of*, for example Luke xxii. 32; here it means *to die*. *Ἐκλείπειν τὸν βίον*, originally classical, also found in the Septuagint, comp. Gen. xxv. 8; xlix. 30. In the New Testament it occurs only here in this sense. The reference to death as the moment of reckoning, as well with a view to punishment as reward, is in this passage exceedingly appropriate. Comp. in the following parable, ver. 22.) *Δέχεσθαι εἰς τὰς αἰωνίους σκηνάς*, *receiving into everlasting habitations*, with reference to ver. 4, expresses spiritual aid. There is nothing precisely analogous to it in the New Testament, for passages like Heb. viii. 2, Rev. xiii. 6, refer to the

Tabernacle of the Covenant, of which there is no mention made here. The nearest parallel is furnished by John xiv. 2, *ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν, ἢ ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, etc.* The *σκηναὶ* denote here the higher and permanent state of being, in opposition to the earthly and transitory. There remains, however, still a difficulty in the idea, as to how the *friends* (*φίλοι*) could receive others into everlasting habitations, and who they are whom we are to conceive of as thus presented to us. Since the discourse is addressed to the disciples, we cannot, as it seems to me, think of the apostles, who were included among the disciples, and to them as to all the other disciples—especially the rich Publicans—there is addressed the exhortation to make friends with mammon. Should it appear then improper that the privilege is to be conceded to all and every one of receiving into the everlasting habitations, we might refer the words to Jesus himself, in union, however, with the inhabitants of the heavenly world, who previously (xv. 10) and subsequently (xvi. 22) are introduced as actively employed. For, that which belongs properly to Christ, may be ascribed also to his people, especially to the apostles, in so far as Christ's strength is conceived as purely working in them, and they have received power to bind and to loose (Matth. xvi. 19). But as this power was as yet conferred on them only in hope as it were, since they had not received the Holy Ghost (whence also Peter could immediately at Matth. xvi. 23 again give Satan access to himself), therefore also is the commandment in part addressed to them to make friends with mammon. For, were we disposed to consider the apostles alone as those receiving into everlasting habitations (*δεχόμενοι εἰς τὰς αἰωνίους σκηνάς*), and the admonition to make friends with mammon as addressed solely to the Publicans, the representation given in the parables furnishes positively no ground for thus separating into two classes the disciples mentioned at ver. 1.

Ver. 10-12.—The following words are calculated to dispel any doubts which have not yet been obviated as to the exposition of the parable. For our Lord here first puts forward the general sentiment expressed in the form of a proverb—gives it a turn so as to apply it to the parable, and then reverts again to the general principle. It is obvious at a glance that the *ἐλάχιστον*, *least*, and *ἀλλότριον*, *another's*, correspond to the *ἄδικος μαμωνάς*, *unrighteous mammon*, but the *πολύ*, *much*, to *ἀληθινόν*, *true*, and the *ἑμέτερον*, *your own*. In the use of the former, faithfulness is enjoined, that a man may make himself worthy of the latter, deliverance from another's is represented as the condition of a man's being intrusted with his own, just as at xiv. 33. (The expressions *ἀλλότριον* and *ἑμέτερον* refer to the nobler nature in man which has been awakened in the *μαθηταί*; theirs is the eternal—*ἀληθινόν*—that which is *akin*

to them ; the earthly is the alien, ἀλλότριον.) The conduct of a child of light therefore, who, after the manner of the steward, scatters the mammon, is designated *fidelity*, the keeping of it together would be *unfaithfulness*. Only through such an application of things less important for Divine objects can we make ourselves worthy to receive higher blessings, *i. e.*, to manage aright heavenly powers of soul in humility and love. This then must the apostles themselves thoroughly learn before receiving from above the fulness of the Spirit. (Ἄδικος, *unrighteous*, is here contrasted with πιστός, *faithful*, because of the foregoing use of the word. All unfaithfulness is also unrighteousness.)

Ver. 13.—The concluding words we have already met with at Matth. vi. 24, in the Sermon on the Mount. That their position here is an original one, and not merely that in which they occur in Matth., does not need to be pointed out. Every word of the verse fits here most closely into the whole parable. The servant (οἰκέτης) points back to the steward (οἰκονόμος). The one master is the rich man (ἄνθρωπος πλούσιος), the other is the possessor of the ἀληθινόν, *true*; the contrasted terms *hate* and *love*, as also *receive* (ἀναδέχεσθαι) and *despise* (καταφρονεῖν) refer to the application of the possessions against the one and in favour of the other master. The wavering inclinations of the Pharisees seem in this way to be wholly excluded, but the Lord means to exhort his disciples to give up all, and to be wholly for God. The verse completes the explanation given by Jesus of the foregoing parable, and leaves no doubt as to its connexion as one whole.

Ver. 14.—Although the parable (according to ver. 1) was addressed primarily to the disciples, yet was it not intended that the Pharisees should be excluded. (Hence the words ἤκουον ταῦτα πάντα καὶ οἱ Φαρισαῖοι.) Their covetousness was to be rebuked by this very parable of the wicked steward ; and in anger at this reproof they gave expression to their ill-will in mockery of Jesus, not only in looks but perhaps also in words. (Ἐκμυκκηρίζειν, the compound, occurs also at Luke xxiii. 35. The simple verb is found only at Gal. vi. 7. In the LXX. it stands as =  $\alpha\alpha\zeta$ , to scoff, mock, turn up the nose.) This incident leads the Saviour to address his discourse again directly to the Pharisees (εἶπεν αὐτοῖς), and in another parable once more to hold before them the consequences of their avarice (φιλαργυρία.) We thus again find Luke very exact here in setting before us the turns of the dialogue, and might at once infer from this, that here also (vers. 15–18), we should not fail to find a close connexion. True, the verses which follow are very obscure, and it is possible that Luke has communicated them to us somewhat abbreviated. Perhaps, however, the Saviour spoke with intentional obscurity, since he could hardly hope to win over the Pharisees to



his side, and hence not to make them so deeply responsible, may have chosen to touch but incidentally upon the relation in which the Old Testament economy (to which the Pharisees belonged externally, although they had no sympathy with its spirit) stood to that New Testament economy which was now unfolding itself before them.

Ver. 15.—The very first verse of this dialogue is obscure in its connexion. The Saviour blames the Pharisees for their hypocrisy; they set themselves forth in the view of men as *δίκαιοι*, *righteous* (*δικαιοῦν ἑαυτὸν*—פִּיִּזְנִי used here, in the legal sense, to represent one's self as a strict observer of the law), while in the view of God, who looks, not like men, on the external, but the spiritual (*καρδία* = כֶּלֶב), they are not so. In the concluding words the *ὑψηλόν*, *lofty, highly esteemed*, is mentioned as the ground of this displeasure on the part of God: (*Βδέλυγμα* from *βδέω*, *to stink*, the strongest expression for that which is displeasing to God; it stands for כֶּלֶב, and is used especially of idols. 'Υψηλόν also implies a reference to that which is idolatrous, which robs God of his glory, and gives it to self.) In its connexion with what precedes the discourse seems to relate to covetousness or attachment to earthly possessions, but neither to hypocrisy nor to pride. So even in ver. 15, there seems no connecting link between the first and second ideas—between hypocrisy and pride. The explanation of this difficulty lies in the more profound conception of avarice (*φιλαργυρία*) as the root of all evil (1 Tim. vi. 10. Avarice, conceived generally as devotion to the perishable involves every evil. Especially and primarily in the case of the Pharisees, who bore an outward spiritual character, and therefore seemed to cherish love for God, the Eternal, it involved hypocrisy. Over their love of gold they could cast the garb of careful zeal for God, *i. e.*, for the temple. Yet with hypocrisy, was again necessarily connected a selfish pride, as it was their semblance of righteousness on which they founded their claims. Although, therefore, the expression τὸ ἐν ἀνθρώποις ὑψηλόν, *that which is exalted among men*, is somewhat general, and denotes any form which pride may assume, yet it points primarily to that most dangerous manifestation of it, Pharisaic selfishness, as exhibited in a fictitious serving of God, which, in his view, is idolatry. Hence ὑψηλόν is to be regarded as contrasted with ταπεινόν: as the latter alone pleases God, so the former offends Him (Luke xiv. 11).

Ver. 16-18.—The connexion of the following verses is still more difficult. Matthew, in the Sermon on the Mount (v. 18, 32), gives verses 17, 18, in a very different connexion. At Matth. xi. 12, however, there occurs something like ver. 16, but also peculiarly connected. Now, I cannot by any means bring myself to believe that these three verses are reminiscences which the Evangelist was led to write down, merely because one word led him to another. Hitherto

we have found the closest connexion ; [?] and we cannot see why it should be so interrupted, since the strictest connexion reappears in what immediately follows. On the other side, however, it is also improbable that Matthew would have taken these three sentences out of this discourse, and interwoven them into a train of ideas so entirely different as that in which his gospel places them. Rather I believe that the expressions (uttered with intentional obscurity, and perhaps abridged by the narrator) are here indeed in their original position, but equally so in Matthew. They are of such a kind that they may easily have been repeated. As to the exposition of this difficult passage, I cannot in the first instance, agree with Paulus and Schleiermacher, that the expression "highly esteemed among men," refers to Herod Antipas, and the allusion to marriage (ver. 18) points to his connexion with his brother's wife, which the venal Pharisees had allowed. For it is difficult to conceive that a fact so special should be referred to in this connexion, which neither before nor after contains the slightest allusion to it. Besides, there can hardly be an exposition more unfit than that which refers *ἐν ἀνθρώποις ὑψηλόν* to Herod Antipas.\* Mere earthly greatness cannot possibly as such be an abomination in the view of God ; the king may be conceived as *ταπεινός*, *humble*, and the beggar, *ὑψηλός*, *lofty*; the idea is correct only when taken spiritually. Still further, ver. 18 does not accord with history, for Herod's brother had not given to his wife her bill of divorce, but Herod had seduced her from him. The clause, therefore, *ὁ ἀπολύων κ. τ. λ.*, *he that divorces*, &c., by no means agrees with the circumstances supposed to be referred to. Scarcely any other explanation of the passage (ver. 18) can suggest itself, except the following figurative one.† Verses 16 and 17 set, in the first instance, the Old Testament economy (*νόμος καὶ προφήται*) in its temporary and restricted duration (in which respect, as an institute preparatory to the New Testament, it terminates with John the Baptist), over against its everlasting character (in which respect it is in a spiritual sense completed, and still subsists in the New Testament).‡ The reference to it under the former of these aspects announces to the Pharisees the approaching overthrow of that visible theocratic kingdom, for the support of which they wrought, and the issuing forth of a new and higher order of things, into which were pressing all susceptible and tender souls, especially the Publicans, whom the Pharisees despised. The

\* The *ἐν ἀνθρώποις* is not to be taken as meaning *ἐν μέσφ τῶν ἀνθρώπων*, but it is equivalent to *ἐνώπιον τῶν ἀνθρώπων* (see immediately before). In the same way we find at 1 Tim. iv. 15, *φανερὸν εἶναι ἐν πᾶσι*.

† This is very far-fetched. We escape the necessity, by assuming in this chapter simply a collection of individual maxims and utterances of the Saviour, internally indeed, but not strictly logically connected.—[E.]

‡ Compare as to this the remarks on Matth. v. 17.

second aspect of it, which brings out into view the everlasting truth wrapt up in the law, sets before them, on the one hand, the fact that they themselves as well as the Publicans, might find entrance into this new kingdom, whose future approach the Old Testament had already foretold ; and calls their attention, on the other, to the circumstance that this same economy on which, as on a sure foundation, they were resting, pronounced on them a sentence of condemnation, inasmuch as the laws of recompense, on which it was grounded (and which are of force also for the coming world), are eternal laws of God. (This is referred to in the following parable, at verses 29, 31, in which Moses and the prophets are described as a full and satisfying divine revelation, which leaves without excuse the man who does not make use of the law, or who arbitrarily casts off its authority.) The relation then in which men stand to the Divine law, which is binding on them, is viewed as a marriage ; and our Lord denies that there ought ever to be a wilful breaking up of such bonds. The man who does this, and from his own choice enters into another connexion, is guilty of spiritual adultery. Under this comparison our Lord sets forth at once the unfaithfulness of the Pharisees towards God, inasmuch as they loved mammon more than him ; and also their inability to enter into the new element of gospel life, as they vainly imagined they could, being persuaded that they were certainly members of the kingdom of God ; since such a transition required a deliverance from the law, which in their case did not exist. This figurative conception of the passage is assuredly less objectionable on the ground of its *uncommonness* (inasmuch as Paul at Rom. vii. 1, seq., describes under the same image the relation in which the soul stands to the law) than of the *form* in which the figure is here applied. This certainly furnishes ground of hesitation. For in that passage of Paul the law is viewed as the husband and the soul as the wife ; here, however, the figure is reversed : the law would be the wife, and the man who is connected with it, would be the husband. And yet we may perhaps perceive why this mode of conceiving the figure is here adopted. For the thing here spoken of was not so much the position of the soul *under* the law, of which the Apostle speaks, and hence exhibits the law as bearing authority, (as the husband), as the relation of the Pharisees to the whole theocratic institutions of the Old Testament. In these the Pharisees were the ruling power (the Pharisees being taken for the whole dominant priestly party), and hence the turn here given to the figure was adjusted to this mode of conceiving the relation. Adultery (*μοιχεύειν*), used to denote spiritual unfaithfulness to God, is founded on a figure of speech so common that it needed no special mention. The idea that he who leaves his true wife and joins himself to another, breaks his marriage vow, stands

here parallel with the serving of two masters (ver. 13.) Conduct of this kind is incompatible with that oneness of the whole course of life which the true service of God demands. He who thus attempts to hold with both sides, necessarily falls under the sentence of the law, which in this respect has its everlasting retribution, and still exhibits its power in the future world (ver. 29, 31). Another objection, however, to the figurative exposition of this passage lies in this, that while it gives meaning and force to the first half of the verse, *πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, he that divorces, &c.*, the second half *ὁ ἀπολελλυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει, he that marrieth her, &c.*, seems superfluous. But this second half also acquires relevancy, if we contemplate the Pharisees in their twofold false position. For their sin consisted not merely in their failing to hold the law in its abiding character and significance (ver. 17), inasmuch as they loved money and goods more than God, but also in this, that the Old Testament economy in its perishable features, and thus their visible theocracy which was to them a source of wealth, they wished still to maintain when the time of its dissolution was at hand. That which God had loosed they wished still to regard as maintaining its binding power; that which God had bound they wilfully unloosed; and thus they were guilty of a double spiritual adultery. Their right course would have been to let themselves be set free by the Spirit of God from the ancient covenant, and then, with upright purpose, enter into the new Gospel covenant, in which are still preserved the permanent features of the old economy. According to this view, the two halves of ver. 18 correspond closely with the two preceding verses, and the whole idea is rendered complete. The following parable also thus acquires a close reference to what precedes in the parts which affirm that eternal validity of the law (ver. 29, 31), which the Pharisees overlooked. (As to the details of the verses, compare the remarks on the parallel passages at Matth. xi. 12, v. 18, 32.)

Ver. 19.—That the *following* parable contains reference to the preceding one of the unjust steward is self-evident.\* For, as in the first an example was set before us shewing how man must employ earthly possessions in the service of God, so is there here given the example of a rich man who applies his possessions merely to his own enjoyment. Intentionally he is represented not as vicious (*πονηρός*), he is simply worldly-minded. In Lazarus, on the other hand, there

\* De Wette's view of this parable is altogether perverted and wholly misleading. He thinks that the poor and the rich are, apart from all moral desert, set over against each other, and that it is maintained that only the poor as such would be saved, while the rich as such would be condemned. How can this gross error of the Ebionites be imputed to the Holy Scriptures, and especially to Luke, who belonged to the Gentile Christians? Von Meyer's exposition of this parable is heart-stirring as given in the *Blätt. f. höh. Wahrh.*, vol. vi. page 88, seqq.

is brought before us a person of whom the rich man might have made use for the promotion of his heavenly interests (Luke xvi. 9). Here also then is beneficence, warm-hearted love for the brethren, again enjoined. Another point referred to in the parable, though less clearly brought out, is of great importance as a connecting link with the preceding. In the conversation between the rich man and Abraham, it is distinctly stated that the former, as being an Israelite (for which reason he calls Abraham his father, ver. 24, 27), considers the latter as his natural helper and protector. The parable is designed to set forth the vanity of this confidence in their natural descent, which all the Pharisees cherished. For Abraham refers him to Moses and the prophets, (ver. 16, 17), and condemns him through these. The *jus talionis*—law of retribution—on which rests the whole ancient economy, is brought forward by Abraham (ver. 25) to convince him of the justice of his sufferings. Moses, on whom the Pharisees rested their hopes, is thus brought forward to pronounce their condemnation. (The parable is consequently a commentary on John v. 45–47.) The parable, however, does not conclude at this point; the rich man still, though abandoning *himself* to his own fate, appeals from righteousness to mercy, and asks that Lazarus should be sent to his *brethren*. Abraham, however, leaves them also to Moses and the prophets. It is here to be remarked, that what Abraham refuses, God in Christ has performed, so that in this parable we have at once a representation of the essential nature of the law, and also an intimation that something was required which should go beyond it. In this respect we may see in Lazarus, whose resurrection the rich man longs for, a type of Christ, in whose resurrection his prayer was realized. That finally any special fact should have served as the foundation for this parable is scarcely probable; at least it is unnecessary to assume this, for there is nothing peculiar in its outward aspect—poor men before the doors of rich men may be found everywhere. Hence also the name *Λάζαρος* is probably symbolical = *אֵלְעָזָר*, Eleazar, *God-help*, who finds help only in God. As the rich man then represents worldly feeling (not gross vice, for this man, who lived for pleasure, was obviously capable (ver. 27) of nobler emotions), so is Lazarus the type of pious men who are divested of all temporal possessions. Hence, in so far as Christ belonged to that number, or rather represented in its perfection this complete poverty, in so far is the parable applicable to himself. But the relation of Lazarus to Abraham, maintained in the parable, allows only this general application to Christ, unless we are inclined to view Abraham as symbolically representing God the Father. While, therefore, in the first parable, a steward is exhibited in connexion with the world and with those who are to receive him into everlasting habitations, the world, on the other hand,

appears here in connexion with the needy pious themselves, in such a way, however, as to show what was the right application of the doctrine given in the preceding parable. It is thus clear how much richer the sense of the narrative becomes when regarded as a parable, than as history. As a parable, it expresses the *universal* relation of the pleasure-seeking world to the pious who have not where to lay their heads. (The account of the rich man contains merely the features of a pleasure-seeking worldling—'Ἐνδιδύσκω occurs only at Luke viii. 27—Βύσσος = 𐤁𐤃, with which 𐤁𐤅 and 𐤁𐤆 are used as synonymous. It means fine cotton. Πορφύρα, like 𐤒𐤏𐤓, denotes the colour, and that which is dyed with it.)

Ver. 20, 21,—In contrast with the rich man, Lazarus is described as wanting the most common necessities—he had not where to lay his head. (Πυλών, the range of pillars enclosing the court of the palace through which the door opened into it. On ψυχία, comp. Matth. xv. 29. Shut out from human society, he laid claim, along with the lower animals, merely to the crumbs that remained.) Nay, like Job, he was afflicted with disease, and covered with ulcers (ἔλκη). But no man attended to him or bound up his wounds—the dogs licked them. (Ἀπολείχω is found only in this passage. It does not appear that the expression can refer to the sympathy of the dogs, of which there is no indication in the context. The words denote rather the entire abandonment of him on the part of man: his wounds stand open and instead of human help, the dogs surround him. Their licking the wounds may denote their eagerness and greediness rather than their sympathy. Dogs bear in the Old and New Testament a character *exclusively* evil; they never appear as the symbols of fidelity or even of kindness.) That Lazarus represents at the same time a spiritual character of true piety and godly fear, is not expressly stated, but the connexion necessarily leads us to infer it. The parable also incidentally contradicts that Jewish prejudice, which the Pharisees especially cherished (and which the book of Job had formerly been written to refute), that the sufferings of individuals are the consequence and punishment of their own *individual* sins, and consequently that a sufferer can never represent one that fears God. All sufferings, even those of the pious, are certainly an evidence of the sin of the *whole race*. The saint does not withdraw himself from the consequences of this general sinfulness, but accepts them with patience and childlike resignation, in that form in which God, for the perfecting of the individual and of the whole community, sees it right to lay them on him. Suffering thus appears in the hand of God as an advantage, a means of moral perfection; and he whose efforts are directed to avoiding all suffering here below, gives himself up wholly to self-seeking, hardens his heart against the wretched, whose sufferings might have awakened

him to sympathy, and so deprives himself of the blessedness which consists in love.

Ver. 22, 23.—Short, but in the highest degrees significant, is the delineation of the final issues in which these opposite courses in life terminate. Death, that severs all earthly ties, overtook both, and then was disclosed their essential characters. Lazarus, to whom no mortals had ministered, was born upwards by heavenly powers ;—to the rich man they gave the last outward pomp of funeral obsequies, and deposited him in his grave. Thus, according to the principle of retribution (ver. 25), their state appeared directly reversed, and with the measure the rich man had meted, it was measured to him again. (Matth. vii. 2.) As he had failed to comfort Lazarus, there was none to comfort him in the hour of his sufferings. (Βάπτειν is also, by classic writers, construed with the genitive, but only in an intransitive sense. Here it is construed with ὕδατος in a transitive sense.)

Ver. 24-26.—This exhibition of the entirely reversed relation of the two men, forms the subject of the following dialogue : the rich man who upon earth lived in daily sumptuousness and splendour, pleads now for an act of kindness to himself, which even Lazarus in his poverty had not needed to ask. (Καταψύχειν, *to refresh, to cool*, is not found elsewhere in the New Testament.) But, even this, according to the inexorable law of retribution (eye for eye and tooth for tooth) is refused him ; he has received his reward (Matth. vi. 2). His earthly labours had brought him a rich earthly reward. But with the whole foundation of his labours, the reward itself sank down and perished. Besides this law of retaliation, there is also here brought to his mind the existing separation of the elements of good and evil which takes place at death. The κρίσις, *separation, judgment*, puts an end to the mixture of good and evil which exists in this present world, and like gathers itself to like, and finds pain or pleasure in the very presence of its kindred element. (Χάσμα, from χαίνω, *to gape, to stand open*, means gulf, abyss : it is found in the New Testament only in this passage. Ἔσθληνται, *is fixed*, implies a reference to the fixed and unchangeable nature of this appointment. In the same way Hesiod calls the space ἐνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἡερόεντι κεκρύφεται, in his Theogony, v. 740, a χάσμα μέγα.) Here, however, arises the difficult question, how in that portion of the parable which extends beyond this present life, the figurative and the real stand connected with each other, a question all the more uncertain, as purely didactic passages respecting the state of souls between death and the resurrection are not to be found in Scripture. Holding to the general principle, that the most careful use is to be made of every feature in a parable, it appears to me that the following are the true ideas to be deduced from the figur-

ative representation here given : 1st, That departed souls are assembled together in one definite place. 2d, That they are separated from each other according to their fundamental characters, into good and evil, but that they are mutually conscious of each other's state. 3d, That after death a transition from the good to the evil, or the reverse, is impossible. On the other hand we are to view, as a parabolic representation, the dialogue which takes place, the portrayal of the suffering, and of the wished-for relief. The former, the dialogue, viz., is to be regarded as representing the living reciprocal action of our essential nature, the longing after deliverance on the one side, and the voice of the law on the other : the latter, as a sensible representation of analogous psychical experiences.\*

Rightly to understand, however, the whole delineation, we must above all keep clearly in view that it is not everlasting salvation or condemnation which is here described, but the middle state of departed souls between death and the resurrection. The Bible knows not either the expression immortality of the soul (God is *ὁ μόνος ἔχων ἀθανασία*, 1 Tim. vi. 16), or the modern doctrine of immortality. It is the doctrine of the resurrection (*ἀνάστασις*) which gives its peculiar colouring to the description of the state after death.† Down to the resurrection, the soul, stripped of its organ, is in an intermediate state, in which the experience of pain or of joy is regulated according to the moral condition of each individual, but that state is still one merely of transition, and not till the resurrection, and

\* Compare the treatise (well worth perusal) by Beckers, "Communications from the most remarkable writings of past centuries, as to the state of the soul after death." Augsburg, 1835.

† The overwhelming importance of the New Testament doctrine of the resurrection, and the new aspects under which it revealed a future life, may well have coloured the scriptural representations of the future existence of the soul, and thrown into the background the abstract truth of the soul's immortality. Yet the Scripture proofs that the soul has a natural existence independently of the body, if not very numerous, are perfectly decisive. "Fear not them that kill the body, but cannot kill the soul." "While at home in the *body* we are absent from the Lord; we are willing rather to be *absent from the body*, and to be present with the Lord." Again the parable before us, according to Olshausen himself, is express and decisive in its testimony. It represents the essential man, the soul, as unaffected by the dissolution of the body, and entering immediately into a state of happiness or misery. It matters not then that the Bible does not know the phrase "immortality of the soul," when it so manifestly knows the *thing*; and it is difficult to see what Olshausen means by the declaration that the Bible knows nothing of the modern doctrine of immortality. The modern advocates of immortality do not by any means question, that *in fact*, under the Divine arrangement, the soul in its immortality will be associated with the body; they affirm no more than lies on the face of Scripture, that the soul is not dependent for its existence on the body; or rather, for this is the real issue, that man has a spiritual nature, essentially different from his material. The declaration that God alone hath immortality, seems to imply simply, that God, unlike all created existences within our knowledge, is not subject to death. *Man* is not *ἀθάνατος*, *deathless*; he passes to immortality only through death (*θάνατος*). God is not only *immortal* (*immortalis*), but *deathless* (*ἀθάνατος*).—[K.]



the κρίσις ἐσχάτη, does the final decision take effect. The dwelling place of souls when unclothed from the body is termed in the language of Scripture ἕδρα\* = ܚܝܨܐ, and with special reference to the sinful individuals who are found in this place, ἄβυσσος, γέεννα, φυλακή, *abyss, Gehenna or Hell, prison* (Matth. xviii. 34 ; 1 Peter iii. 18) ; while with reference to the pious it is styled κόλπος Ἀβραάμ, † παράδεισος, *bosom of Abraham, paradise*. (Luke xxiii. 43.) From this παράδεισος, we must be careful to distinguish the upper Paradise, as the Rabbins term it, which is spoken of at 2 Cor. xii. 4 (Compare Eisenmenger's Etd. Judenth., vol. 2, p. 296, f. 318). Although separated from each other (ver. 25), yet all departed souls, while awaiting the resurrection, are assembled together in this place, only in a different state of felt joy or suffering according as they have devoted themselves to good or evil, and in different gradations of feeling, according to the degree of their spiritual development. Even in the case of the pious, however, their stay in Sheol takes the form of longing desire, inasmuch as union with the glorified body, is a condition necessary to their perfection. ‡ Hence are explained those expressions of the Old Testament, as to the residence in Sheol, the misunderstanding of which has led to the mistake that the Old Testament knows nothing of the soul's existence after death. It only brings this forward less frequently, because of the low grade of culture among the people, and, indeed, it could not, so long as the Saviour had not yet appeared, lead forward to living with the Lord in the heavenly world. For, faith in the Saviour leads the regenerate at once into his heavenly fellowship (John iii. 17 ; v. 24 ; vi. 40, 47 ; xi. 25, 26 ; xii. 25 ; xiv. 2) in such a way, that the imperfection of their state in Sheol appears in the New Testament as overcome. Those passages of Scripture (for example Matth. xii. 32 ; 1 Pet. iii. 18 ; iv. 6) whose contents the church, in her doctrine as to the descensus Christi ad inferos, found occasion to embody in the very heart of her doctrinal system, speak of a return from the φυλακή, *prison* (=Sheol, Hades), and of the possibility therein implied of sin being forgiven *after* death. This representation can be construed only on the supposition of an intermediate state lasting till

\* As to the distinction between Hades and Tartarus among the Greeks, see Plato's Republic (Edit. Steph. p. 614, seqq). In the narrative there given of the Armenian, there is expressed the idea of the necessity that some one should return from the dead in order to assure the living of the reality of the state after death.

† The expression κόλπος Ἀβραάμ is found only in this passage. It has a parallel in John i. 18, where the Son is described as ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς. The expression (scil., κόλπ. Αβρ.) is not drawn from the feast with Abraham, Isaac, and Jacob (Matth. viii. 11), for this is not to be conceived as taking place in the joyful abode of Hades, but in the kingdom of God. It is better to take the expression as denoting figuratively the most intimate immediate union and fellowship.

‡ "Bodiliness (*Leiblichkeit*) is the end of the work of God," says a Christian thinker ; "without bodiliness there is no blessedness," exclaims another.

the resurrection, after which there follows the last judgment (*κρίσις ἐσχάτη*), which presupposes an antecedent judgment. By this last judgment evil men are wholly given over to condemnation, which is locally described by the terms Gehenna, or Abyss in a more restricted sense (*λίμνη τοῦ πυρός*, Rev. xx. 14, 15). In our parable, therefore, there is no possible reference to the everlasting condemnation of the rich man, inasmuch as the germ of love, and of faith in love, is clearly expressed in his words, and obviously the whole picture turns on a state of things antecedent to the resurrection, and the revelation of the Risen One. Abraham thus appears merely as an inhabitant of Paradise as it exists in Hades, and as the representative of the law. According to it the rich man found himself in pain, but compassionate love might take pity on him, for its responding notes were not wanting in his heart.

The distinction here drawn between Sheol and Gehenna\* is essential to the understanding of many obscure passages. The ancient church, which firmly maintained the doctrine of the resurrection of the body, acknowledged this distinction without qualification. It lies also at the foundation of the Rabbinical writings, (comp. Eisenmenger's Ent. Jud. vol. 2, sec 5, 6). And even in the Roman and Grecian mythology there are found representations closely allied to the Hades of the Old Testament (comp. Hesiod in the Theogony, v. 713, seqq. and Virgil in the Æneid, vi. ver. 540, seqq.) The rationalistic interpreters, who are less biassed by dogmatic views (see Paulus on the passage), willingly recognize in the New Testament, also this mode of conception, drawing, it is true, from this the false inference that the Saviour and his apostles accommodated themselves to, or were entangled by, Jewish opinions. If, however, without suffering ourselves to be influenced by philosophic or dogmatic opinions, we closely compare the doctrine of the New Testament as to the relation of the *soul* and the *spirit*, of the resurrection and the judgment, not only will the explanation which we have given of the soul's condition after death harmonize the various modes of expression found in Scripture, but will solve many an enigma which with any explanation remains unintelligible. Especially does it explain the difference of the state into which souls depart at death, and more particularly in the case of those whose minds were undeveloped, and who had not come to a decision in favour either of good or evil, in their relation to blessedness or misery, † better than is allowed by the common view. The biblical

\* Compare John Frederick Von Meyer's treatise on Hades. (Franf. 1810), and Blätt. f. höh. Wahrh. part 6, p. 222, seqq.

† This doctrine as to an intermediate state of the soul after death must not be confounded with the Roman Catholic doctrine of Purgatory. According to Roman Catholic principles, Purgatory refers only to believers who have not yet reached perfect holiness. Of such a purifying fire for the perfecting of believers, Scripture knows absolutely nothing.

doctrine of an intermediate state, in which departed souls remain till the resurrection enables us to see united in their destiny the expressions of the law's severity with the tenderness of forgiving love.

Ver. 27-31.—In the concluding verses of this remarkable parable, our Lord makes the rich man present a petition in behalf of his brethren. In this prayer there is clearly expressed a loving remembrance of his brethren, as well as faith in the compassionate love of God: both of which shew that in his soul there still remained germs which rendered him capable of entering into the kingdom of love. He merely had not cherished and developed it as he ought to have done, and in the hour of his need became for the first time conscious of the truth. Upon this prayer being presented, Abraham, who here appears as the representative of the law,\* sets before him the circumstance that they (the brethren) were in possession of the law, and that they might follow it. That which Abraham left unfulfilled, Divine mercy, through Christ, carried into effect; *He* returned from the dead that he might win men and bring them to God. The prayer of this individual, therefore, may be viewed as the general voice of longing desire which met with its fulfilment in the resurrection of Christ. In reference to the Pharisees, the words taken in this way bear the following meaning: "Thus shall ye also long after that which ye are now refusing." The passage is closely related to Luke xiii. 35; Matth. xxiii. 39, where the Pharisees are also exhibited as overcome by the Saviour. Certainly, however, Luke xvi. 31, *εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται*, *If they hear not Moses and the prophets, etc.*, involves also a prophecy that many would refuse to believe in this miracle of love implied in his resurrection. Thus nothing could be more fitted to arrest the Pharisees than this parable. A son of Abraham, who knew Moses and the prophets, comes after death, not to the gathering place of the fathers, but to the place of woe, where longings after aid manifest themselves in him. The Pharisees must have seen in all this a picture of their own doom. The despised Lazarus, on the other hand (the representative of publicans and sinners), whose sighs the rich man had never listened to, reaches the place of joy, and his assistance is begged by the sufferer. In the same way shall ye—such is, as it were, the language of the parable—also seek help from those

(See on 1 Cor. iii. 13.) In the middle state of Hades are found only those who had previously been Christians and *unbelievers*. Inasmuch as many are, from no fault of their own, destitute of faith, divine grace there opens up to them the possibility of their attaining to it.

\* As such a representative, Abraham might be described as speaking of Moses and the prophets who lived after him. As a dweller in Paradise, into whose bosom all the saints of the Old Testament were gathered, Abraham might well speak of those in whom the Old Testament economy was most fully set forth.

whom here ye despise ; but even according to Moses, on whom your dependence is placed (John v. 45, seqq.), ye shall be refused. Nothing can pity or aid you but grace, which repays evil, not with evil, but with good.

### § 18. CONCLUSION OF THE PARABOLIC DISCOURSES.

(Luke xvii. 1-10.)

Ver. 1, 2.—The commencement of this section points obviously back to xvi. 1, 14, and this at once makes it probable that a connexion will not be wanting between what goes before and what follows. The opening sentences form most clearly a sequel to the reproof which had been addressed to the Pharisees. It is they who are represented as giving offence, and preventing many from entering into the kingdom of God—against them is the woe denounced, and the disciples are warned against them. The words are most appropriate as a conclusion of the discourse, inasmuch as our Lord, seeing that his earnest admonitions remained without effect, now gave up all efforts in their behalf, and abandoned them to their own perverted feelings. At Matth. xviii. 6, 7, the same ideas occur on the occasion of Christ's placing a child in the midst of his disciples, only the order of the two verses is inverted. The contents, however, of both verses are such that we can easily suppose them to admit of more than one application. (As to the relation in which the verses stand to the connexion in Matthew, see the passage itself.) As respects the ideas expressed in the first verse (the detailed consideration of which was not given in Matthew), there is indicated in an interesting way the relation subsisting between that necessity which regulates the progress of humanity as a whole, and the freedom possessed by individuals. For, the ground of the occurrence of offences (*σκανδαλα*) is to be sought, partly in the sin which exists, and partly in the necessity for advancing the church, which must, through this very opposition, be carried forward to perfection. Notwithstanding, however, the necessity for these offences on the one hand, yet this does not excuse the offender, inasmuch as evil can take effect in an individual only through the consent of his own will. The wondrous controlling providence of God which can bring good out of evil, is thus the only thing which can make the insinuation of that evil intelligible as a means of progress, while it takes place without his active co-operation (*Ἀνεκδεκτόν = ἀδύνατον*, comp. Matth. xviii. 7.)

Ver. 3, 4.—From the malicious temptation, however (of the Pharisees), our Lord distinguishes the sins of brethren (the Publicans), arising from their weakness. As the former demands severe

punishment, the latter calls for gentle reproof and continued forgiveness. While we must separate from the former that we may not ourselves receive damage (*προσέχετε ἑαυτοῖς*), the latter must be kindly borne with. Kindred sentiments are found at Matth. xviii. 15, 22 (where see the exposition), but these words also are of such a nature that there is nothing improbable in their frequent repetition. At both passages they may stand in their right connexion.

Ver. 5.—The connexion of what follows with the preceding context seems more obscure. Schleiermacher (p. 213) thinks the formula “the apostles said to the Lord” (*εἶπον οἱ ἀπόστολοι τῷ κυρίῳ*) suspicious, as it does not occur elsewhere. But we can point out distinct grounds for its being chosen here. The more general term (*μαθηταί*, ver. 1) was here to give place to the more special, and the *apostles* were to be separated from the general mass of the disciples; consequently they *must* be expressly named. As to the term *ὁ κύριος*, *the Lord*, as a special name for the Saviour, Luke, of all the Evangelists, most frequently employs it (see on Matth. xvii. 4.) The only difficulty is the *πρόσθεσ ἡμῶν πίστιν*, *increase our faith*, with which is connected (ver. 6) a representation of the power of faith. The Saviour’s discourse is at all events abbreviated, but this being assumed, the train of thought may perhaps be pointed out. The foregoing admonitions to the apostles to set themselves right in regard to the Pharisees and their weak brethren, naturally implied a call on them to walk worthily of their high vocation. From the feeling of difficulty then, there arose an earnest desire that they might bear within themselves in the fullest measure the principle of the Divine life, whose possession was their only security for being able to fulfil those admonitions, and hence arose the prayer “increase our faith.”

Ver. 6.—Our Lord acknowledges the correctness and truth of this desire, in that he sets forth the actings of faith, as that by which even the impossible is rendered possible. This passage also has its analogies at Matth. xvii. 20, and the frequent occurrence of these parallel passages from Matthew, makes the belief that we have here a union of elements of different discourses, such as is found in the Sermon on the Mount, easily intelligible. But even granting this, there must be here a species of connexion, for we cannot admit in any careful writer an incoherent aggregate of passages; and the whole character of Luke is against such a supposition, as clearly as that of Matthew is in favour of it. Especially in the report of this journey is there to be seen a remarkable example of the connected *conversations* (not discourses) of Jesus; and hence I believe that, *everywhere*, the original course of the dialogue has been preserved, and the whole communicated in a form at most *only* abbreviated by Luke. The figure, moreover (compared with

Matth. xvii. 20), is somewhat modified. The act of planting in the heaving sea, like the overturning of the mountain in that passage, is the emblem of that which is impossible for human power, and for the laws of earthly development. Again, therefore, faith is viewed as a susceptibility for a higher principle of life. (Συκάμινος = סוכרם, the well-known sycamore, which especially in Egypt grows abundantly, and the wood of which was manufactured into mummy cases, comp. Gesenius in his Lex. sub. voc.)

Ver. 7-10.—After this recommendation of faith, which naturally includes the advice that they should earnestly care and strive for its advancement, there follows a parabolic representation of the relation of the disciples to their Lord, which obviously grows out of the context in the following way. The prayer for faith indicates a certain mournful sense of the difficulty of the struggle awaiting them, and a longing after speedy rest and reward, forming the prevailing sentiment in the minds of the apostles. In reference to this, Jesus reminds them of the relation which they sustain; it is that of servants (δοῦλοι) to the master (κύριος), and the business of a servant is to labour for the objects of his master, and in obedience to his will. This their labour, however, yields no *merit*; it is merely *duty*. True, it may seem that this view contradicts that given by Luke xii. 37, where it is said that our Lord will seat the faithful servants at table, and will himself serve them. The difference between these representations, however, is to be explained by the different points of view from which the Saviour speaks. Previously he spoke of the rewards of *grace* which blesses us more than we can ask or think. Here he brings to view the strictly legal aspects of the case, in order to call the attention of the disciples to their moral impurity. The lowly Son of Man, therefore, here appears as the ruler whom all must serve, and the parable brings home to the apostles, and through them to all the members of the church, the fact that man in the service of God can acquire no merit; that his highest faithfulness is nothing but duty, and that, hence, his only ground of confidence is grace. (Ἀροτριᾶν, *ploughing*, and ποιμαίνειν, *tending sheep*, figurative expressions for those spiritual labours to which the apostles were called.) The Saviour intentionally makes choice of the relations of ordinary life, in which the servant after labouring must still wait upon his master. The μὴ χάριν ἔχειν, *feeling no gratitude*, is also intended accurately to characterize the servile relation. The closing sentiment assumes the form of a proverb, yet it is manifestly the living utterance of the soul. Ἀχρεῖος occurs at Matth. xxv. 30 in a positive sense, denoting *culpable, useless*. Here it is rather used negatively as applicable to him who performs no (special) χρεῖα, *service*, but only does what is required of him, and can receive a reward therefore only through grace. It

involves so far the idea of the *humble* (ταπεινός), which, in Scripture usage, implies the consciousness of our own want of merit in relation to the Divine Being.

### § 19. THE HEALING OF TEN LEPERS.

(Luke xvii. 11-19.)

While we have hitherto been able to trace a close thread of connexion, a new break obviously occurs at ver. 11. Mention is again made of the journey to Jerusalem (comp. ix. 51), with the incidental remark, that the Saviour travelled through the midst of Samaria and Galilee. In respect, finally, to the description or account of the place of the leper's return, the expression in ver. 14, ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν, *it came to pass as they went, they were cleansed*, leaves no room for doubt that the cure was a sudden and remarkable one, that it caused *instantly* the return of the one leper, which is to be conceived of as happening in the village itself. (As to the narrative of the cure, see more detailed remarks on Matth. viii. 2.) In the gospel of Luke, this narrative has a special importance, for this reason, that the single grateful leper who forms the contrast to the nine ungrateful, was an ἀλλογενής, *foreigner*. This occasion thus set forth the fact, that the heathen (to whom the Samaritans were nearly allied) were not excluded by the Saviour from the kingdom of God, but were called in some respects *before* the Jews.

### § 20. THE COMING OF THE KINGDOM OF GOD.

(Luke xvii. 20-37.)

The preceding narrative of a cure is again followed by a conversation which extends down to xviii. 14, and in which we again trace a close connexion. It resembles the previous extended conversation (from xiv. 25 onward) in this, that here also the Pharisees appear in contrast with the disciples (comp. xvii. 20, 22, 37; xviii. 1, 9). This section sustains an important relation to Matth. xxiv., many of the passages of which are parallel to it. The much more close and marked connexion of the verses in the section before us,\* as well as the relation of this discourse of Christ to that given in

\* See Schleiermacher on Luke, page 217, seq. Only I cannot agree with him in thinking that in Matth. xxiv. there is no connexion of any kind; it is only more loose, and the whole more freely put together. (See as to this the exposition on Matth. xxiv.) The sections stand related to each other in the same way as in the Sermon on the Mount.

Luke XXI. (which obviously corresponds to the discourse in Matth. xxiv.) in this respect that both, though treating of the same theme, are yet entirely apart, and do not in a single passage repeat each other; and, finally, the general character of Matthew as a compiler, and of Luke as an exact narrator [?]  
—all make it in the highest degree probable, that we have also the elements at Matth. xxiv. of various discourses, all relating to the manifestation of the kingdom of God, while here in Luke we have a discourse exactly (though only perhaps partially) recorded. The ideas themselves require to be considered in connexion with the general doctrine, concerning the final consummation of all things, which will be found at Matth. xxiv. Here we confine ourselves to pointing out the connexion in which the words stand in the narrative of Luke, and to the explanation of such passages as are peculiar to this version of the discourse.

Ver. 20, 21.—Without particularly explaining the occasion, the Evangelist opens his narrative with a remark that the Pharisees had enquired of Jesus as to the time (*πότε*, *when*), of the coming of the kingdom. (Whether it was in the village itself, ver. 12, or in what other place, is not said.) The Saviour first deals with the curious and proud enquirers, and then subjoins (at ver. 22) instructions addressed to the disciples. Hence the brevity of Christ's remark (as Schleiermacher rightly says, *loc. cit.*) has here its genuine significancy. For the question "When cometh the kingdom of God?" (*πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ*), obviously expresses not merely the superficial views of the Pharisees, but their self-complacent ignorance (xviii. 9). Themselves they regarded as sufficiently, by birth and theocratic position, constituted the legitimate subjects of the expected kingdom. And it therefore merely concerned them to ascertain the opinion of Jesus as to the *time* of its appearance. In opposition therefore to these materialistic views and hopes of the Pharisees, was to be brought forward the spiritual aspect of the kingdom of God. This our Lord does by annihilating, *in the first place*, their expectations of a splendid manifestation. All of outward glory which the Pharisees had conceived as combined in the rearing of an earthly Messianic kingdom, is comprehensively expressed by the term *παρατήρησις*, *observation*. (The expression is in the New Testament found only here; it denotes literally the act of *perceiving*, of *observing*; and then, secondarily, every thing that excites observation. At Exod. xii. 42, Aquila has rendered *מִשְׁמַרְרֵי* by *παρατηρήσεις*.) *In the second place*, the Saviour withdraws the kingdom of God wholly from the local and phenomenal world,—*οὐδὲ ἐρῶσιν, ἰδοὺ ὧδε, ἰδοὺ ἐκεῖ*, *nor shall they say, lo here, lo there*, and transfers it, finally, to the world of spirit (*ἐντός ὑμῶν ἔστιν, is within you*.) The expression *ἐντός ὑμῶν* does not make the Pharisees



members of the kingdom of God, but only sets before them the possibility of their being received into it, inasmuch as an internal and spiritual manifestation is made its universal criterion. The explanation of *ἐντὸς ὑμῶν*, by "among you," which has been adopted not only by Paulus, Fleck, Bornemann, but also by De Wette, must be utterly rejected for this reason, that the clause so understood forms no contrast to the antecedent "lo here." The *ἔστι, is*, is no farther significant, than as indicating that the kingdom was at that moment existing in some of them. It may seem, however, that this ideal view of the kingdom of God is in contradiction to the following discourse (addressed to the disciples), in which the "day of the Son of Man," is referred to in such terms as represent it as an outward fact producing outward effects. These effects, it is true, in so far as they wear an aspect of terror, form a counterpart to the "observation" anticipated by the Pharisees, and the coming of the Son of Man is represented as an instantaneous and overwhelming phenomenon, in contrast to the *ὄδε, here*, and *ἐκεῖ, there* (ver. 21). Still, however, it remains true that the kingdom is here represented as external, while at ver. 21 it is styled *within you*. (Still more definitely do Matth. xxiv. and Luke xxi. represent the appearance of the kingdom as an external one.) Yet this twofold conception and portraiture of the manifested kingdom of God (see on Matth. iii. 2), present it under those two aspects which mutually complete each other. The kingdom of God shews itself as purely spiritual in its origin, and also external in its perfection. It appeared in its spiritual form, while Christ was present in his humiliation. And for this reason does the Saviour bring before the Pharisees that aspect of it, in regard to which they were wholly mistaken. In its external manifestation shall the kingdom of God reveal itself, when Christ comes in his glory, and in this form does the Saviour particularly set it forth at Matth. xxiv. and Luke xxi. Here he brings forward the future revelation of the kingdom only in connexion with the fact, that periods of suffering must precede it, and that the appearance of the Son of God himself will bring dismay upon a world entangled in the sensual pursuits of life.

By this means would the disciples, on the one hand, be comforted amidst their approaching struggles, and aroused to watchfulness, that they might encounter them in faith; while, on the other side, the Pharisees would be impressed with the conviction that the manifestation of the kingdom did not necessarily carry with it any thing of a joyful nature to them; but, on the contrary, would bring upon them destruction (as happened to those living in the time of Noah and Lot), unless they were enabled to acknowledge and embrace the kingdom of God in its spiritual and internal revelation, as it presented itself in the appearance of the suffering Son of Man.

Thus viewed, the following discourse has something so perfect and complete in itself that one cannot doubt that the Saviour uttered it as found here, and that Matthew, according to his custom, rewrought its separate portions into that lengthened discourse, in which he brings together the disclosures of Jesus in regard to his second coming. Vers. 22-25 are all addressed in the first instance to the disciples. The Saviour in these words takes it for granted that they knew that the days of the Son of Man (the manifestation of the kingdom of God taken in its ideal aspect) were already come, and merely points them to that dark hour which had yet to overtake them before the inward germ could reach its outward manifestation. Our Lord at the same time warns them against the dangers arising from a false worldly hope of the speedy appearance of the kingdom (*ἰδοὺ ὧδε, ἰδοὺ ἐκεῖ*), inasmuch as he represents this appearance not as standing in connexion with individual persons, or classes of persons, but as an act of Divine Omnipotence, universally traceable and blending all that is akin to it into one great living unity. But previous to this revelation of divinity in its glory by the Son of Man, his humiliation must take place (analogous passages to Luke xvii. 25 are to be found at Matth. xvi. 21 ; xvii. 22 ; the idea was certainly expressed more than once by the Saviour in different forms), and in this way the contrast between his exaltation and humiliation is impressively set forth.

Ver. 26-30.—In the following verses Jesus draws a parallel between the last and highest revelation of divinity, which presents itself as blessing the pious and punishing the godless, and two earlier partial occurrences of the same kind, and with an obvious reference to the Pharisees (who at ver. 20, are viewed as belonging to the world), he represents the position of the unbelieving world in relation to the former as the same which, according to the testimony of history, took place in the latter instances. In their carnal security the manifestation of God was to them a day of destruction.

Ver. 31-36.—To make the following admonition the more impressive, the sudden breaking of that day,\* and the difficulty of standing its trial is, in the last verses delineated in sensible images, which, in part, are given also at Matth. xxiv., where the particulars may be compared. The reference to Lot's wife (ver. 32) implies the admonition that we betimes set ourselves free from dependence on

\* The mention of the night (ver. 34) forms no contradiction to the mention of the day (ver. 31); the expression stands merely in general for the point of time. Nor are we, with De Wette, to think of the comparison which represents the coming Messiah as a thief in the night. The intention rather seems to be merely to bring forward, vers. 34-36, different situations, in which various individuals find themselves similarly placed, while the state of their souls is altogether diverse, and this diversity is shewn by the decisive act which severs them.

all earthly things, and this is strikingly followed up (ver. 33) by a call to self-denial. (This passage we already met with at Matth. x. 39; it also is of such a kind that the very nature of the circumstances might cause its repeated application. Its peculiar form as given in Luke must therefore be considered as a free variation, such as the author of a new characteristic saying constantly permits himself to give to his words. Matthew instead of the *ζωογονήσει* of Luke, has *εὐρήσει αὐτήν*. The term *ζωογονεῖν*, which is found again in the New Testament only at Acts vii. 19, is the more characteristic word; it intimates that the self-denying effort which is naturally to be conceived of as united to the creative spirit, which quickens and animates it, itself imparts the higher life. This mode of conception which transfers the positive and the negative at once to the subject himself, is elsewhere rare in Scripture. The explanation of *ζωογονεῖν*, by *to keep alive*, is to be rejected as an unworthy depreciation of a profound thought.)

Ver. 37.—Luke, who constantly gives us conversations rather than discourses, after this representation of the dissociating power of the day of the Son of Man, which loosens the nearest and closest bonds, and gathers everything into union with that which is congenial to it, makes the disciples enquire as to the *where* (*ποῦ*). The characteristic nature of this question as well as of the Saviour's answer (which Matthew has embodied into his context at xxiv. 28, without inserting the preceding question), attests the originality of the narrative as given by Luke; for the disciples must be regarded as partly entangled by the prevailing views concerning the Messianic kingdom. The people of Israel were probably in their estimation possessed of a legitimate title to membership in the kingdom of God, simply by their descent from Abraham. As then the Saviour's representation did not appear suited to those who immediately surrounded them, they asked after the *Where?*\* probably thinking that the heathen world would be the theatre of the events described. The Saviour's answer, however, leads them back from the limited to the universal, inasmuch as he assigns moral and religious decay (*πτῶμα*) as a ground of destruction. In so far, consequently, as this corruption had seized on the people of Israel, they were exposed, like other sinners, to destruction. Only that which is living continues in union with the fountain of life, and is hence capable of being elevated into the higher sphere of existence which is prepared for it. (On the minuter details see Matth. xxiv. 28.)

\* By the comparison with Matth. xxiv. some have been falsely led to take the *ποῦ* = *כֵּן* in the sense of *quomodo*. No distinct reference, however, to Judea and Jerusalem had gone before, and hence was the question, *Where* should all this take place? very appropriate in the mouth of the terrified disciples. The word *ὑποῦ*, which follows, of itself sufficiently determines the meaning.

## § 21. ON THE EFFICACY OF PRAYER.

(Luke xviii. 1-14.)

That the following parable, which Luke alone records, stands closely connected with what precedes, admits of no doubt. The expression *ἔλεγε δὲ καὶ αὐτοῖς* at once points clearly back to xvii. 22, 37. The explanation of the parable, however (ver. 6, seqq.) contains an express reference to the antecedent discourse on the troubles which were to precede the Parousia. Intermediate remarks are meanwhile, in all probability, left out, and these would relate to the dangers of the last time, and the means by which they were to be avoided. (Comp. Schleiermacher, p. 219.) With this the circumstance that the Saviour here refers the disciples to prayer as the means by which to obtain God's protection and assistance against the evil world, very well agrees. As regards, however, the peculiar form of parable here selected by Christ, I refer to what was said in Matth. ix. 17. The Saviour's parables are sometimes set forth not under aspects of absolute, but of merely relative truth. Under the former God could never have been compared to an unjust judge (*κριτὴς τῆς ἀδικίας*), however much man may attempt to soften the severity of the expression. Regarded, however, from a subordinate and human point of view, the comparison has a depth of truth adapted to our experience in struggling with the difficulties of this earthly life. In descending, therefore, to this lower level, the Saviour gives to his parable a form which awakens our deepest sensibilities, and thus moves the mind to active exertion. In its struggles with the world and with sin within and around it, while feeling abandoned by God (of which condition we have a picture in the case of Job), and left without earthly support or help, the soul resembles a widow (*χήρα*), who in vain entreats the assistance of a wicked judge. But perseverance in prayer overcomes at last also the severity of heaven. (At Matth. xv. 22, seqq. Jesus appears under an aspect of similar severity.)

Ver. 1.—In the New Testament prayer appears not as a business or a service tied to certain hours, but as the expression and condition of spiritual life, as breathing is of physical life. (Comp. Luke xxi. 36; Eph. vi. 18; 1 Thess. v. 17.) Prayer, *when properly offered*, therefore, is to be viewed not as an utterance of determinate formulæ, but as the rising of the inmost soul to God; as a living and longing desire after the manifestations of Him; as the breath of the inner man. The Saviour himself is to be regarded as experiencing this continual flux and reflux of the spiritual life (John i. 51; v. 19.) But just as in our Lord's life, though it formed one unceas-

ing prayer, there were not wanting seasons (see on Mark i. 35) in which with special devotedness he poured out his heart in supplication to his heavenly Father, so also praying *always* (πάντοτε προσεύχεσθαι), does not exclude certain seasons in the life of a believer of heightened prayerfulness, which finds expression in distinct words and direct address to God. But as the maintenance of spiritual life, in so far as it is seen continually assailed by the world, presupposes a struggle, Jesus adds the exhortation that we do not faint in this inward conflict. (The word ἐκκακεῖν belongs entirely to the phraseology of Paul, with which that of Luke is in some measure connected. There is no ground whatever for referring the term, as Schleiermacher, p. 220, does, to worldly avocations and the right management of them; it is to be connected with the πάντοτε προσεύχεσθαι.)

Ver. 2-5.—In apprehending the parable, everything depends on our not softening down the force of the expression κριτῆς τῆς ἀδικίας, *unjust judge*, for ver. 7 so places God in contrast with this judge, that, from the fact of the widow having been heard by the latter, the conclusion is drawn that far more surely shall suffering believers be heard by God. There is implied also an intimation that this apparent injustice (ἀδικία) is still only a wise form in which his love is made manifest. (The formula Θεὸν μὴ φοβούμενος, ἄνθρωπον μὴ ἐντρέπόμενος, *not fearing God, nor regarding man*, is the strongest expression for reckless depravity; and yet even this may be overcome by persevering prayer, although it satisfies the suppliant only to be rid of her importunities. Ἐντρέπεσθαι = *revereri*, occurs again at Luke xx. 13; Matth. xxi. 37, al. freq.) Purposely there is also attributed to the judge, when at last he formed the resolution to do justice to the persecuted widow (ἐκδικεῖν means *to administer, to exercise δίκη, then to avenge, to punish*), an impure motive. The love of justice does not move him, but his desire for ease (διὰ τὸ παρέχειν μοι κόπον) and the fear of her still farther troubling him. (The εἰς τέλος shews ὑπωπιάζειν as indicating the climax of urgent entreaty on the part of the persecuted widow. Ὑπωπιάζειν occurs again only at 1 Cor. ix. 27. It means literally *to strike under the eye*, then generally, *to burden greatly, to oppress*. The reading ὑποπιάζη or ὑποπιέζη—ὑποπιάζω is the Doric form of ὑποπιέζω—is supported by a good many authorities. It does not, however, yield an appropriate meaning, inasmuch as it is a softer expression, meaning *to press little or gently*. Probably the term ὑπωπιάζειν appeared to the transcribers too strong an expression as applied to a widow, for which reason they substituted a milder word.)

Ver. 6-8.—The parable is followed by a few words intended to apply it to existing circumstances. Obviously it was not the Saviour's design to explain the individual features of the parable; he

speaks neither of the widow nor the adversary. The connexion, however, shews that the widow is the emblem of the persecuted church (Isa. liv. 1), and her enemy a symbol for the Prince of this world, in whom we see concentrated everything opposed to the kingdom, and its development, which, under the guidance of God, must be carried forward till it reach perfection. Our Lord lays stress merely on the declaration of the judge, in contrast to whom are set forth the love and justice of God, in order that the very opposition may bring out more impressively the truth that is to be taught. (The question in which the idea is embodied serves also to express it more strikingly ; it awakens a conviction of the truth in the mind of the hearer.) The ἐκλεκτοί, *elect* (see as to them on Matth. xxii. 14) are mentioned as the object of the Divine care (ἐκδίκησις with reference to ver. 4). These, down to the time when the Son of Man shall be revealed in glory (according to vii. 22, seqq). appear exposed to the assaults of sin on the part of the kingdom of darkness, but they shall be delivered with a strong arm by the Lord at his appointed time, inasmuch as they continue in the faith, which finds its necessary expression in unceasing prayer (βοᾶν ἡμέρας καὶ νυκτός = the πάντοτε, ver. 1). Thus it is not their continued supplication which forms the condition of the *avenging*, but rather their having been elected. The elect are, in their very nature, the persevering believers whom their Father in heaven will unfailingly deliver. The assistance from on high is, however, expressly represented with reference to verse 4, as delayed according to the counsel of God. To the expression οὐκ ἠθέλησεν ἐπὶ χρόνον, *he would not for a time*, the term μακροθυμεῖν, *to suffer long*, of ver. 7 stands parallel. (Μακροθυμεῖν corresponds commonly with מְרַחֵם אֶת־פָּנָיו in the sense of *to bear with long-suffering and patience*. As applied to God, the expression takes for granted the relation in which he stands to the sins of men. Here the only thing brought forward is the general idea of *delay* which is implied in the exercise of long-suffering. Still the choice of such an expression in this connexion is remarkable. For, since the elect are to be conceived of as still belonging to sinful humanity, and since the delay of their deliverance is not to be regarded as accidental, but as a thing intended, having for its object the purification of these very elect, the term μακροθυμεῖν thus acquires an exceedingly refined meaning.) With the ἐπὶ χρόνον, *for a time*, however, stands contrasted ἐν τάχει, *speedily*, at ver. 8. It is best to explain the expression in such a way that the time of trial is supposed to be past. "As soon as the object of the sufferings has been gained, deliverance is immediately vouchsafed." This representation, finally, stands true as well in regard to the whole body as to each separate ἐκλεκτός, inasmuch as the advancing development of the whole body is perfectly analogous to that of

each individual member. The summoning of the individual from this lower scene is to him the coming of the Lord. This coming of the Lord is spoken of in the concluding verses from ver. 8, onwards, in such a way that in it is consummated God's avenging of his people. It is difficult to see, however, how the question expressive of doubt, *ἄρα εἰρήσει τὴν πίστιν ἐπὶ τῆς γῆς*; *shall he find faith on the earth?* is connected with the context. Should we translate the words, "will he find faith?"—that is will men believe *him*—the idea would be altogether foreign to the connexion of the passage. For the coming of the Son of Man was, at xvii. 24, described as lightning, a comparison intended to express the impossibility of mistaking it; and besides, in the act of pronouncing the final sentence, the question is not, whether men believe him with whom they have to do to be the Judge. The use of the article (*τὴν πίστιν*, which only a very few MSS. omit, and that for no other reason assuredly than because they mistook the meaning of the passage) points to another explanation of the words, "will the Son of Man find the (true, requisite) faith?" This, however, would mean, Would there be any elect?—and thus it appears as if the Saviour himself represented the triumph of his whole work as a questionable thing, which is utterly inconceivable. If, however, we compare ch. xvii. 26, 28, and especially Matth. xxiv. 22, it would appear that the Saviour hereby meant to set forth in the most impressive way the necessity of earnest prayer, inasmuch as the number of the elect in comparison of those who perish (as in the case of Noah's and Lot's contemporaries) would be very small, and even this small number would require special Divine support to render them victorious. Thus the doubtful inquiry after faith connects itself closely with the admonitions in ver. 1, *that we ought always to pray* (*δεῖν πάντοτε προσεύχεσθαι*), inasmuch as the greatness of the danger rendered obvious the necessity of careful effort. The faith therefore required by the Saviour is not a mere assent to the truth, that Jesus is the Saviour, for at his coming all would clearly recognize him as such; but faith marks the leading characteristic of the mental state of all those who are found enduring at the coming of the Lord, in so far as their hearts have received the influence of the Spirit of Christ, and been transformed into his image. Where this kindred spirit does not pervade the innermost recesses of their character, they can never be incorporated into the kingdom, in which the Spirit of Christ is the ruling element.

Ver. 9.—It is more difficult to point out the connexion between the next parable and the preceding. At first sight certainly it seems that the description of those against whom the parable is directed (*πεποιθότες ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι*), agrees entirely with the Pharisees (xvii. 20); but Schleiermacher rightly reminds us (p.

221) that it contradicts the idea of a parable, to bring before the Pharisees the figure of a Pharisee in a parabolic picture. He conceives, therefore, that it was some of the disciples themselves who had expressed themselves with undue forwardness, and whom the following parable was intended to reprove. If we suppose, however, that all the preceding context is connected together in the way Schleiermacher assumes, it would also seem inappropriate, for the purpose of rebuking the disciples, to borrow a figure in the parable from the Pharisees who were actually *present* (xvii. 20). Hence it seems to me improbable that this parable was originally spoken by our Lord in another connexion, but was here inserted by Luke with reference to the Pharisees who are pointed out at ver. 9 in a way too marked to be otherwise explained. Even though Jesus might therefore, in the original connexion in which the parable was spoken, have designed to rebuke some other persons, Luke might yet make use of it here to manifest the Saviour's feelings towards the Pharisees.

Ver. 10-12.—The scope of this parable once more implies (as was observed at Luke xv.) that there was to be ascribed to the Pharisee a *δικαιοσύνη*, *righteousness*, in point of fact, but certainly one of a merely external, and legal kind; to the publican, in point of fact, there is ascribed unrighteousness. For in this passage as in the former (loc. citat.), the intention was to set forth the relation of the kingdom (which reveals itself to him who is penitent, and conscious of his many wants) to the situation of man under the law. The endeavour to view the law and to keep it in mere *externals*, may lead to self-love and self-righteousness, which banishes man more completely from God than does the transgression of the law, *in the event* of this awakening a longing after an atonement. A shameless and reckless state of mind certainly in which the transgression of the law *ends*, where repentance and the felt need of an atonement are wanting, is worse than both. The representatives of these two mental tendencies, the self-loving, arrogant fulfillers of the law, and the humble transgressors of it, are viewed in the common connexion in which, while engaged in prayer, they stand towards God, and the ideas which in this relation suggest themselves to their minds, are taken as the exponents of their real mental nature. (The words *προσηύχετο πρὸς ἑαυτὸν* correspond to the *אָבַר בְּעַצְמוֹ*. In the expression *σταθεῖς προσήύχετο* a reference is made to the old Jewish practice to pray *standing*, 1 Kings viii. 22; 2 Chron. vi. 12; Mark xi. 25.) The first half of the prayer put into the mouth of the Pharisee might have been the real expression of pure piety, if the *εὐχαριστῶ σοι*, *I thank thee*, had implied a genuine acknowledgment that his better moral state was the work of Divine grace, and hence that all the honour of it belonged to God; but then such an



acknowledgment of what God had done could never have been made without some expression of humiliation for his own unfaithfulness, which is ever most clearly recognized where God works the most powerfully. It is in all cases the peculiar object of the law to work this knowledge of sin (*ἐπίγνωσις τῆς ἁμαρτίας*), an object which must necessarily be attained in the case of all who are purified. The impurity of the Pharisees who rested in the outer form, and never entered into the inner nature of the law's operations, draws, as a reward from the keeping of the law, a self-satisfied vanity—a result which nothing but their impurity could have effected. Even the forms of Old Testament piety (the *νηστεύειν*, *fasting*, *ἀποδεκατοῦν*, *paying tithes*, compare on Matth. xxiii. 23), which ought to lead the soul into hidden self-knowledge, and are designed to awaken the sense of poverty and humility, the feeling that man owes his all to God—even these does this self-righteous spirit transform into the delusive works of its own fancied merit. But the more the amount of these accumulates, the deeper does man sink ; the only means of elevating himself is to cast off the burden, and exercise repentance even on account of these seeming good works. (As to the meaning of *σάββατον*, *week*, see on Matth. xxviii. 1.)

Ver. 13.—In this state of sincere repentance stands the publican whose outward appearance (he stands at a reverential distance, but not as a heathen, for he is to be regarded in every respect as on a footing with the Pharisee, and consequently as possessing the privileges of the law ; dares not look up, beats his breast as the symbol of pain, comp. Luke viii. 52) corresponds to that inward state, which finds expression in the prayer. Repentance and faith are combined in him, and he has given to him the elements of a new and more exalted life in the New Testament righteousness. The sinner (*ἁμαρτωλός*) is nearer to the kingdom of God than is the righteous, *δικαίος*.

Ver. 14.—On account of the foundation on which he thus stands, the publican is styled a *δεδικαιωμένος*, *justified*, because along with repentance and faith there is given to him at the same time the *δικαιοσύνη*, *righteousness*, which springs from them. Nothing but a total misunderstanding of the Saviour's meaning, however, can interpret the words as implying that mere repentance is sufficient to our attaining salvation. Rather does our Lord intend, as at Luke xv., to set forth the fact that only susceptible souls like those of the publican are fitted for the reception of *his* benefits ; while the Pharisees, on the other hand, exclude themselves from these blessings. Hence the maxim already explained by us at Luke xiv. 11, significantly concludes the parable, in that it portrays alike the ruinous consequences of pride, and the blessed results of humility. (See also on Matth. xxiii. 12, and Acts x. 35.)

## B. SECOND SECTION.

## COMMON ACCOUNT, BY THE THREE EVANGELISTS, OF THE LAST JOURNEY OF JESUS.

(Matth. xix. 1—xx. 34; Mark x. 1—52; Luke xviii. 15—xix. 28.)

In Luke the connexion extends (as we already observed on Luke ix. 51) down to xix. 48. From this point, however, we once more follow Matthew, who again comes forward as the leading narrator. That finally we had in Luke passed over to the account of Christ's last journey to Jerusalem is now most obvious, inasmuch as Matthew's account leaves no room to doubt that *he* is referring to that last journey, while yet from this point onwards, he mainly agrees with Luke in the subject-matter of his narrative. In this section, the only thing peculiar to Luke is the history of Zacchæus; and he inserts also here (xix. 11, seq.) a parable which Matthew gives at a later period (xxv. 14, seq.). As respects, however, the course of the narrative in Matthew, the connexion of this section is somewhat obscure, for it is difficult to determine whether or not in what follows the hand of the author is again to be traced, bringing together kindred materials. At first sight this does not seem to have been the case. The two following chapters seem to contain merely a train of separate incidents and discourses, without any connecting link to unite them. As Luke also gives much of what is here recorded, we might think that Matthew, when approaching the close of Christ's ministry, had kept to the course of the history, and narrated the incidents in their actual succession. But in opposition to this stands the fact, that in the following chapters down to xxv., the character of Matthew as a compiler so manifestly reappears that we can by no means say that he has adopted a new mode of treatment. Nor can we look upon this part of the work as an historic appendage (as we did chap. xiv.—xvii.), inasmuch as the elements of discourse which precede it are too few. In general the historical matter embodied in this section, appears in part so brief and incidental (as at Matth. xix. 13—15; xx. 17—19) that we can scarcely conceive it to have been in this form the proper object of the narrative. Such superior prominence is again given to the discourses of Jesus, that we are tempted to regard the history as a mere subordinate accompaniment. In support of this view, we discover on a closer examination of the section, one general topic, the bringing out of which served for Matthew's guidance in arranging the material which it embodies. The historic points are employed by the Evangelist simply that he may interweave into the advancing narrative the

idea which he wishes to carry out ; they are not in themselves the immediate object of his statements. The general topic referred to, is obviously the assigning of *the requisites demanded from Christ's genuine disciples*. As the *first* of these is mentioned deliverance from all earthly connexions and ties (marriage and riches): as the *second*, humility, which rejoices in being able to do service to others. These requisites demanded of the Messiah's genuine disciples are not, however, presented in abstract form, but concretely in acts to which the descriptive discourses are subjoined. According to this view, therefore, the closest connexion appears to subsist between chap. xviii. and the two which follow (comp. the remarks on Matth. xviii. 1). In the former, namely, the character of the children of the kingdom, as we expressed ourselves, was delineated, and the forgiveness of erring *brethren* was above all things enjoined. The following set forth rather the relation in which the disciples stand to the temptations of *the world*, and demand the freeing one's self from them, as an essential requisite for the disciple of Jesus.

### § 1. ON MARRIAGE.

[Matth. xix. 1-15; Mark x. 1-16; Luke xviii. 16, 17.]

As regards the commencement of this section (Matth. xix. 1, 2), the Evangelist, who is followed by Mark, touches briefly the journey of Jesus to Judea. That it is his last journey from Galilee to the Capital, which is spoken of, is shewn by comparing Matth. xx. 17, 29, with xxi. 1. The details of the Saviour's last journeys can, however, as was formerly remarked (on Luke ix. 51), be learned only from the narrative of John. All the less, therefore, owing to the great brevity of Matthew, ought we, from the words *beyond the Jordan*, to draw any conclusion as to the direction of the journey. Unquestionably Christ on leaving Galilee might, in the first instance, take the direct road through Samaria towards Jerusalem, and yet Matthew might refer to Peræa, inasmuch as the Saviour, according to John xi. 54, again travelled northward from Jerusalem, and abode in Ephraim. Without distinguishing between the main journey and the shorter excursions, Matthew might combine into a *single* expression an allusion to his leaving Galilee, touching on Peræa, and travelling to Judea. For, the whole mention of the journey is obviously enough a mere formula of transition, as is shewn by the subsequent expression, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί κ. τ. λ., and the remark that Jesus cured many, instead of which Mark x. 1, has *taught*. The loosely appended πέραν τοῦ Ἰορδάνου, *beyond the Jordan*, of Matthew, is given more definitely by Mark, who conjoins the διὰ τοῦ πέραν τοῦ Ἰορδάνου with ἐρχεται.)

Ver. 3.—On the occasion of a difficult question in controversy\* being put with an impure view (*πειράζοντες αὐτόν*) by the Pharisees to our Lord, relative to the grounds of divorce, Matthew unfolds (in the words of Jesus) the New Testament idea of marriage, and points out its relation to the ministers of the New Testament. This leading point in the narrative is omitted in Mark, who intends merely to give the naked fact, but afterwards records also the conversation, in a connexion however so transposed, as to make it obvious that the narrative appears in his gospel in a form decidedly less original than with Matthew. For, according to Mark, the Saviour refers the enquirers at once to Moses, who had permitted a bill of divorce to be given. The reason of this permission Jesus deduces from the sins of men, inasmuch as the idea of marriage implies no possibility of divorce. According to this way of presenting the matter, it would appear as if the only question were, whether divorce should or should not be permitted (as is shewn also at Mark x. 2), while Matthew takes it for granted, that according to the opinion of the enquirers, divorce was allowable, and makes them merely ask as to the conditions under which it should be permitted. (This is pointed to by the *ἀπολῦσαι κατὰ πᾶσαν αἰτίαν*, Matth. xix. 3.) This enquiry, which arose most naturally from the circumstances of those times (while that of Mark was less appropriate to them), is most fittingly followed in Matthew, by the declaration which stands equally in decisive opposition to both views, that there ought to be no divorce; and not until after their appeal to Moses, is the regulation which permitted it, shewn to have been occasioned solely by sin. We have here again an instance, shewing that Matthew, in respect to the essential thought, surpasses in originality Mark, whose power of perception is confined to things external. (The idea that these enquirers meant to refer to the marriage of Herod Antipas, within whose jurisdiction this incident may have occurred [although there is no indication whatever that it really did so], is, in my view, inadmissible for this reason, that the Saviour would in that case have made shorter work with them. The enquiring Pharisees did not tempt our Saviour so much from malice as from the love of novelty; they wished to see how Jesus would declare himself upon the celebrated Rabbinical controversy.) The form of the question as set forth by Matthew *εἰ ἔξεστιν ἀνθρώπῳ* (is it a regulation valid for all

\* Deut. xxiv. 1, the putting away of the woman on account of *קְרִינָת־דָּבָר* (literally "nakedness of any kind") is allowed. The school of Shammai, at the time of Jesus, understood *קְרִינָת־דָּבָר* literally of *unbecoming attire*, that of Hillel figuratively, of every fancied fault, even of bare dislike. Christ opposes not merely the school of Hillel, but opposes to the letter of Deut. xxiv. 1—to the permission of divorce for every *קְרִינָת־דָּבָר*, the *spirit*, to wit: that divorce is absolutely unallowed, except where the other party has already by fornication (*πορνεία*), *i. e.*, the actual carnal crime (not induced by adultery (*μοιχεία*) as spiritually explained, Matth. v. 28), wickedly dissolved the marriage.—[E.

men ? comp. ver. 5), ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν, *to put away his wife for every cause*, points to the exposition so much contested among the Rabbins, of the words דָּרַךְ תָּרַץ in the passage Deut. xxiv. 1, in which Moses, in cases of divorce, commands the making out of a bill of divorce. The school of Hillel explained the words as meaning, that when anything in his wife displeased a husband, it should form a sufficient reason for his giving her up. The adherents of Rabbi Shammai took the expression in a more restricted sense, as referring only to what in fact was scandalous and dishonourable (according to this view the LXX. render it ἄσχημον πρᾶγμα). In the words κατὰ πᾶσαν αἰτίαν, *for every cause* (בְּכָל-כְּלִי-בָרָא) there is expressed therefore that exposition of the Mosaic law which agrees with the opinions of Hillel's followers, and the question consequently is so put as to request his opinion on the correctness of *that view*. The lawfulness of divorce itself (according to ver. 7) is taken for granted.

Ver. 4-6.—In replying to the question, Jesus takes *no notice whatever* of the conflicting expositions, but unfolds the original view of marriage as founded on the ideal relation of the sexes. In this there is necessarily implied the *indissoluble nature* of the bond, inasmuch as marriage, in its true import, was intended to be the union of man and woman, both in body and soul. Our Lord, with reference to this view, points the Pharisees to the sacred records of the Old Testament (whose Divine nature he manifestly confirms by thus using them), and refers first of all to Gen. i. 27. (The Hebrew words are given according to the LXX. ; the αὐτούς corresponds to the אֵלֶּם.—To the ἀπ' ἀρχῆς Mark subjoins κτίσεως. He has undoubtedly, according to Gen. i. 1, understood the expression בְּרֵאשִׁית בָּרָא אֱלֹהִים, *in the beginning God created*, as applying to the whole act of creation, described in the first chapter, and hence he includes the creation of man, as forming an integral part of the whole work). Undoubtedly our Lord intended by mentioning the circumstance that man *and* woman were created at once, to intimate that they are therefore to be regarded as forming one connected, and for this reason, indivisible unity, a truth expressly stated at ver. 6. This reference to the Mosaic account of man's creation, however, the Saviour follows up by a formal quotation from Gen. ii. 24, which also follows the LXX. (The καὶ εἶπεν, *and said*, is without doubt to be referred to the subject before mentioned, ὁ ποιήσας, *he who made*. For, although according to the narrative of Genesis, the words in question are spoken by Adam, yet our Lord refers them to God [as is done all through the Epistle to the Hebrews], and correctly, in as far as he is by His Spirit properly the author and creator of Scripture, and the individuals who speak are to be regarded merely as the organs of his Spirit. Only on this supposition is there force in

the argument drawn from Adam's words. According to the connexion this passage points also to the indissoluble nature of the marriage tie which the Lord opposes to the low views of it held by the Pharisees. Of such overpowering strength appears this bond that the closest ties of another kind (as those to parents) are dissolved by it. (In Adam's words the leaving of father and mother must be understood immediately of his descendants, to whom, under the feeling of his essential unity with his wife, he could transfer the same relation, feeling the consciousness that it was a universal attribute of humanity. The significant passage, Eph. v. 31, 32, is conceived from a still profounder view of the relation.) The peculiar characteristic of the marriage tie, however, is set forth by the expression *εἶναι εἰς σάρκα μίαν*, *being one flesh*, which points back to the words *ἔνεκεν τούτου*, *for this reason* (כִּי-לָכֵן), by which in the second chapter of Genesis ver. 24 stands connected with ver. 23. This bodily conformability (בְּבִשְׂרֵי בְּבִשְׂרֵי), is the condition of the attractive power uniting man and woman; and the peculiarity of marriage is shewn to consist in there being between the truly married man and woman not only one spirit and one soul (which is found also in other kinds of high relations) but also one flesh. Marriage in its ideal form, as originally constituted, and as again restored by Christ, appears thus as an union of the entire nature of man in love, from which all union (which consists in giving and receiving) proceeds. It presupposes unity and conjunction of soul and spirit, but has the bodily union of the sexes as its characteristic peculiarity—an union which, on the one hand, indeed, is the lowest form of connexion, having its analogies in animal existence; but, on the other hand, presupposing the blending of soul and spirit, is the very summit and flower of all union and communion, and for this very reason forms the condition of the continuance of the human race. It is owing to the holy nature of this bodily union that it is to be considered as indissoluble, as one which *man* cannot, and which only *God* can dissever, and which the Omniscient does really dissever only in cases (according to the permission given in the Old Testament for divorce), where the union [has been already practically dissolved and annihilated by the guilt of one party—a dissolution effected not by mere uncongeniality of character (for this can be overcome by the power of the new birth) but only where the moral rupture has consummated itself in actual adultery]. Besides this reference of the passage, however, founded primarily on the context, there is another point in it deserving of remark, on account of the peculiar expressions selected. For the words stand thus (in Matth. as well as in Mark) *καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν*, *and the two, etc.* They contain therefore the most decisive declaration on the subject of monogamy, which can alone be considered as in harmony with the

true idea of marriage. The permission of polygamy in the Old Testament can only be considered, like divorce, as a temporary relaxation on the part of God. This declaration, finally, is the more remarkable, as it is given by our Lord himself (though in the words of the Old Testament) and is to be found only in the translation of the LXX. (the original Hebrew text runs thus,  $\text{וייבטח לך אשה}^2$ ). We have here, therefore, a new instance of this translation being made use of, even where it differs from the original (see on this at Luke iv. 18). The view which these translators, owing to their correct perception of the Old Testament passage, introduced, is acknowledged by the Saviour as right, and confirmed by his Divine authority.

Ver. 7, 8.—The Pharisees understood Jesus quite correctly as disallowing divorce in *every form* (see on Matth. v. 31), and in opposition, they put to him the question, how could Moses then have admitted of divorce? The special question as to the cause of divorce, they entirely depart from. On this our Lord informs them that this Divine ordinance in the Old Testament was rendered necessary by the *σκληροκαρδία*, *hardness of heart*, of men. (In the Old Testament, at Ezek. iii. 7, the adjective *σκληροκάριος* occurs as equivalent to  $\text{בִּזְיָוֶת}$ . *Σκληρός*, *σκληρότης* denotes, in the language of the New Testament, a state of insusceptibility for spiritual harmony or discord. From the blunted state of moral feeling, therefore, the Saviour deduces the *permission* given for divorce, which is a benefit, inasmuch as it often prevents greater sins). The possibility of the law's severity being thus relaxed by a God of holiness and of truth is easily explained, when we call to mind that sin has destroyed the ideal of the marriage relationship as a perfect union of spirit, soul, and body, so that the holiest marriage among sinful men can only be viewed as an approximation to this ideal. In so far, therefore, as every marriage connexion is but imperfect, wisdom requires provision for its *possible* dissolution, inasmuch as the outward union of those who are inwardly separate is only a delusion. The Divine law, therefore, does not contradict itself when in the Old Testament divorce is permitted, and in the New Testament is forbidden; for, while this latter prohibition has respect to true marriage as corresponding to its ideal, the former permission refers to marriages such as are found in point of fact among sinful men, which carry with them no real union, and for this very reason demand, among other preliminary suppositions, the possibility that the tie may be dissolved.

Ver. 9.—Here Matthew concludes the conversation with the Pharisees that he may subjoin the admonitions which Jesus addressed to his disciples, and which he wished them to lay to heart. Mark x. 10 relates very appropriately the circumstance that the dis-

ciples had commenced the following conversation when alone (*ἐν τῇ οἰκίᾳ*), after withdrawing from the Pharisees. First, then, our Lord repeats the principle (already expressed at Matth. v. 32), that he who, after a separation, marries again, committeth adultery, and he who induces a divorced woman to enter anew into marriage, causeth her also to commit adultery. This principle stands obviously in close connexion with what goes before. For, since marriage is in its nature indissoluble, every new connexion entered into in consequence of a separation must be considered as adultery; he who wishes to separate must at least, after the separation, remain unmarried. In Mark x. 12 the idea is somewhat modified, in so far as the woman is represented as separating herself from the man, but this does not essentially alter the case. The only case our Lord excepts is that of fornication, by which we are to understand here every kind of unlawful carnal intercourse on the part of a married person, the man as well as the woman. This forms an abolition, in point of fact, of the bodily unity of the married persons, and is therefore not so much a ground for their separation as the separation itself. Where this has taken place, therefore, a second marriage is permitted even by our Lord; but whether this permission only extends to the innocent party is not clear.—Undeniably, then, as was already remarked at Matth. v. 31, this passage forms the most important declaration by our Lord on the subject of marriage, since it does not here, as in the former instance, stand connected with commandments, the literal carrying out of which is self-evidently impossible. Hence, therefore, it is easy to see how the marriage tie is held to be indissoluble in the Catholic Church. Not the less, however, had the Reformers a perfect right to act as they did in softening down this strictness, and refusing to carry out exactly the ideal view of marriage as applicable to the visible church, many of the members of which were still living in the hardness of heart which belonged to the old dispensation. For, Jesus has never acted the part of a mere external lawgiver; he has enacted no laws which, under all circumstances, must, to the very letter, be applied to the external relations of life, but his is an internal and spiritual legislation. He who has not the Spirit, and does not live in Him, is not the man for whom the commandments of Christ were given; he stands under the authority of Moses. The relaxation then made by Moses must be still in force in favour of such a man. As not a single other external law, however, has been given by Christ which admits of being at once, like the command, *Thou shalt not steal*, applied to politico-ecclesiastical relations, it is not probable that this would be done only in the case of marriage. That Jesus meant his words thus to apply to the spiritual Church,



and not indiscriminately to the visible church, is shewn clearly by what follows.

Ver. 10, 11.—For, the disciples expressed their hesitation at these strict principles, obviously on the supposition that in this sinful world one may easily be united in marriage with a person from whom he might wish himself separated. To this the Saviour replies, All men cannot receive this saying, but they to whom it is given (*οὐ πάντες χωροῦσι τὸν λόγον τοῦτον ἀλλ' οἷς δέδοται.*) The *λόγος οὗτος*, *this saying*, refers naturally to that which precedes, not to that which follows; for the words otherwise contain no answer to the question. In that case, however, it is clear that Jesus had not intended to give utterance to any literal commandment, for that would have embraced all. These words have no meaning unless it be necessary to reach a particular spiritual standing-point before one can understand the way in which the command of Jesus is to be applied and acted on. (In ver. 10 *αἰτία*, like *הקצף* and *causa*, is to be understood as meaning “legal relation.”)

Ver. 12.—There is a difficulty, however, in connecting the *εἰσὶ γὰρ ἐννοῦχοι κ. τ. λ.*, *for there are eunuchs*, etc., with the preceding. How does the remark as to the *ἐννουχίζεσθαι*, *making one's self a eunuch*, stand connected with the previous remarks on the indissoluble nature of marriage? So, doubtless, as to confirm the declaration of the apostle. Assuredly, says he, it is better not to marry: there is also a holy state in which man may continue as a eunuch (although eunuchs are from of old the most despised of men. See Isaiah lvi. 3), but it is not for every one to attempt it. It is only when man for the sake of God refrains from marriage that a blessing rests on it—he gives up the prospect of earthly posterity that he may have spiritual children. But in this case, also, our Lord gives no positive law. Without laying upon any one a burdensome yoke, he merely says “there are eunuchs,” leaving it for every individual to decide freely as he thinks right, and concludes his discourse with the declaration *ὁ δυνάμενος χωρεῖν χωρεῖτω*, *he that is able*, etc., which, taken in connexion with the preceding to *whom it is given*, must be understood as referring to a special work of grace, in this instance, namely, a *χάρισμα τῆς ἐγκρατείας*, *grace of continence*, which is not given to all. For this very reason, however, we have here no law for all or for any, such as the clergy, for instance, but the whole idea of the passage is rather to be explained according to 1 Cor. vii., to which chapter we would refer as a commentary on this declaration of our Lord.

Ver. 13, 14.—As regards the following verses, and the ideas therein contained, comp. Matth. xviii. 1, seq. The only question here is, whether we are to consider these verses as a whole complete in itself. In Luke they are so obviously connected with xviii. 14,

that it is clear they are not recorded for their own sake, but on account of the antecedent idea which they are intended to explain. I understand the same to be the case with Matthew, although the connexion here is not so close, but the expression *he that is able to receive it, let him receive it*, agrees well with a reference to that state of mind in which the ability is most successfully maintained, and this is brought very clearly out by what follows. For entering into the kingdom of God, there is enjoined the child-like feeling which enables us most easily to discern the gifts which have been bestowed upon each, and consequently puts us in circumstances to fulfil our calling. In Mark, who omits those important words of Matthew which form the very link of the connexion, this little incident certainly does stand by itself as a complete whole, but all through this Evangelist we meet with a series of facts united by no common bond. Of that reference to infant baptism which it is so common to seek in this narrative, there is clearly not the slightest trace to be found. The Saviour sets the children before the apostles as symbols of spiritual regeneration, and of the simple childlike feeling therein imparted. (But infant baptism stands connected with regeneration only in so far as we view it in combination with the personal and conscious reception of the Gospel—an act which confirmation is intended to represent.) On the part of the parents, however, when they brought their children, there was evidently nothing more intended than to have a spiritual blessing bestowed upon them, and this the little ones received by the laying on of Christ's hands. Being conveyed to them through the accompanying prayer, it could not fail to exercise a beneficent spiritual influence.

## § 2. ON RICHES.

(Math. xix. 16—xx. 16; Mark x. 17—31; Luke xviii. 18—30.)

The similar connexion in which this occurrence stands in all the three Evangelists, and its being followed in each by the same discourses, makes it probable that it really belongs to this point in the history. The discourses, however, are evidently in this case also the principal object. In these, which merely rest upon the previously recorded narrative, we are taught the necessity of being set free from all earthly possessions as another requisite to our being fitted for the kingdom of God. By this reference in Matthew, the connexion is established with sufficient clearness. In Luke the narrative stands unconnected with what precedes, and is therefore to be considered merely as next in the order of those successive narratives taken from the account of Christ's last journey. As respects, however, the *form* in which it is presented to us, we find Mark again

displaying even an unwonted power in depicting the scene. (He describes graphically the hastening forward of the young man, ver. 17, the liking which Jesus conceived for him, as expressed at ver. 21, and the impressive way in which, after his retirement, the Saviour addressed his disciples, ver. 24.) Matthew, on the other hand, presents in the discourses many considerable peculiarities which display anew his skill in seizing and imparting what is essential.

Ver. 16.—During the journey (Mark x. 17, ἐκπορευομένον αὐτοῦ εἰς ὁδόν) there pressed forward an ἄρχων, ruler (Luke xviii. 18, probably a young man of some noble family [Matth. xix. 22] who had been chosen president of the synagogue at some place not more particularly described) into the presence of Jesus, and asked him for spiritual aid and instruction. That the zeal of this young man was pure, and the reverence he shewed for Jesus (γονυπετήσας αὐτόν according to Mark) was well meant, is clearly seen both from the way in which Jesus treats him, and from the Saviour's own express declaration. (Comp. Mark x. 21). But the erroneous nature of his religious efforts is sufficiently shewn at once by the very question which he puts. Noble in disposition, and filled with ardour in the pursuit of what is good, he seems to have struggled after holiness and perfection in a legal manner; but being destitute of all deeper insight into the nature of sin or of righteousness, these exertions only filled him with self-satisfaction, and he hoped through the assistance of Christ, to attain in this a still higher advancement; to have new tasks assigned him, that he might heap up for himself still greater spiritual possessions. The object of his efforts, described in general terms, he represents as *eternal life*, (ζωὴ αἰώνιος), and he seemed to give it the pre-eminence over the life and the blessings of the present life (αἰὼν οὐτος); in reality, however, he was still cleaving to the good things of this world, as was subsequently shewn. The address διδάσκαλε ἀγαθέ, *good master*, as well as the enquiry "What shall I do?" are not in themselves of a captious kind, and may have proceeded (like the question Acts ii. 37) from a truly penitential frame of mind. But the significant expression which Matthew has preserved to us τί ἀγαθὸν ποιήσω; *What good thing shall I do?* betrays the inward perversion of his nature. Having no perception of the good in its true nature, he takes for granted in himself the possibility and the capacity of bringing forth something good from the treasure of his own heart, and he merely enquires as to the τί, *what?* To the good things heretofore performed and treasured by him, he wishes to add new forms of splendid piety. Probably he expected and hoped to have some kind of strict legal observances laid upon him, which it would have flattered his pride to have performed in his own strength.

Ver. 17.—With admirable wisdom does our Lord treat this young

man. First he awakens in him a perception of the true nature of what is really good. The address of Jesus to the enquirer is given by the gospel history in a twofold Recension, but it admits of no doubt that in Matthew the reading *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἔστιν ὁ ἀγαθός*, *Why askest thou me concerning that which is good? One is the good*, is the right one. For, in the first place, it is supported by very weighty authorities (B. D. L. many versions and Fathers); next it is the more difficult, and the reading *τί με λέγεις ἀγαθόν* might easily be taken from Mark and Luke. It is more difficult to determine which Recension gives the Saviour's original expression. I consider the form of the question as given by Matthew the original one, for according to it the Saviour's remark attaches itself most closely to the *τί ἀγαθὸν ποιήσω; What good thing shall I do?* Still the *τί με λέγεις ἀγαθόν; Why callest thou me good?* contains an idea so peculiar, that assuredly it cannot have proceeded from tradition. To me, therefore, it appears most probable that of this conversation on the *good* we have, in the two Recensions, only fragments preserved to us, but these sufficiently enable us to form a well-grounded opinion as to the contents of the conversation. For, as regards the leading object of the discourse, according to the version of it in Matthew, it is evident that our Lord, by the remark *τί ἐρωτᾷς κ. τ. λ.*, means to awaken in the young man a conviction, that there sprang in his heart no fountain of good out of which he could produce, at will, whatever he chose; that in general the *ἀγαθόν* was not diverse nor manifold, but was in the highest sense, One, namely, God himself, the absolute good (*αὐτοαγαθόν*). This idea, rightly understood, carried with it an intimation that there was nothing good in him (unless perhaps his higher vocation), and consequently an exhortation to repentance, and still farther, the information, that what is good is not to be found by heaping up work upon work, but by coming to God, who, as being the Good, imparts also to men all that is good when he gives them himself. According to the version given by Mark and Luke, we find, indeed, also in the Saviour's words the same reference to God as the source of all good, but we find in addition an important hint as to the position in which the young man stood to Christ. It is the address *διδάσκαλε ἀγαθέ*, *good teacher*, that is referred to in the question *τί με λέγεις ἀγαθόν; why callest thou me good?* The young man may have used the *good* as a mere phrase in order to introduce into his discourse a complimentary epithet. The unconsciousness thus manifested Jesus reproves in these words, in order that he may lead him to an idea of that which is truly good. For, that the enquirer only saw in Christ a mere (though indeed a distinguished) *teacher*, from whom he might acquire information of one kind or other, the Saviour perceived beyond a doubt, alike in the

question, and in the character of the man ; but one having such views could not appropriately use the epithet *good*. He rejects this name, therefore, and refers him to Him who was Goodness itself. But in this our Lord does not deny that he himself is precisely the *ἀγαθός*, *good*, inasmuch as the one true God reflects itself in him as his image ; but it was not fitting that this truth should be presented to the young man in a dogmatic form, but should develop itself as a living reality from his own inward experience. Could he have been prevailed upon to exercise faith in the words of Jesus, as a revelation of the highest good, and could he have felt it his duty to abandon all in order to follow him (ver. 21), it would in that case have been made clear to him that this one God was not a being distant and inaccessible, before whom he had to adorn himself outwardly with good works, but was inexpressibly near to him inasmuch as he had essentially revealed himself to him by his Son, and *in* him by his Spirit.

Without doubt the young man, owing to the impurity of his nature, did not understand the exalted ideas of the Saviour, and for this reason Jesus, in order more deeply to arrest him, refers him to the commandments (*ἐντολαί*). (The particular forms in which the law (*νόμος*) expressed itself.) That the Saviour connects the entrance into eternal life with the keeping of the commandments, is founded necessarily on the very nature of the law. (Comp. on John xii. 50, *ἡ ἐντολὴ Θεοῦ ζωὴ αἰώνιος ἐστίν*). As the expression of the will of God, the fulfilling of it is the highest thing which includes all else. But precisely as being the will of the highest it demands *perfect* fulfillment (Gal. iii. 10, cursed is he who continueth not in *all that* is written in the law), and, consequently presupposes the possession of Divine power. As this is wanting in sinful man, the law becomes a curse to him (Rom. vii. 10, 11), and only in the case of the penitent is it transformed into a blessing, by working in them the knowledge of sin (*ἐπίγνωσις τῆς ἁμαρτίας*, Rom. iii. 20), and so awakening the felt need of redemption. For the very purpose of calling forth this feeling in him, Christ refers him to the law.

Ver. 18-20.—The young man, however, in his moral blindness, believes that he has kept the commandments. Boldly does he make the boastful avowal, “all these have I kept” (*πάντα ταῦτα ἐφύλαξάμην*), and he even adds “from my youth” (*ἐκ νεότητός μου*). We must suppose at all events in him a certain external righteousness ; there was manifest in him a moral striving. But, in the first place, he was entirely devoid of an insight into the spiritual nature of the commandments (as developed in Matth. v.); and again there was wanting to him the true Old Testament righteousness (as described at Luke i. 6.) For this righteousness had, as the companion of earnest legal striving, a deep longing after holiness and perfection.

which concentrated itself in the expectation of the Messiah, while in this young man there was exhibited a forward self-satisfaction which led him to ask, What lack I yet? (*τί ἐτι ὑστερῶ*;) Matth. xix. 20. (The Evangelists use great liberty in enumerating the commandments. Matthew gives them more fully; he has subjoined also the passage Lev. xix. 18. Mark x. 19 has comprehended the latter precepts of the Decalogue under the words *μὴ ἀποστερήσης, defraud not*. The term *ἀποστερεῖν* is used there in the sense of to rob, to appropriate what is another's, just as at 1 Cor. vi. 8, where it is conjoined with *ἀδικεῖν*.)

Ver. 21, 22.—After this declaration our Lord lays hold on the weak point of his character, in order to bring him to the consciousness of his sins, and show him the way to perfection, to the possession of the true Good. According to the faithful representation of Mark, our Lord beheld him with a look of affectionate love (*ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν*); he recognized his noble vocation for the kingdom, which brought him up to the narrow gate, only his eyes were not yet opened so as to perceive the nature of sin and righteousness. When his eye was opened, however, by the hard demand made on him by our Lord, the hour of trial came upon the young man. The thing demanded was the free and determined choice of a course of earnest self-denial, and here, before his opened spiritual vision, there revealed itself (whence the sad sense of shame), the secret sin of his heart. The command of the *εἰς Θεοῦ ἀγαθός, one good God*, came home to his heart, but he loved the world more than God. Nevertheless, this treatment of the young man on the part of our Lord has its difficulties. It seems as if the demand made upon him were too hard. Certainly it cannot be taken as a general requirement applicable to men in all circumstances; for in the case of a person whose calling had not yet arisen above the Old Testament level, such a demand would have been inappropriate. Under the Old Testament, sacrifice symbolized the consecration of one's own possessions to God; but in sacrifice the gift always appears as only partial, while Christ demands that the young man should give up his whole property (*ὅσα ἔχεις* according to Mark and Luke.)\* This young man evidently stood at the gate of the New Testament life, which the Saviour here opens to him; but for

\* It were well to read in connexion with this the golden treatise of the able and ingenious Clement of Alexandria, *Quis dives salvetur*, which contains the most profound commentary on this narrative. On the words *πώλησον τὰ ὑπάρχοντά σου*, he remarks, *τί δὲ τοῦτό ἐστιν; οὐχ ἂν προχείρως δέχονται τινες, τὴν ὑπάρχουσαν οὐσίαν ἀπορβῆναι προστάσει καὶ ἀποστῆναι ἀπὸ τῶν χρημάτων ἀλλὰ τὰ δόγματα περὶ τῶν χρημάτων ἐξορίσαι τῆς ψυχῆς, τὴν περὶ αὐτὰ πτοίαν καὶ νόσον, τὰς μερίμνας τὰς ἀκάνθας τοῦ βίου, αἱ τὸ σπέρμα τῆς ζωῆς συμπνίγουσιν. Οὕτε γὰρ μέγα καὶ ζηλωτὸν τὸ τὴν ἄλλως ἀπορεῖν χρημάτων μὴ ἐπὶ λόγῳ ζωῆς. Οὕτω μὲν γὰρ ἂν ἦσαν οἱ μηδὲν ἔχοντες μηδαμῆ, ἀγνοοῦντες δὲ Θεὸν καὶ δικαιοσύνην Θεοῦ, κατ' αὐτὸ μόνον τὸ ἀκρῶς ἀπορεῖν μακαριώτατοι καὶ Θεοφιλέστατοι (cap. xi).*

the life in the new kingdom the surrender of all that is our own is universal (comp. ver. 24, seq). The circumstance that the invitation to enter into the kingdom of God was given to this young man under the form of the injunction, "sell thy possessions" (πῶλησόν σου τὰ ὑπάρχοντα), arose undoubtedly from this, that this man was bound to the world, principally through mammon, and therefore at his entrance into the kingdom this bond must be severed. If we call to mind the leading temptation of this young man involved in another part of his character, he might possibly have been able to fulfil a commandment of this kind, to sell his goods, without gaining anything by the act, for the advancement of his inner life; nay, he might have been injured by it, for his pride might have found support from it as from a work performed in his own strength. But, on the other hand, if the young man could have rendered obedience to *this* commandment of our Lord, he could only have been enabled to do so by the strength of God through faith; for it was the main bond which kept him fettered. Irrespectively then of the particular form which this commandment assumes, it contains nothing beyond what is comprised in the general law given by Jesus to all his disciples, "he who does not give up all for my sake, is not worthy of me;" and although each is held in bondage by his own separate tie, yet is it incumbent on *every one* to sacrifice *all things*. In this command of our Lord, therefore, requiring the young man to sell his property, we are not to conceive of the external possession as standing apart from the inward love of it. Strictly the *latter* was to be mortified by the relinquishing of the *former*, and only in thus far is any importance to be attached to the external sacrifice. Again, the selling of his possessions is to be viewed as merely the one side of an act, which is only rendered complete by the following of Jesus consequent thereon. The former is the negative (the deliverance from the world); the latter is the positive (union with the kingdom and its Lord.) Mark also (x. 21) immediately adds, ἄρας τὸν σταυρόν, *taking up the cross*, as denoting continued perseverance in the following of Christ, and the difficulties which are connected with it. In the same way also the self-denial is not to be conceived of as a work standing by itself, but as deriving all its importance from this, that it is done for the sake of Jesus (ver 29). It is when viewed in this light also that the ἐν σοὶ ὑστερεῖ, *one thing thou lackest*, in the words of our Lord, first acquires its full meaning; for this one thing is nothing less than the crucifying of the whole old man (which in the case of this youth existed in the form of attachment to riches), and so likewise is the πάντα, *all things*, inasmuch as in this one thing all things are included. The entrance into this one thing is also the way to perfection (τελειότης, Matth. xix. 21), for this reason, that it can be trodden only in the strength of God, and man can

become perfect and good only in this way, that the one perfect and good God make his heart his temple. (Comp. on Matth. v. 48.) The truth of Christ's words, that the new birth into eternal life consists in the giving up of all that is our own, and in the consecration of our whole property and possessions to him who is their Author, must have deeply impressed the young man. For, as Jesus had no outward authority over him, and as in the Old Testament law, no such requirement was anywhere to be found, it would seem that he might with a good conscience have refused it. But that he could not do. The Spirit who accompanied the words of Jesus had deeply penetrated his heart, had enlightened the darkness within, had revealed to him the true (though hitherto entirely unknown) way of regeneration, and thus he felt himself bound by the power of the truth. But the chain which he bore was too heavy, he could not call forth within his heart that free determined choice of the narrow way, which is absolutely necessary, and the scarcely opened gate of Paradise closed itself again before his weeping eyes.

Ver. 23, 24.—Over the subsequent course of this young man's life, there is cast a veil.\* It is not impossible, however, that his sorrow may have changed subsequently into pure repentance, and that upon this ground he may afterwards have found deliverance from those bonds in which he lay as yet too firmly fettered. Our Lord, in the meantime, at once employs this impressive incident for the edification of his disciples, but not in such a way as to make the weakness of the young man the subject for scorn or rebuke, but to lay bare the similar state of feeling which existed in the hearts of many, and so lead them to humility. With warning looks surveying the circle of his followers (*περιβλεψάμενος*, Mark x. 23), Jesus exclaims, *δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν*, *hardly will a rich man enter into the kingdom of heaven*. And as the disciples stand astonished, the Saviour once more repeats the same words with the strongest emphasis (according to Mark x. 24). Obviously the expression, *πλούσιος*, *rich* (according to Mark and Luke, *χρήματα ἔχων*), points back to the many possessions (*κτῆματα πολλά*) of the young man (ver. 22), but the additional clause of Mark, which more definitely defines it, "they who trust in riches" (*πεποιθότες ἐπὶ τοῖς χρήμασιν*), points at once to the right interpretation. Clearly the difficulty of entering the kingdom of God cannot depend upon the riches or the possessions *as such*, for also absolute poverty admits of being viewed as a state that brings along with it manifold

\* If it had been merely money as such which had kept him from entering the kingdom of God, the idea would be correct, that God might have set him free from it by a conflagration or something of that nature. But the only thing that would avail was his inward deliverance in soul from earthly possessions, and the God who made man's nature free, wishes also to have its free choice in favour of what is good.



temptations. (See Matth. xiii. 22.) If understood merely of external possessions, the similitude here chosen would evidently be too strong, for it denotes not so much the difficulty as the *impossibility* of the rich man, unless he previously becomes, in a spiritual sense, poor, entering into the kingdom of God.\* It is the state of mind, therefore, in which possessions are held, which the Saviour represents as being such a hindrance. Yet this is not to be viewed as confined merely to what is properly avarice, but as including also the so-called *legitimate* appropriation of the good things of this world (comp. on Luke xvi. 1, seq.) which is prevalent and permitted in the world, and regarded as the greatest good fortune. In the kingdom of God, every individual is merely a steward (*οικονόμος*) of God, and therefore inwardly renounces all his own possessions, and consecrates them to God the only Lord. Hence the Saviour requires this inward renunciation as a condition of entering into the kingdom of God. For this reason, however, at the same time, the idea of *rich* acquires a wider extension; the beggar may be rich in desire and concupiscence, and the possessor of treasures may be poor (thus David is frequently in the Psalms called *poor*, as being *πτωχὸς πνεύματι*, *poor in spirit*, set free from all the ties of possession and property, compare Rev. xxi. 24). He who is without money or goods may be "rich" in so-called good works, in knowledge, or art, or natural dispositions, if he appropriate such gifts to himself, and do not ascribe them to their Author: Riches, however, whatever form they take, invariably act in the same way, inasmuch as they attach man to the world, in which things created assume to be separate and independent: while in the kingdom of God this independence is cancelled, and all things ascribed to God. Where the former is maintained, therefore, this union of life with God cannot be realized. (*Δύσκολος*, means, primarily, *difficult to satisfy*, then in general *difficult*. It is the opposite of *εύκοπος*, *without trouble, easy*. The figure of *κάμηλος*, which is not to be confounded with *κάμυλος*, *a rope, a ship's cable*, is a common one in the East. Instead of the camel the elephant is also sometimes mentioned [compare Lightfoot and Schöttgen on the passage]. Instead of *τρύπημα* Mark and Luke have *τρυμαλιά* from *τρύμη*, *a hole, an opening*.)

Ver. 25, 26.—It is evident that the disciples understood the discourse of our Lord in this more extended application. Their astonishment, and the thought, who then can be saved? (*τίς ἄρα δύναται σωθῆναι*), shew plainly that they regard every man in his

\* At the same time, however, it should not be denied that a fulness of earthly blessing carries with it *pre-eminently* the temptation to attach one's self to the world. In all cases, however, the fetter which peculiarly binds a man, must be sought for *within him*, and not in things external.

natural state as a *πλούσιος*, *rich*, because of his inward attachment to earthly things. Were we to refer the question merely to those who are *outwardly* rich, it would obviously lose all its force. Ver. 27 also shews that the disciples (although in a literal sense they were not rich) had recognized the giving up of all their property as a duty necessarily binding on them, whence we see that they understood the idea in a spiritual sense. Accordingly, the question "Who then can be saved?" expresses a deep feeling of man's strong attachment to the creature, from which, of himself and by himself, he cannot set himself free (in the same way as at Rom. vii. 24), and for this very reason requires a deliverer. The exercise of this saving power on the part of God is referred to at ver. 26. Here our Lord recognizes the inability on the part of man (because the weakness of the flesh (*ἀσθένεια τῆς σαρκός*) makes it impossible for him to fulfil the commandment to love God above all, Rom. viii. 3), but refers to the aid of the Almighty. This is to be considered, however, not as a thing manifesting itself *without* a man, but as that which operates *within* him, for which reason the *πάντα δυνατὰ παρὰ τῷ Θεῷ*, *all things are possible with God*, is equivalent to the *πάντα δυνατὰ πιστεύοντι*, *all things are possible to him that believeth* (comp. Mark ix. 23).

Ver. 27.—The new question of Peter appears at first sight not to agree with what precedes it. It must seem strange that after the disciples had just asked Who then can be saved? they should now consider the difficulty to have been perfectly overcome in their own case. One would be tempted to conclude that Matthew had inserted here what was spoken at another time, did not Mark and Luke agree with him, and warrant our believing that we have here the original connexion. This connexion also admits of being perfectly defended, if we view the remark of Peter here (who again speaks as the representative of all the apostles) as the expression of his uncertainty as to whether they had in reality satisfied these difficult demands of the kingdom. Feeling that much yet remained within him of attachment to the creature, Peter mentions one act of his life similar to that which Christ had required of the young man. But whether this was enough, he, in the exercise of genuine repentance, remained uncertain. The words *τί ἡμῖν ἔσται*; *what shall be to us?* therefore are not to be understood as referring to a reward, for Peter must otherwise be held to have been in a state of mind in which ver. 25 would be altogether inapplicable to him, and the answer of Jesus also, ver. 28-30, would be transformed into a reproof. Rather must we refer the words to the disciples' state of mind in such a way that their meaning shall be, "what shall fall to our lot, what shall befall or happen to us; wilt thou judge of us as of the young man, or does such a decisive act still remain to be done by

us?" This stands most appropriately connected with what follows, inasmuch as Jesus, by strong grounds of comfort removes that uncertainty of the disciples which proceeded from their tender faithfulness, and assures them of this that they are his.

Ver. 28.—Matthew gives in the most complete form those ideas through which Jesus imparts this comfort to his disciples, and in such a way that they closely correspond with the context. For, the Saviour speaks first of the special prerogatives bestowed upon the disciples as the first representatives of the kingdom of God in this new order of things, and then (ver. 29) passes over to all those who, for the sake of the kingdom, have given up every thing upon earth. Matthew alone has the first verse, in which the special prerogatives of the disciples are spoken of. We might believe that Luke had omitted the words because he considered them less intelligible to his heathen readers, as referring to views which were peculiarly Jewish, if he had not also given them at xxii. 28, seqq. in another connexion, but in such a way that we cannot conceive of their having been transferred from Luke into Matthew. The idea has its own peculiar place in both Evangelists. As regards the idea itself, expressed in ver. 28, it is in the first place remarkable that the Saviour, without any special occasion, should have, of his own free movement, unfolded it to the disciples, and in this way should obviously have favoured their earthly prejudices concerning the Messiah, contrary to his purpose, if he meant to deny the reality of their expectations. This is the more surprising, as the connexion here does not make this declaration at all necessary, for any kind of laudatory acknowledgment of the disciples' faithful strivings would have been enough for them. Even the theory of accommodation, therefore, is here reduced to difficulties, and it is obvious that those act more simply who attribute the idea here expressed to Jesus himself, and recognize him as participating in it.\* This opinion we must feel all the more inclined to adopt, inasmuch as in this passage there is expressed nothing more than is found everywhere stated in the gospels and apostolic writings. The *παλιγγενεσία*, *regeneration*, denotes merely the coming forth of the kingdom from its concealed and purely spiritual, into an external form, or the spiritualizing of the outer world from within (comp. the remarks on this at Matth. viii. 11; Luke xvii. 20). The selection of the expression *παλιγγενεσία*, *regeneration*, to denote this has its origin in a noble parallel between the whole and the individual. In the passage Titus iii. 5, baptism (*λουτρὸν παλιγγενεσίας*) appears as the means which brings about the new birth of the individual. This moral process in the individual is transferred to the whole body, which,

\* The recent attempts to explain the passage as ironical, shew how difficult it is if the simple meaning of the words be given up. Comp. Fleck de regno divino, p. 436, seq.

worn out by sin, requires and looks forward to restoration not less than does the individual. This restoration naturally has its beginning in the domain of conscious spirits, but as, in the progressive advancement of the individual, it goes forward from the spirit to the final glorifying of the body (comp. Rom. viii. 11), so also the perfecting power of the Spirit gradually pervades the outward visible world taken as a whole. Without distinguishing the separate stages, the term *παλιγγενεσία* comprehends the whole in one general expression. Thus, as the Saviour's resurrection is primarily a type prefiguring the final glorifying of our bodily organism, so is the resurrection of the flesh generally a type of the material world in its glorified condition, which is accurately described by Paul (Rom. viii. 18, seqq.), in strictly didactic discourse, but is in the New Testament taken for granted in the discourses of Jesus, and is at last, in Revelation, portrayed as present. Man, therefore, as a Microcosm, appears as an emblem prefiguring every stage of development in the Macrocosm, and as the development of individual life is consummated only in the glorifying of the body, even so the glorifying agency of the Spirit reaches its climax only in pervading the material world. This rich idea the Saviour sets before his disciples, and with reference to their sacrificing of the present world, points them forward to the future into which they had already, in a spiritual sense, entered, by the giving up of their possessions, but into which they would yet visibly enter at his final manifestation. In this state of things, the Saviour appears as the king, inasmuch as the kingdom therein realized is the whole sphere of life pervaded and ruled over by the Spirit and influence of Jesus. (*Καθίξεν ἐπὶ θρόνου*, *sitting on a throne*, is to be viewed as a symbolic expression for dominion. In the words *θρόνος δόξης*, *throne of glory*, we may trace—inasmuch as the thing spoken of is the manifestation of what is concealed [comp. Rom. viii. 18]—that outward display of light and glory [analogous to the Hebrew כבוד] which encompasses every appearance of divinity. In the *αἶὼν οὐτος*, the *δόξα τοῦ νιὸς τοῦ ἀνθρώπου* is in its nature entirely spiritual.)

Now, the fact that in this sovereign power of our Lord (*i. e.* a decisive spiritual power which authoritatively imposes terms—see in regard to it on Matth. xx. 20), believers are set forth as partaking, is merely the general idea of the Christian system, according to which nothing which exists in the Saviour lies enviously shut up in him, but just as in him Divine love appears as the perfect communication of itself, so the Redeemer imparts himself with the whole fulness of his gifts to his church as his body. Hence, as his people share his sufferings, so also his glory. (Rom. viii. 17, *συμπάσχουμεν ἵνα καὶ συνδοξασθῶμεν*; comp. also 2 Tim. ii. 20.) Naturally, therefore, this applies even to his disciples generally, but it has a

more special reference to the apostles. As the representatives of the twelve tribes (comp. Matth. x. 2), they received most directly and purely into their souls that spiritual element flowing forth into humanity (and primarily among the people of Israel), which Jesus brought down to the earth, in such a manner that they themselves became in turn gushing fountains of eternal life (John iv. 14), with which they rendered a world fruitful. Hence *they* most completely partook of the character of Jesus, as King, and that is the sense of the symbolical expression, that they were to sit on twelve thrones (as subordinate rulers) surrounding the throne of the Lord. (Comp. on Rev. iv. 4; xxi. 14.) Finally, there is also ascribed to the apostles, as the representatives of the church generally, *κρίνειν*, *judging* (a special manifestation of the general expression *dominion*). This also is at 1 Cor. vi. 2 ascribed to the whole church as such, inasmuch as through the Spirit of the Lord which pervades it, there is given to it at the same time the power of discernment in its own real nature, and so of separating and sifting. As the church already uses this gift of the Spirit in the office of the keys (comp. on Matth. xvi. 19), so, upon being itself made perfect at its final manifestation, does it exercise this gift in a perfect sense in the same office. Thus we must say, that at the foundation of the whole of this peculiar train of thought, there lie Jewish ideas as to the course of the world's development, and the place which the twelve tribes hold in regard to mankind; views, however, which at the same time perfectly correspond to the arrangements of eternal wisdom, and are supported by the mode in which these things are everywhere conceived and set forth in Scripture. Only we must be careful that the gross and material conception of these ideas by high and low among the Jewish people, be not confounded with the ideas themselves\*—ideas which obviously penetrate with equal depth and power into the whole world of thought.

Ver. 29.—From the special, the Saviour passes over to the general, and states that not merely they (the apostles), but every one who renounces the world, will receive his *μισθός*, *reward*, (Matth. v. 12). On the idea of Christian self-denial, and of self-denial *for the sake of Jesus* (in which way alone it becomes *Christian*), see more particularly at Matth. x. 37, seqq. (Instead of *ἐνεκεν τοῦ ὀνόματός*

\* This was the mistake of Hase (Life of Jesus, 2d edit. p. 84, seqq.) He finds in this an indication that Jesus, during the earlier period of his ministry, had participated in the political views which generally prevailed among the Jews regarding the Messiah and his kingdom. This, however, by no means follows from the passage before us, and just as little from the immediately succeeding statement, that they were to receive again houses and lands an hundred fold. The rule of the apostles is no political one, but purely spiritual; the receiving of earthly blessings is not external, but the possession of them in the spirit of Christian love, inasmuch as the very peculiarity of the kingdom of God consists in the abolition of all exclusive possessions on the part of the individual, and the giving of the whole to each.

ου, Matth. has ἐμοῦ. \*Ὄνομα = ἄν, name, is put for the person himself in his proper individuality. Luke has ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, for the sake of the kingdom of God, as Mark has also added ἕνεκεν τοῦ εὐαγγελίου, for the sake of the Gospel, which in so far is identical with ἐμοῦ, of me, as in the person of the Saviour, the gospel and the kingdom are represented in a living form, and as it is only by the power which proceeds from his person that the kingdom is founded apart from or without him.) The idea of recompense briefly alluded to by Matthew, Mark gives in a very enlarged form—an uncommon circumstance with him ; for even when he gives the substance of Christ's discourses, he usually abridges them. Luke has already embodied in the discourse the contrast between the present time (καίρὸς οὗτος), and the coming age (αἰὼν ἐρχόμενος); Mark, however, enumerates all the individual details of the recompense. We may call this enumeration a commentary on 1 Tim. iv. 8. Even in this present life on earth true piety bears within itself its own reward. Especially the giving up of all one's own possessions to the general community is but the reacquisition of the whole for the individual. (So that in this sense also it is true "all things are yours," 1 Cor. iii. 21, 22.) In the church of God, as a kingdom which is in the course of gradual development, the believer, through true heart-fellowship and brotherly communion, receives back what he lost through the sin which is in that world from which he judicially separated himself (1 Cor. i. 31)—receives it indeed in a higher measure (ἐκατονταπλασίονα, Luke has πολλαπλασίονα). (Comp. as to αἰὼν οὗτος and ἐρχόμενος on Matth. xii. 31.) The addition μετὰ διωγμῶν, with persecutions, by Mark is peculiar to him alone. (The reading διωγμῶν is assuredly an alteration made to remove the difficulty.) Certainly, therefore, the simplest view which it remains for us to take of these words, is to regard them as added to the discourse, in order to represent the joys of the present state even in this form of brotherly Christian love, as in many ways troubled and disturbed, and in this way to set forth the everlasting life as the untroubled and peaceful state of being. For, the church in which the individual believer already receives back even outwardly what he gave up, is never on earth free from persecution, until the αἰὼν μέλλων, future age comes, and with it the kingdom. Thus the whole statement, being transferred to the present state of things as existing in the world, has no reference whatever to the hopes set before us in the Apocalypse.

Ver. 30.—Matthew and Mark conclude the conversation with a well-known axiom, which in Matthew forms the transition to the following parable of the Labourers in the Vineyard. Apart from this parable, which (xx. 16) again concludes with the same axiom, the words standing at the close of the conversation, as Mark gives

them contain something very obscure, so that here again Matthew appears the more exact narrator of the discourses of Jesus. It is striking to mark the different forms in which the apothegm appears at the commencement and close of the parable. It runs,

Matth. xix. 30, and

Mark x. 31.

πολλοὶ ἔσονται πρῶτοι ἔσχατοι,  
καὶ ἔσχατοι πρῶτοι.

Matth. xx. 16.

ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ  
πρῶτοι ἔσχατοι.

The first form (Matth. xix. 30) is also analogous to the expression at Luke xiii. 30, εἰσὶν ἔσχατοι, οἳ ἔσονται πρῶτοι· καὶ εἰσὶ πρῶτοι, οἳ ἔσονται ἔσχατοι. For the distinction of the thought in the two cases is this: according to the first form of the apothegm there are *some* in both the classes (the πρῶτοι and the ἔσχατοι) who are represented as passing from the one to the other. According to the second form, however, *all* (the article οἱ ἔσχατοι, οἱ πρῶτοι is not to be overlooked) are set forth as belonging to the class opposite their own. On closer examination, however, this difference of form in the apothegm is found to be only in appearance, inasmuch as at Matth. xx. 16, the article does not refer to the πρῶτοι and ἔσχατοι as such, but to the πολλοί, who are described (xix. 30) as existing among them. And in this very thing the connexion of the passage is sufficiently indicated, for Matth. xx. 20, seqq. sufficiently shews in what way the passage, Matth. xix. 28, might be understood, by the disciples, inasmuch as the old man in them belonging to the "world" was by no means entirely destroyed, and they therefore interpreted the privileges and prerogatives after a carnal manner. For this reason the Saviour brings forward the circumstance, that along with them (the πρῶτοι), others called at a later period (ἔσχατοι) would receive an equal reward, and by this reference warns them against feelings of envy and self-seeking. We are not to think of Judas or other (still remoter) apostates. Since the following parable does *not* represent the first labourers as unfaithful, for which reason they received their *full* reward.

Matth. xx. 1, 2.—The immediate object of the following parable,\* therefore, as the connexion shews, is unquestionably this, that the apostles might be taught how their earlier calling of itself conferred on them no peculiar prerogative, and how those faithful labourers in the kingdom of God who were called at a later period, might be placed on an equal footing with them according to the free and unconditional award of Divine grace. These doctrinal narratives of Jesus, however, are like many-sided precious stones, cut

\* On Matth. xx. i. seq., compare the treatise by Wilke in Winer's journal, für wissensch. Theol. Sulzbach, 1829. Part i. p. 71-103.

so as to cast their lustre in more than one direction.\* As we already remarked that at Luke xiii. 30, the apothegm with which our parable begins and ends, refers to the connexion subsisting between the Jews and heathen, so this parable may in like manner denote the relationship in which the heathen, as being called at a later period into the kingdom of God, stood to the Jews as the first called. And although primarily it refers to the teachers, it is true also in regard to every member of the church, and is universally applicable wheresoever an earlier call in the days of youth co-exists along with the calling of others at the latest period of life. But while it applies to those who live contemporaneously in the kingdom of God, it refers no less to those who live at successive periods in the history of the church, inasmuch as the earliest years of the church's development involved the greatest hardships, owing to the fiercer hostility of the world, and subsequent generations consequently enjoy a relief through the toils of their predecessors.

God is here to be considered as the householder (*οικοδεσπότης*), inasmuch as at ver. 8 the steward (*ἐπίτροπος*), by whom the distribution of the wages is performed, symbolizes Christ. The vineyard (*ἀμπελών* = אֲמֵלֶן), however, is viewed (as at Isa. v. 1) as the emblem of that spiritual kingdom which the Lord of heaven founds on earth, and causes to be cultivated by his servants.† The labourers (*ἐργάται*), therefore, are the pastors and bishops of the church of God, all those to whom a spiritual office is intrusted, and the souls of men are the vineyard on which their labours are to be expended. True, the reference to the pastors is not to be understood of the outward office-bearers of the church, but of the inward call to spiritual labours; and in so far as this call is not to be regarded as wanting in the case of any living member of the church, the parable has also its general application to all believers. Only the wages are not to be understood as denoting salvation (for nothing is said here of the difference between being saved and lost), but as referring to a special reward of grace, to various positions assigned in the kingdom of God in allusion to xix. 28; xx. 20.

Ver. 3-7.—The idea of an agreement (*συμφωνεῖν*) with those first called in regard to the hire, as compared with the independent declaration on the part of the Lord as to the reward to be given to those who were afterwards called, indicates in the *συμφωνεῖν* a reciprocal agreement, and consequently a title, as it were, in the one class of labourers to make demands and not in the other

\* Compare the commentary on Matth. xi. 19.

† The frequent comparison of the kingdom of God to a vineyard (Matth. xxi. 33, seq.), has perhaps a deeper foundation in the fact that the Saviour, according to his profound views of nature, traced in wine and in the vine the fittest analogies in the whole external world to express the most spiritual relations. (Comp. on John xv. 1, seq.)



In this way those first called certainly seem in one point of view to be favoured, but not in another, for they are subsequently dealt with according to the strict letter of the law, while the others receive according to the superabounding measure of love. This agrees remarkably well with the reference to the heathen and the Jews; and we might almost suppose that conversations had taken place among the disciples, which caused the parable to be constructed in this way. Perhaps, in contrast with others of the disciples (who were descended from the heathen), they had proudly appealed to their Jewish descent, and laid claim to that which was promised (Matth. xix. 28), not as the gift of grace, but as deserved. The *συμφωνεῖν*, *agreement*, applies then strikingly to those covenants into which God entered with his people, in which (according to the Divine condescension) are implied mutual engagements and promises. The heathen, on the contrary, were called, without any covenant, into the kingdom of God. Not so much from need, as from pity for the idle, the faithful master of the house from time to time (at marked periods of great advancement in the kingdom of God) called new labourers into his vineyard, and they confided with simple trust in the faithfulness of the Lord. Thus, though apparently at a disadvantage, their childlike faith placed them with such a Lord really at an advantage. In regard to the apostles this is most markedly exhibited in the calling of Paul. The Lord took him from his course of busy idleness, and called him into the vineyard where the Twelve were already at work, and so he laboured more than they all (1 Cor. xv. 10). The parable lays especial stress (comp. vers. 6, 7, with 12) on those who were called at the eleventh hour. Primarily the intention of this may have been merely to give point to the contrast between the *one hour* and the whole day. Especial interest attaches to this point of time, as well in regard to the individual Christian, in which case it refers to late conversion, as also to the whole church, in which case it applies to those who are called in the latter days.

Ver. 8-12.—This portion of the parable contains the greatest difficulties. *In the first place*, a question arises as to the view which we are to take of the *ὄψις γενομένης*, *evening coming*. As the closing period of the day (viewed as the season of labour), the evening brings the final decision. Thus in the case of the individual, the evening is to be understood as denoting death, in the case of the church, as the last time (*καιρὸς ἔσχατος*), or the coming in of the kingdom. These things, which to us seem so wide apart, were regarded by the apostles as happening simultaneously, inasmuch as they viewed the coming of Christ as an event about to take place immediately, and our Lord himself did not speak of it in any other way (comp. on Matth. xxiv). *In the second place*, the circumstance that a denarius was distributed alike to all, must not be explained

as implying a denial that there are degrees of future glory, for other parables, and especially that of the talents, at Matth. xxv. 14, seq. expressly teach this doctrine. Rather does the equal denarius simply denote the equality of all, in so far as they are partakers of the same blessedness, which completely satisfies the desires of every individual, although the capacities of these separate individuals may be very different. *In the last place*, however, the most obscure point of all seems to be the possibility of a murmuring (*γογγύζειν*) among the first called (*πρῶτοι*).<sup>\*</sup> Should a comparison be made between this and Luke xv. 25, seq., we must remark that in that case the elder son is represented as occupying exclusively the standing-point of the law ; but here the *πρῶτοι*, *first*, appear as labourers (and faithful labourers, for they receive their denarius) in the kingdom of God. Besides, as the distribution of the wages takes place in the evening (that is, after their training in holiness was complete), it is impossible to conceive that there still existed in these first called a mixture of the old and the new. We must therefore say that this parabolic representation does not mean to assume that there is anything analogous to this murmuring in the real spiritual relationships which it sets forth, but is intended to give instruction by contrast, so that the sense of the whole would be this : inasmuch as such murmuring, as the parable shews, on the part of the envious labourer against his comrades, is a thing in itself wholly inconceivable amidst the relationships of heaven (inasmuch as he in whom it was found would by that very circumstance shew himself to be living beyond the pale of the kingdom of love), therefore all labourers in the Lord's vineyard must betimes give up every claim of their own, and trust themselves simply to the mercy of God. In such a lowly position they would also experience compassion towards their brethren (*Καύσων*, *glowing heat* during the day, comp. Luke xii. 55).

Ver. 13-15.—The closing verses set forth the dealing of the free grace of God, which can be limited by no peculiar privileges of the creature. Righteousness and love are its everlasting forms of manifestation, and that freely manifested love of God which loves without finding and demanding merit. But to love others with the postponement of our own claims, is the highest act of piety—the real giving up of all that is our own, Matth. xix. 27. (The expression *ὀφθαλμὸς πονηρὸς* corresponds to the Hebrew *עין רע* [comp. on Mark vii. 22], by which we are to understand the evil eye which works destruction.)

Ver. 16.—In the concluding words our Lord briefly points back to the apothegm (xix. 30). Thus, according to this parable, it is as though he had said the first called (who are described above) stand in a position less favourable than those called at a later period.

\* See editor's note at ch. xxv. 31-46.—[K.]

With this one apothegm, however, there is conjoined another, which, at xxii. 14, concludes the parable of the king's marriage-feast. There it refers to the entire failure of some in reference to their call; here it is applied in a modified sense; for, even although those called at the eleventh hour are to be conceived of as *pre-eminently* diligent, yet the parable gives not the slightest hint that those first invited were less assiduous. Rather did they receive their reward along with the others. The contrast between κλητοί, *called*, and ἐκλεκτοί, *chosen*, cannot here be referred to the invitation to enter God's kingdom, and the actual coming and arraying of one's self for it (as at xxii. 14), but merely to the different relations of believers themselves to the kingdom of God, the distribution and bestowal of which depends upon the free grace of God. The ἐκλεκτοί *chosen*, therefore, in this case, are the ἔσχατοι, *last*, the κλητοί, *called*, are all the labourers, including also the *first*. The *called*, however, labour in a constrained position for the sake of reward; the *chosen* in a freer relation from delight and love. In so far as this more favoured position and the love which they cherish is not their own work, but the work of grace within them, in so far must it be referred to an ἐκλογή, *choice, selection*, which, however, is not to be regarded as a thing *limited* on the part of that love which imparts itself to all, but only as *repressed* by the narrowness of men's own hearts. Finally, it seems very doubtful whether the apothegm has in this passage, its original connexion. It has at least in Matth. xxii. 14, a much more definite relation to the context; at which passage see our more lengthened remarks.

### § 3. OF HUMILITY.

(Matth. xx. 17-28; Mark x. 32-45; Luke xviii. 31-33.)

Referring back to what was said on Matth. xix. 1, we merely observe here that the mention made of the approaching sufferings of Jesus Christ, stands again in Matthew's context, in close connexion with the succeeding narrative. Ver. 17-19 viewed as isolated, are as it were lost, but in connexion with what follows they at once acquire a legitimate place and relation to the whole narrative. They shew in the person of the Saviour himself how the character of self-denying humility is an indispensable requisite for the true disciple of Jesus, and in the discourse of Jesus which follows the account of the earthly claims of the children of Zebedee, everything bears equally on the proof of this truth, and for this reason the discourse concludes (ver. 28) with the same thought which introduces (ver. 18, 19), the passage before us. Thus our Lord's sufferings are mentioned merely for the purpose of shewing the dis-

ciples that the like sufferings were awaiting them. In the context of Luke, indeed, the mention of the sufferings of Jesus stands more isolated as a fact which occurred in the course of his last journey (comp. Luke ix. 51). But looking at the general arrangement of the subject-matter in his account of the journey, this very form of recording it is the appropriate one. Luke gives in it, in fact, the events as they successively happened, without grouping under general points of view what belonged together.

Ver. 17-19.—Matthew remarks, as a point of external interest, that our Lord by the way (as they were approaching Jerusalem) had taken his Twelve apart (*κατ' ἰδίαν*) and foretold to them what awaited him at Jerusalem. Mark (x. 32) adds this trait, that the disciples had with fear and astonishment (*ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο*) seen the Saviour proceed towards Jerusalem, the seat of his fiercest enemies (comp. John xi. 16). As respects, finally, the prophecy itself regarding the sufferings and resurrection of Jesus, the remarks already made at Matth. xvi. 21 may be consulted. The Christian mind can have no interest in tracing to the words of Christ himself every separate detail in the traits which are here given of our Lord's sufferings as still future. The great point with which, above all, we have to do, is the contrast between the death and resurrection. But the external evidence favours the conclusion that even these individual traits (such as the *ἐμπαῖζαι, μαστιγῶσαι*) are derived from Christ's own words; for the agreement of the three narratives is here so close as to compel us to the assumption of exact reports; vague tradition would have called forth greater differences. Besides, the Old Testament representations (especially Ps. xxii.; Isa. l. 6, liii.; Hos. vi. 2) already contain all these traits, and, for this reason, their being brought forward *before* the event is sufficiently authorized (1 Cor. xv. 3, 4). Luke remarks (xviii. 34) that on this occasion also (comp. on Matth. xvi. 22) the disciples were again unable to comprehend the words of Jesus, *i. e.*, they felt themselves incapable of conceiving of such contrasts being united in the life of a single person, the highest glory (in miracles never equalled) with the deepest humiliation, and this again combined with the highest exaltation in his resurrection. To this was added the fact, that the idea of a suffering Messiah, although it did exist among the Jewish people, was by no means prominent, and consequently everything connected with it which Jesus uttered, found only a weak response within their circle of opinions.

Ver. 20, 21.—Immediately after these words of Christ, the Evangelist subjoins the account of the request made by the children of Zebedee, who (according to Matthew), along with their mother (Salome by name, comp. Mark xv. 40 with Matth. xxvii. 56), asked the Saviour for the highest places of honour in his Messianic king-

dom. This declaration then causes Jesus to explain the relation which subsists between the reigning and the menial character of the disciples of Jesus Christ—the whole occurrence, however, is invested with much obscurity. In the first place, it is a striking thing to find the humble-minded John acting a part, which seems to be more in keeping with the character of Peter. Probably, however, the ambitious request proceeded from the mother, who saw herself reflected in the exalted fortune of her sons. In the case of the two disciples, the whole may have taken a purer form, inasmuch as it is possible that the leading motive which swayed their minds in making the request may have been *this*, that they might enjoy in time to come the same privilege of nearness to the Lord, which we know (at least in the case of John) to have been the sweetest comfort of their lives. (Compare the introduction to John, § 1.) Again the language “one at thy right hand, and one at thy left” (*εἰς ἐκ δεξιῶν, εἰς ἐξ ἐναντίων*), strikes us with surprise, and half tempts us to suppose that it refers to some special idea involved in the Jewish conceptions of the Messiah, of which, however, there is not found the slightest trace.\* Rather does the expression denote merely (according to the general analogy which is everywhere to be met with, that with great men and princes he whom they honour sits next them) the highest prerogatives, and the influence founded on them. Without doubt the vain mother had formed the opinion, and by means of it had incited her sons, that the inauguration of the Messianic kingdom was about immediately to take place (Luke xix. 11). Jesus they considered as the Sovereign and possessor of that kingdom, and, therefore, falling at his feet, they requested of him the highest places of honour.

Ver. 22, 23.—The most difficult point of all, however, is the circumstance that this enquiry, which seems to proceed from a materialistic view of what was said at Matth. xix. 28, is not rejected by our Lord. For at first the Saviour merely brings forward the difficulties which had to be overcome before they could attain such places of honour; and when the disciples, with child-like simplicity, declared themselves willing to encounter all conflicts, our Lord does not deny that, as a general truth, there were such places of honour to be had, nor that these places were accessible to them, but he merely declares that the Messiah cannot bestow them; that it is God who gives them to those for whom it is prepared (*οὐκ ἠτοίμασται*). From the turn thus given to the discourse, it is true, one may con-

\* Wetstein ad. loc. cites from the Midrasch Tehillim, the passage, *futurum est, ut Deus summe benedictus faciat regem Messiam sedere ad dextram suam et Abrahamum ad sinistram suam*. Here, however, the Messiah appears as Himself sitting on the right hand of God, but nothing occurs in the passage respecting two different persons who are to sit at the right and left of the Messiah.

clude with some probability that the Saviour meant to intimate that these places of honour were not intended for *them*, but the surprising thing is, that this was not declared to them in the most positive manner; that they were not told that there did *not* exist any such places of honour in the kingdom of God; and farther, that the opinion seems to be favoured that such places really existed. To this it must be added, that in what immediately follows, Jesus speaks of the *great* and the *first in the kingdom*, as at Matth. v. 19. But as the Saviour at the same time, ver. 22, says to the disciples "Ye know not what ye ask" (*οὐκ οἴδατε τί αἰτεῖσθε*), he evidently blames the position they had assumed. This surprising combination of censure and of remarks coinciding with the ideas of the disciples, finds its solution in what follows (v. 24-27). Here we have merely to speak of the figures under which the Saviour sets forth the conflict by which the attainment of glory in the kingdom of God must be preceded. In regard to this struggle as applicable to himself personally, our Lord had spoken immediately before. A bright contrast to this conflict is presented by the joyful view of the coming glory. "The flesh would always be glorified before it is crucified; it would rather be exalted before it is humbled," says Luther. Now, first, as regards the state of the text, the figure of baptism (*βάπτισμα*) in Matthew has without doubt been interpolated from Mark. For, Mark in this instance, again (as also ex. gr. ix. 45, seq.), has given a fuller report of the discourse, without, however, adding to it any ideas peculiar to himself; his important additions belong almost entirely to a fuller statement of the facts (compare on the text of Matthew the N. T. by Griesbach-Schulz ad loc). The figure of the cup (*ποτήριον* = *כּוּפּ*), which is common to both, denotes in the Old Testament already (Isa. li. 22), *punishment*, *sufferings*, and the fundamental idea is assuredly that of a cup of poison to be drunk.\* In the New Testament (Matth. xxvi. 42) the Saviour describes his sufferings as a bitter cup given him by the Father. The figurative expression *βάπτισμα* added by Mark (compare on Matth. iii. 11), involves at once the idea of a painful submersion (a dying in that which is old), and also of a joyful rising (a resurrection in that which is new), as Rom. vi. 3, seq. shews. Such a path of suffering, in order to his being made perfect (Heb. v. 8, 9), our Lord declared (Luke xii. 50) stood as yet before himself. According to the living corporate union, however, which subsists between our Lord and his people, as they have part in the glory, so likewise in his sufferings, and only where these latter really take effect, can they look forward to the former (Rom. viii. 17, 2 Tim,

\* Perhaps it might also be referred to a bitter drink of healing medicine, in which case the figure would combine the idea of what was unpleasant with what was at the same time salutary.

ii. 11, 12). To this connexion our Lord calls their attention, in order to awaken them to a sense of the magnitude of those conditions under which alone the glory of the *kingdom* can be attained. When the disciples, however, on being asked *δύνασθε πιεῖν τὸ ποτήριον*; *can ye drink the cup?* reply *δυνάμεθα, we can*, it is by no means to be supposed that they misunderstood the words of Jesus, and took them in a good sense (*ποτήριον* as meaning the cup of joy—*βάπτισμα* the washing out of the hand-bason of the king, according to Von Meyer's view *ad loc.* The very form of the question *can ye drink?* must at once render such a misunderstanding impossible. Undoubtedly they rather meant to express their determination to follow the Lord through all difficulties. Nor are we to consider this declaration as a thing wholly perverse and sinful; Jesus accepts it and draws from it further deductions; the heart of the disciples was really sincere, and they were in earnest in their intention to follow him; they were only wanting in a correct insight into the greatness of the sin which still existed within them, as well as into the greatness of the struggle in which they were to be engaged. Their declaration "We are able," therefore, unquestionably expresses a strong feeling of self-righteousness, otherwise they would never in such a conflict have trusted in self.

Ver. 24, 25.—The ten other disciples who probably were absent during the scene (ver. 20), were offended at the two brothers when they heard of their request, their envy being undoubtedly excited by the circumstance that James and John had wished to be exalted above them. For this reason Jesus assembled them (the ten around him (*προσκαλεσάμενος αὐτούς*), and without uttering one word of direct reproof, spoke to them of exaltation in the kingdom of God, as compared with earthly elevation, in order to make them aware of the real nature of the former, and explained to them this character as applicable to himself (whom they all acknowledged as the king of the "kingdom" they hoped for) in such a way that his discourse (ver. 28) returns to the point from which (ver. 18) it started. According to this view, however, the following words appear to be not so much a *rebuke* addressed to the two, as a *didactic* discourse addressed to the ten. But, as was already remarked, the idea of a special exaltation and glory in the kingdom of God is not in the least condemned, but is acknowledged as correct. For, the comparison of the *ἄρχοντες, rulers*, and *μεγάλοι, great*, has positively no meaning, if it was intended that there should be no *πρῶτοι, first*, and *μεγάλοι, great*, in the kingdom of God. Their existence is obviously taken for granted by our Lord—only a contrast is drawn between the dominion and authority (*κατακυριεύειν, κατεξουσιάζειν*) exercised in the world (compounds with *κατά* have often a bad subordinate signification, for example *κατατομή*, Phil. iii. 2; *κατα-*

κνριείειν occurs again at 1 Peter v. 3, in the same sense in which it does here; and it is only in appearance that it bears another meaning at Acts xix. 16. Κατεξουσιάζειν does not again occur in the New Testament), and the διάκονος and δοῦλος εἶναι, *being a minister and servant*, which prevails in the kingdom of God. From the parallel thus drawn, however, we can explain the obscurity which attaches to the connexion of the Redeemer's whole discourse. Amidst the relations of the present state (αἰὼν οὗτος), dominion rests on physical force, and the advantage of it is found in the subjugation of others, and the service rendered by them. In the "kingdom" all pre-eminence rests on love and truth, and love teaches us to serve others, not to procure service to ourselves. But inasmuch as love is the mightiest power, so that love which shews itself in its highest perfection as ministering and dying, overcomes everything, and in union with the Son of love, all those who open their heart to its influence rule in the power of it. But, as the susceptibility to its influence varies in different individuals, the ruling power naturally exists at the same time in different degrees, which, however, are dependent on the call of the Father (οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς), not on the arbitrary will of man. Thus the disciples were not in the wrong in assuming that there were steps and degrees of approximation to the Lord, and in the extent to which men were partakers of his living power; but, on the contrary, that something of this kind must be supposed, is at once shewn by the relation in which Christ stood to his disciples on earth, inasmuch as the Seventy were further removed from him than the Twelve, and among these again three (Peter, John, and James) stood the nearest to him, while only John rested on his bosom. And precisely similar are the results of experience in regard to the different degrees of efficiency in the different members of the church. Thus an Augustine, for example, by the power of the truth, exercised a predominant influence over whole centuries, such as millions of believers never possessed. The mistake of the disciples consisted rather in confounding the character of earthly and Divine authority. The former, owing to the sinfulness of human nature, is combined with oppression and slavery; the latter brings in its train a blessing for all who yield themselves to its influence. But, in order to be delivered from sinful self-will, which often knows how to assert its power even under the form of spiritual influence, man needs first to be thoroughly humbled, and to pass through that baptism of suffering, in which the old man is wholly given over to death. The new man thence arising, who belongs to the kingdom of God, can in that case, according to the measure of his calling, have dominion, *i. e.* exercise spiritual influence, without falling into the danger of assuming a worldly domination (κατακνριεύειν). The Saviour places



before his followers the pure image of such a holy, self-sacrificing, lowly ministering love for their imitation ; intimating that in it alone lies his royal might and power ; and that his kingdom was only to be built up in such a way that its members should bear within them the same love, and in the exercise of it should vanquish and gain over for that kingdom the hearts of men.

Ver. 28.—In the remarkable verses\* which conclude this conversation, the Saviour represents himself, in the first place, as the pattern of his disciples, so that, according to the principle, “the disciple is not above his Lord,” as laid down at Matth. x. 24, the *διακονῆσαι*, *ministering*, must form the character of all the sincere disciples of Jesus, but the *διακονηθῆναι*, *being ministered to* (according to ver. 25) must be dissociated from them as something belonging to the world. The Divine dominion is one which only gives, and never, like that of the world, one which demands. The idea which immediately followed this general sentiment, viz., “and to give his life a ransom for many,” (*καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*), stands so connected with the preceding context, that one may easily fail to find in it a statement of the distinctive peculiarity of the death of Jesus, its atoning and vicarious nature. For, while, in the life of believers, there can be found something analogous to the *οὐκ ἦλθε διακονηθῆναι ἀλλὰ διακονῆσαι*, *he came not to minister, but to be ministered to*, this does not appear to be the case with the giving his life (*ψυχὴν δοῦναι*), if it be viewed as a vicarious death ; and since, in the parallel drawn between Christ and his people, not the slightest hint is given that the resemblance is confined to the former, and does not extend to the latter, one might be led to the erroneous conclusion, that we are to view the death of Jesus here merely as the climax of the *ministering*, and consequently to say that the words merely mean that every believer, as a member of the kingdom must (just as Christ did) sacrifice his individual life to the general body. Besides, as the synoptical gospels (with the exception of Matth. xxvi. 28) do not contain any other similar declaration in Christ’s own words, impartiality requires from us the confession, that this passage, taken by itself, cannot *prove* the doctrine of Christ’s vicarious death, especially as the same expressions here used to describe it, *may* denote any kind of death in the way of sacrifice. (Comp. Jos. ii. 14, Joseph. de Maccab. c. vi. Wetstein ad loc. has collected other passages from profane writers.) But if the doctrine be elsewhere proved (comp. on Rom. iii. 21, seq.) then the passage assuredly acquires a high significance, inas-

\* The Codex D has here also a long passage added, which is transcribed at some length from Luke xiv. 7, seqq., but which cannot in any case be considered as belonging to the text in Matthew.

much as it lays down, in the words of our Lord, the germ of the apostolic doctrine. For, the structure of the words is obviously such, that the doctrine of our Lord's vicarious death *may* be indicated in them. The single point that can be urged in opposition, is the idea above-mentioned, that the "giving his life" is not at all different from the "ministering," and as surely as the latter is appointed for all, so must the same view be taken of the former, which assuredly cannot be said of Christ's atoning death.\* To maintain that in the latter words something which peculiarly and exclusively refers to Christ is placed alongside of that which is applicable to others, in such a way that the passage must be translated, "As the Son of Man came not to be ministered unto, but to minister, so ought ye also willingly to serve; but, besides, the Son of Man has given up his life as an atonement for many, which is altogether inapplicable to you," such a supposition would have perhaps no claim to our assent. But the circumstance that Jesus himself rarely brings forward that which is specific in the nature of his own death (compare nevertheless on John iii. 14; vi. 51; x. 11; xii. 24), arises from this, that any statement of it in a doctrinal form might easily have been misunderstood; for, amidst the bulk of the people, the Old Testament notices of a suffering Messiah, though not certainly wholly misapprehended, were yet thrown very much into the background, and the apostles, on the whole, shared in these views. (Compare Hengstenberg on the Suffering Messiah, in his *Christology of the Old Test.* p. 252, seq.) As it was not in general, therefore, the peculiar work of Christ to communicate dogmas, but rather to implant in men's souls the element of a heavenly life, to impart to them a spirit of truth, from which all eternal verities were unceasingly to be developing themselves anew, so he gradually and with wisdom led his disciples forward, in order that, after his atoning death, they might be enabled to receive such a spirit. Hence the entire form of his earlier ministry bears a legal colouring; Jesus was as it were his own prophet, and led men gradually to himself, the heavenly Christ. Of what importance would abstract statements as to the death of the Purest Love have possibly been to those men who were as yet unable to perceive the very nature of such love? Not until the death of that love itself had revealed to their hearts that glow of life which dwelt in him, did they understand that the death of the Lord from heaven could be nothing else than *atoning*, the death of the second Adam could be no other than *vicarious*. As regards, finally, the individual details of this important passage, we must in the first place view the expression "giving his life" (*δοῦναι ψυχὴν*) as denoting, according to John x. 18, a free-will offering. The use of the term *ψυχὴ* here, however, is of impor-

\* Compare the passage 1 John iii. 16, to which the same thing exactly applies.

tance, as distinct from *πνεῦμα, spirit*. For, although the meaning *life* is here applicable, yet that life is to be regarded as concentrated in the *soul* (*ψυχῆ*), and this (which is to be viewed in its connexion with the body and its blood) appears as the special object offered in the sacrifice (comp. on Luke xxiii. 46). The term *λύτρον, ransom*, as applicable to the *ψυχῆ* of Jesus, occurs only here; it points to a bondage (*δουλεία*), which is in this way (by the giving up of the soul) to be discharged. Hence the term *λύτρον* implies the idea of what is precious (1 Peter i. 18, 19), by which that of highest value, immortal human souls, for whose deliverance no earthly thing sufficeth, might be saved. In the ideas there lies a strong Oxymoron. The *δοῦναι ψυχῆν*, on the part of the Saviour, lays the foundation for the *λαμβάνειν* or the *σώζειν τὰς ψυχὰς τῶν ἀνθρώπων*. (The word *λύτρον*, however, although the substantive occurs only here [at 1 Tim. ii. 6, there is *ἀντίλυτρον*], lies at the foundation of all the various expressions used in Scripture for the atoning work of Christ. The term most commonly used by Paul is *ἀπολύτρωσις*; the simple *λύτρωσις*, besides Luke i. 68, ii. 38, occurs also at Heb. ix. 12; *λυτρωτής* only at Acts vii. 35; *λυτρώω* at Luke xxiv. 21; Titus ii. 14; 1 Peter i. 18.) The preposition *ἀντί, instead of, for*, here used, occurs, only in this passage, and at 1 Tim. ii. 6, in the word *ἀντίλυτρον*. That which most usually, and especially in the language of Paul, denotes the relation of Christ's death to mankind, is the word *ὑπέρ, on behalf of, for* (Luke xxii. 19, 20; Rom. v. 6, 8; viii. 32; 2 Cor. v. 14, 15 [here it is most obviously equivalent to *ἀντί*]; Titus ii. 14; 1 Tim. ii. 6; 1 Peter ii. 21; iii. 18; iv. 1;) but *περί, concerning*, also occurs (Matth. xxvi. 28; Mark xiv. 24; Gal. i. 4; Rom. viii. 3), and even *διά, on account of*, (1 Cor. viii. 11.) It is undeniable that from the use of these prepositions nothing absolutely decisive can be deduced in support of the doctrine of a vicarious atonement, inasmuch as they may be translated *for the benefit of, for the advantage of*. On the supposition, however, that this doctrine is elsewhere proved, [particularly by the idea involved in *λύτρον* and *λύτρωσις*] it is equally impossible not to see, that the prepositions which are used do not exclude this idea. Especially the most obvious and common sense of *ἀντί*, is *over against i. e.* in the case of valuation, *instead of*, instar (comp. Homer Il. ix. 116, 117, *ἀντί νυ πολλῶν λαῶν ἐστὶν ἀνὴρ ὕντε Ζεὺς κῆρι φιλήση, i. e.* one is instead of many, he outweighs them, replaces them), and for the use of *ὑπέρ*, as equivalent to *ἀντί*, comp. 2 Cor. v. 20, *ὑπὲρ Χριστοῦ πρεσβεύομεν*.—Finally, as respects the use of *πολλῶν* in this passage, and which is found also at Matth. xxvi. 28, Mark xiv. 24 (while at 1 Tim. ii. 6, there stands *πάντων*), the passage, Rom. v. 15, 18, 19, is particularly instructive, for both expressions are there interchanged. We may say, that while *πάντων* points to the Divine intention,

πολλῶν refers to the result. As respects his love, Christ died for *all*, although the power of his death, in point of fact, only falls to the lot of *many* (compare farther details at the passages referred to).

#### § 4. THE HEALING OF TWO BLIND MEN IN JERICHO.

(Matth. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43.)

The connexion of the narrative in this Evangelist, as given at Matth. xix. 1, seems here to be interrupted, but only to be again immediately resumed. It is only some purely historic notices which come between, in order to carry forward the thread of the narrative, and transfer the scene to Jerusalem. And since Luke also inserts the account of the following cure as occurring at the same period of time, we are bound to suppose that it stands here in its right chronological position. The incident, moreover, presents nothing at all peculiar, for which reason no farther remarks seem called for on the occurrence itself. Mark has in this instance also (x. 46, 49) preserved his character for close attention to details, by adding certain pictorial touches, and giving even the name of the blind man. Respecting the differences between the accounts in the various gospels, in that Matthew and Mark, contrary to the statement of Luke, transfer the cure to Christ's departure from the city; while Mark and Luke, on the other hand, contrary to the statement of Matthew, mention only a single individual as cured, I may refer to the remarks offered in the Introduction, § 8. Every attempt to reconcile the conflicting narratives, whether by supposing that there were two cures, one on his entering, and another on his leaving the city, or by assuming that only one man is mentioned, inasmuch as one spoke for both, carries with it something unhistorical. [?] But their very differences on such immaterial points shew the genuine historical character of the gospels, and so far from detracting from their character in a higher point of view, they exalt it. Their agreement in every little trait would have been the surest means of awakening suspicion. Farther, it is most probable that Mark, so scrupulously exact in such minor circumstances, gives, on the whole, the correct account, so that Luke rightly agrees with him in mentioning one blind man. Only we must follow Luke in regard to the circumstance, that the occurrence took place when Christ was entering into Jericho. His minute accuracy in this part of the narrative, and the circumstance that there immediately (xix. 1. seq.) follows another incident also belonging to the entrance into the city, makes this view by far the most probable.

## § 5. CHRIST'S VISIT TO ZACCHEUS.

(Luke xix. 1-10.)

Here again do we find Luke sedulously advancing, and giving yet another incident from our Lord's stay in Jericho, which stands closely connected with those relations which the Evangelist has mainly in view in this section of his gospel. Jesus turns aside in Jericho to the house of a publican despised by the Pharisees (comp. Luke xix. 5, 6), and this unexpected favour so seizes on the mind of the upright man, that an entire change is wrought on him. This abode of Christ with Zaccheus forms a contrast to His presence in the house of the Pharisee (Luke xiv. 1, seqq.), which remained unblest to him, because he was destitute of the disposition to receive the blessing, and in his pride did not believe that he was honoured by the visit of Jesus, but rather supposed himself to have rendered some great service to the Saviour. Zaccheus, on the other hand, in the feeling of his own misery, was deeply ashamed that the Holy One did not think it beneath Him to come under his roof. What the Pharisees, therefore, by their legal preaching and their strict exclusiveness, had been unable to do, is here seen effected by the power of grace, which condescends to the miserable. The visit to Zaccheus is an anti-Pharisaic demonstration exhibited in actual fact; and as a fact it makes a deeper impression than abstract doctrinal statements.

Ver. 1, 2.—The city of Jericho lay near Jerusalem (at the distance of 150 stadia), for which reason the entry into the capital is narrated directly at Matth. xxi. 1, seq. The city itself (יריחו) is extremely ancient. The Hebrews found it in existence when under Joshua they took possession of the land of Canaan. Its palms and balsam gardens made it famous, and brought it trade; for this reason an ἀρχιτελώνης, *chief-publican* had his seat there. The name Ζακχαῖος occurs again at 2 Macc. x. 19, it corresponds to the Hebrew זָיִי, from זָיָה, *to be pure*, and is frequently interchanged with זָיִי (comp. Gesenius in Lex).

Ver. 3, 4.—The desire of Zaccheus to see Jesus was, to be sure, apparently external, but that it had a deeper origin in his soul is proved by the following narrative. Zaccheus is in so far a most appropriate representative of an honest though outwardly manifested desire after the Saviour, which, as such, bears within itself a deeper germ, and according to the grace of the Lord which has awakened it, will yet find its full satisfaction. (Ἥλικία here means stature—size of body, comp. Matth. vi. 27.—Συκομορέα = συκάμινος, comp.

Luke xvii. 6. The MSS. vary much in the form of the noun ; we find also *συκομωρέαν, συκομωραίαν, συκομοραίαν.*)

Ver. 5, 6.—If Jesus addresses Zaccheus, and asks him for lodging, it does not follow necessarily that we are to conclude that he had received reports or information which had made him acquainted with his character. “Christ needed not that any should testify of a man, for he knew well what was in man” (John ii. 25). It is still *possible* certainly that our Lord knew of him ; only we must not suppose that he had heard a good account of him ; for the very point of the narrative lies in this, that the Saviour went in to lodge with the *ἀδίκους, unjust* (comp. ver. 10, τὸ ἀπολωλός), which is a great offence to the *δικαίους, just*. Thus the aim of this engaging narrative is to set forth by facts the condescending love of the Redeemer, which impels him to go down into the lowest depths in order to bring up with him the lost. In Zaccheus is represented that lowly humiliation through the feeling of sin, which makes him regard himself as excluded from the communion of the saints. But it was this true feeling of repentance which made him susceptible to those higher powers of life which Jesus brought him.

Ver. 7, 8.—Those in whom the Pharisaic feeling prevailed, could not bear the intercourse of the Messiah with sinners, and murmured. The idea of *ἁματωλός, sinner*, therefore, is not to be restricted here, not to be referred merely to his rank and connexions in life, but, as the following context shews us, is to be taken in a personal sense. Schleiermacher, however (on Luke, p. 238), supposes most justly that the declaration of dissatisfaction and the vows of the publican were not uttered till the morning of Christ's departure. The conversations between our Lord and Zaccheus, which must be supposed to have taken place, would, in that case, better account for his promises, and especially what follows will find a much more close connexion through the expression *ἀκούοντων αὐτῶν ταῦτα, as they heard those things* (xix. 11). Finally, the words of Zaccheus express first the feeling of thankfulness for the mercy which had been shewn him, and next the feeling of penitence and the acknowledgment that he was bound as much as possible to make reparation for his sins. The assumption that the declaration *εἴ τινός τι ἐσυκοφάντησα, κ. τ. λ., if I have defrauded any man, &c.*, is an expression of his righteousness, and of his having a good conscience, would conduct us wholly to the standing-point of the Pharisees. It is rather an acknowledgment of guilt.\* (As to *καταλύω*, compare Luke ii. 7 ; ix. 12.—On *συκοφάντω* see at Luke iii. 14.)

Ver. 9, 10.—On these feelings of true repentance and grateful reciprocal love, the Saviour founds the saving (*σωτηρία*) of Zaccheus

\* “If I have defrauded any one,” &c., is a common Greek idiom for “whomsoever I have defrauded.”—[K.]

and those belonging to him (in so far as through his conversion the principle of a higher life was introduced into the entire house, all whose members were brought into contact with it), to which as a descendant of Abraham, he had the most immediate title (compare on Matth. x. 6). This is brought forward in contrast with the conduct of the Pharisees in despising those persons who, by the circumstances of their lives, had been entangled in manifold sins ; and finally, the very object of the sending forth the Son of Man is made to consist in this compassionate exercise of love towards those who had become subject to perdition (*ἀπώλεια*). This compassionate love effects as well the commencement of the higher life (*ζητήσαι*) as its accomplishment (*σῶσαι*), so that *all* is its work (comp. on Matth. xviii. 11 ; ix. 12, 13).

### § 6. THE PARABLE OF THE TALENTS.

(Luke xix. 11-28; [Matth. xxv. 14-30.] )

The following parable is here so expressly joined to the historical connexion by definite historic data (*ἀκούοντων ἀπῶν*, ver. 11, and *εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν*, ver. 28), and has besides in its constituent parts so distinct a reference to the prominent circumstances, that we cannot doubt that it stands here in its proper place: There is, to wit, conceived in the parable a twofold relation of the ruler, on the one hand, to his *δοῦλοι*, *servants* (ver. 13), and, on the other, to his citizens (*πολιταί*). Each of these finds its separate development and its peculiar application. The servants represent the apostles and disciples, the citizens the Jewish people. In the case of the former their faithfulness or unfaithfulness to the trust committed to them is praised or blamed ; in the case of the latter their disobedience to their rightful Lord is punished. The idea, however, which is brought forward as connecting these two relations is this (ver. 11), that they (*ἀπῶν* being used as comprehending both the disciples and the people) were expecting the revelation of the Messianic kingdom immediately (*παραχρῆμα*) on his arrival at Jerusalem. Without denying that such a revelation would one day take place, our Lord directs the minds of his disciples merely to the future (ver. 12), and draws their attention to that which is most important, namely, to the great final reward which it will bring along with it for all ; for the faithful servants fullness of blessing, but bitter punishment for the unfaithful—a truth which carried with it a solemn admonition for all the disciples, urging them to fidelity ; for the rebellious citizens (by whom we are to understand the whole Israelitish people, held under the power of Pharisaic influence and

opposed to the Lord) wrath and destruction (ver. 14, 27). Such representations were fitted to withdraw the attention of *all* from mere externals to that which was internal, in order to prepare them for receiving the right blessing from the appearance of the Messiah. But, inasmuch as Matthew (xxv. 14-30) has inserted the parable into a collection of similitudes, which all have reference to the future kingdom of God, we will consider it more closely in that connexion, which will serve so greatly to explain its contents. True, Schleiermacher (p. 239) has cast a doubt on the identity of the two parables, but in my view without sufficient grounds; for, first as respects his remark that what is said of the hostile citizens who would not have the Lord to reign over them forms the leading point in the parable, and that it would not therefore have been left out by Matthew, the manner in which the similitude is carried out by Luke at once shews that this is a point of but subordinate importance, [?] for it is disposed of in two verses (ver. 14, 27). The Saviour's great object was to shew the disciples that the Parousia (his second coming) was not so near at hand; it is only incidentally that the uncalled accusers of the acts of the Messiah (xix. 7) have their attention directed to what they must expect on his return. Matthew, therefore, might properly leave out this incidental point, which was of no importance whatever in his collection of parables (Matth. xxv.), a collection intended solely for the members of the "kingdom." But what Matthew has omitted might be left out without in the least altering the essence of the parable. [?] The one relation represented as subsisting between the Lord and his servants, by no means excludes another between him and the citizens. There remains, therefore, only the *single* remark, that the parable in Matthew would seem to be rendered extremely difficult by the fact that all the servants in Luke receive equal sums, and the faithful servants gain therewith unequal amounts, while in Matthew they receive unequal sums, and gain therewith equal amounts. Here I am certainly not unwilling to suppose that Luke has retained the original form of the parable, inasmuch, namely, as the mention of *ten* servants is a point which harmonizes well with the *ten* virgins (Matth. xxv. 1), and the equal division of the talents, understood as referring to that calling into the kingdom of God which fell equally to the lot of all the disciples, and the furnishing of them with power from above, which was essentially needful for it, seems most appropriate to the great lesson primarily intended to be taught (the faithful use of that which a man has received). But the parable is in no respect *essentially* altered by the view given of it in Matthew; for if Matthew makes more to be bestowed on one, and less on another, he thus merely adds the trait (by which, however, the similitude is not rendered a different one), that the powers



bestowed on different individuals, for labouring in the kingdom of God, are different ; but since less is demanded from those who are less fully furnished, it comes to be, after all, essentially the same thing. For, as respects the main point in the representation of the servants, the contrast, namely, between the faithful and the unfaithful, it is in the two accounts entirely the same. Hence I cannot think (with Schleiermacher, p. 240) that the Saviour had spoken the parable in the simpler form of Matthew, and at a later period repeated it in the more extended form of Luke. [This seems still the most natural supposition. This special feature of the *citizens*, when sufferings and death await Jesus, is absolutely essential. As respects the "went" (*ἐπορεύθη*, v. 12) the representation is drawn from the political relations of the time. The Herodians journeyed to Rome (*εἰς χόραν*) to obtain from the ruler of the world dominion over one or another Tetrarchy, while (v. 14) the citizens of the country sent an embassy after him (to the emperor) deprecating his rule. Precisely thus had the Jews done with Archelaus (Jos. Ant. xvii. 141). With these citizens Jesus compares the Jews who would not have him for their king (comp. John xix. 15) ; hence he must leave their land, and repair to the supreme Ruler of the world, to God, to receive from him an assignment of the kingdom, and then return.]

---

#### B. SECOND SECTION.

#### CHRIST'S ENTRY INTO JERUSALEM AND THE DESCRIPTION OF HIS MINISTRY THERE.

(Matth. xxi—xxv ; Mark xi—xiii ; Luke xix. 29—xxi. 38)

Although in this section it is easy to see that in all the three Evangelists there is chronologically a movement in advance, inasmuch as everything here recorded (even according to the narrative of Matthew) belongs to the closing period of our Lord's ministry, and although the parallel relationship of the gospels, as mutually supplementing each other, comes unmistakably into view ; yet Matthew even here is so far from renouncing the peculiar character of his writings, that it can be most clearly discerned from the very contents of this section. Matthew gives first (xxi. 1–16), an historical introduction, but then proceeds to arrange his materials under several general points of view, and, in particular, gives us extended collections of our Lord's discourses and of his parables. From xxi. 17—xxii. 46, he treats of the efforts made by the Pharisees

and Saducees to lay hold of the Saviour, and the defeat of their bold and vain attempts. At xxiii. 1-39, there follows an extended account of our Lord's judgment on the Pharisees, addressed to his disciples ; and finally, in the xxiv. and xxv. chapters, the section is concluded by the discourses of Jesus in relation to his second coming, and the various relations which men sustain to that event. Now it is not to be doubted that in these different portions we have only those discourses of our Lord which belong to the last days of his ministry ; for it was only at that closing period that Jesus could feel called on to express himself so freely on the subject of his return, and the topics connected with it ; only at that closing period when the bitterness of the Pharisees had risen to the highest pitch, is it possible to conceive such malicious attempts on their part, and such strong declarations against them on the part of the Redeemer. But assuredly we must not assume that everything given by Matthew in this section was spoken precisely during the stay of Jesus in Jerusalem ; particular parts clearly belonging to a somewhat earlier time (comp. especially the parable at Matth. xxv. 14, seq. which is given earlier by Luke xix. 11, seq. in a definite chronological connexion.)\* Meanwhile Mark, in this section, also still entirely preserves his character ; he follows Matthew and Luke alternately, but endeavours by exact description, and by preserving individual traits which had escaped the others, to give life to the narrative.

As regards the *chronology* of this section, we here find again little attention paid to it by Matthew. He seems indeed to wish to connect Christ's entry (xxi. 1) expressly with his leaving Jericho (xx. 29), but in what follows, all notices of the time when events happen are cast into the back-ground, if we except his notice of the retirement to Bethany and the return to Jerusalem (xxi. 17, 18.) Passages, however, like Matth. xxii. 46, resume a form so general, that, altogether apart from the contents of Matthew's statements, and of the results drawn from a comparison of the other narratives, it is clear that this Evangelist did not set out with the idea of following strictly the order of events and of discourses. The following mention (xxiv. 1) of our Lord's retiring from the Temple is plainly to be viewed merely as a connecting link to introduce the subsequent discourse, so that we cannot from this infer that every thing which precedes must have been spoken in the Temple. Not till Matth. xxvi. 2, does the Evangelist give a fixed date (two days before the Passover). With this date Mark (xiv. 1) agrees, as he does also in connecting the entry into Jerusalem (xi. 1), with the leaving of Jericho (x. 40). In regard, however, to the intervening topics, Mark is more minutely exact than Matthew, inasmuch as he gives more

\* Even Matth. xxvi. 6, seq., who is followed also by Mark, records the account of the supper at Bethany, which we know from John xii. took place at an earlier period.

definitely the journey to Bethany and the return to Jerusalem (xi. 11, 15, 19, 27), and also arranges with greater care the individual facts which occurred during these days. Luke on the other hand, merely connects the entry of Jesus into Jerusalem, as Matthew and Mark also do, with his presence in Jericho (xix. 1, 29), but beyond this gives no more distinct chronological data, using only such general forms of expression as *ἐν μιᾷ τῶν ἡμερῶν ἐκείνων*, *in one of those days*, (xx. 1\*), and *ἡγγιζε ἡ ἑορτὴ τῶν ἀζύμων*, *the feast of unleavened bread was approaching* (xxii. 1), while Matthew and Mark in the parallel passages definitely mention two days. Hence, without the more detailed accounts of John, we should have remained entirely in the dark as to the period of the solemn entry of Jesus into Jerusalem, and all that took place immediately before and after it. For, according to John (comp. the remarks on Luke ix. 51), the Saviour, after his journey to the feast of the dedication (in December), never returned back from Jerusalem to Galilee. He remained rather in Peræa (comp. x. 22, 40), and came to Bethany (xi. 7) only for the purpose of raising Lazarus. After that, however, our Lord went to the city of Ephraim (xi. 54, it lay eight miles to the north of Jerusalem), and was found again, six days before the Passover (xii. 1), in Bethany, where they prepared for him a supper. On the day following the entry into the city took place (xii. 12). True according to the account of John also, many points still remain undetermined, but this very circumstance renders it easier to reconcile his narrative with that of the synoptical gospels. For, first, John is entirely silent as to the length of Jesus' stay at Ephraim, as well as in regard to the road by which he travelled thence to Bethany. As the synoptical Evangelists merely record the whole journey of Jesus in the most general way, and particularly as they are silent as to the important events which took place at Bethany, the conjecture already referred to above (at Luke ix. 51) is not improbable (comp. Tholuck on John xii. 1) that Jesus performed short excursions from Ephraim, and even visited Jericho. (See the remarks on Luke ix. 51.) True, when we read the synoptical gospels by themselves (Matth. xxi. 1, Mark xi. 1, Luke xix. 29), the account of the entry sounds as though our Lord had come from Jericho direct to Jerusalem (*ὅτε ἡγγισαν εἰς Ἱερουσόλυμα*), particularly as, according to Mark (xi. 11), the entry took place toward the evening and Jesus, for this reason, set out immediately with the Twelve for Bethany. But a positive contradiction to John is nowhere to be

\* Dr. Paulus has to be sure been inclined to view this passage as containing the mention of a *definite date*, understanding it to mean on the first week day, *i. e.*, on the first day after a Sabbath (according to the analogy of *μία τῶν σαββάτων*). But the addition of *ἐκείνων*, which, though wanting in the MSS., undoubtedly belongs to the text, at once renders it impossible for us to adopt this hypothesis, which on other grounds has nothing in support of it. Nowhere do we find a week styled *αἱ ἡμέραι*.

traced; he merely separates into its minor details what the others shortly compress into a single expression, which, taken by itself, might certainly be understood as implying that there had been no intervening stay of Jesus in Bethany, but is more definitely determined by John, if we suppose that Jesus went from Ephraim to Bethany, taking Jericho in his way. For as to the *time of day* when the entry took place, according to the account of John (xii. 12, on the day after the supper), there is nothing which compels us to transfer it to the morning, and we may therefore take the notice of Mark (xi. 11), as a more definite explanation of the account of John, and suppose that it took place in the evening. The subsequent narrative of John loses its strict chronological character. For the first time at xii. 36, he mentions a departure of Jesus (but not expressly to Bethany), and at xiii. 1, he comes at once to the last supper. Even the accurately marked expression, xii. 1, *πρὸ ἕξ ἡμερῶν τοῦ πάσχα*, *six days before the Passover*, is again rendered indefinite by the vagueness of the narrative, inasmuch as both the day of the passover, and also the day of the entry, may either be included in the six days, or may be excluded. Still, however, it is in the highest degree probable that the day of our Lord's arrival was the Sabbath; that in the evening there was prepared for him at Bethany a solemn Sabbath-supper, and then towards the evening of the following day (John xii. 12), that is to say of Sunday, he held his entry into Jerusalem. There is thus, in my opinion, not the slightest ground to suppose with Dr. Paulus (ad. loc.), and with Schleiermacher (on Luke, p. 240, seq.), that there was a *twofold* entry, the one on his coming direct from Jericho to Jerusalem (which is supposed to be recounted in the synoptical gospels), the second, the day after on his coming from Bethany (which is recorded by John.)\* For, even the remark that the Saviour would surely have brought the ass on which he made his entry with him from Bethany is without weight, for, the indefinite expression *εὑρὼν ὄναριον*, *finding an ass*, at John xii. 14, is at once opposed to this idea; and accordingly Matth. xxi. 1, merely defines this *finding*, and remarks more exactly that the ass came from Bethphage. In the accounts of Mark and Luke, the conjoining of Bethphage and Bethany certainly seems to indicate that the Evangelists had heard of a stay having been made by Jesus at the latter place, with the details of which, however, they were not acquainted.

\* Lücke also (comp. on John xii. 12) is opposed to the idea of a twofold entry. He mentions the additional fact (p. 338), that if we suppose the entry repeated on the morning of the second day, no room would remain for the *δειπνον* and visit, for, according to Mark xi. 11, it was not till late in the evening that Jesus came to Bethany.

## § 1. THE ENTRY OF CHRIST INTO JERUSALEM.

(Matth. xxi. 1-11; Mark xi. 1-10; Luke xix. 29-44; John xii. 12-19.)

Looking now to the Saviour as he enters Jerusalem on his way to that bitter death of the cross, which he knew with certainty was there awaiting him (Matth. xvi. 21; xx. 18), the question naturally suggests itself; on what grounds did our Lord not refrain on this occasion from going up to the feast? On this point there is enough to be gathered, even from the external circumstances, to shew that the death of Jesus was no self-sought, refined act of suicide. For, friends and foes, with equal earnestness, expected his arrival—the former, in the hope of seeing him at last come forth in the fulness of his glory; the latter, in the hope of destroying him, and exposing him as a false Messiah. To have stayed away, therefore, must have appeared prejudicial to his work, and the conviction of this consequently must have impelled him to meet the danger. The precept also of the Mosaic law, that all males should on the high festivals appear in the Temple, must have caused Christ to go to Jerusalem, unconcerned for the consequences which this journey might bring upon him. (Ex. xxiii. 17.) But these ideas are by no means sufficient to account for our Lord's giving himself up to death, which his appearance in the midst of his embittered enemies involved. According to his own distinct declarations, the Saviour's death was voluntary (John x. 18, *ἐγὼ τίθημι τὴν ψυχὴν μου ἀπ' ἑμαυτοῦ*.) Acquainted with the Father's decree for the redemption of men, Christ of his own free purpose entered into it, and became obedient to the Father even unto death (Phil. ii. 8; Heb. v. 8). His going to Jerusalem, therefore, cannot be viewed as standing apart from the necessity of his death itself. According to the predictions of the Old Testament, in which the everlasting counsel of the Father was set forth (Matth. xxvi. 24; Luke xxiv. 26, 27, 46; 1 Cor. xv. 3), it was in *this* way that the Saviour was to be made perfect for himself and for the Church. So long, therefore, as his hour (and the Father's) was not yet come (Matth. xxvi. 45; Mark xiv. 41; John xii. 27; xvii. 1), he avoided all the machinations of his enemies; but when the previously announced will of God (Luke ix. 31) was inwardly and certainly revealed to him, Christ followed it with childlike obedience (not exerting his might for his own deliverance, Matth. xxvi. 53, 54), and gave himself up a ransom for many (Matth. xx. 28). The act of Jesus, therefore, in going forward to that death which he looked for with certainty in Jerusalem, is to be explained chiefly from the relation in which he stood to the will of the Father, which must by no means be re-

garded as the will of a vengeful Being, who from mere caprice selected the innocent as a sacrifice in the room of the guilty, but assuredly as *the righteous and holy* will of the Father, who found an everlasting redemption in the *equal balancing* of justice and mercy, in such a way, that the righteous one, placing himself, in his free love, on the same footing with the unrighteous, did, by thus going down to their level, bring them up to his own. The will of the Father (as of pure love) therefore was equally the will of the Son, and the struggle at Gethsemane (Matth. xxvi. 39) is merely to be viewed as this will victorious in the Son's human nature—a will the accomplishment of which was resisted by the powers of darkness.

Another and more difficult point in regard to this occurrence is the *solemn entry* made by Jesus. By it the Saviour appears to have awakened and nourished those earthly Messianic hopes which on other occasions he combatted. The attempt to represent that entry, however, as accidental, is excluded first by *this* consideration, that it must have been so easy for our Lord to reach the city quietly and unobserved, had such been his object. And in the next place, Christian consciousness refuses to ascribe to accident so important an act in the Saviour's life. The design of the narrators, moreover, is obviously by no means to represent this transaction as having taken place unintentionally; its connexion with the prophecies of the Old Testament (Matth. xxi. 5; John xii. 14) at once shews that there was an intention to fulfil them. Certainly, however, it is inconceivable that our Lord should have done anything merely for the purpose of fulfilling a prophecy; the fact must have some demonstrable connexion with his person and office, and thus the prophecy itself rest on a deeper foundation. This foundation I find in the whole ordering of our Lord's life on earth. Although he appeared in poverty and humiliation, and although the Jews could discover in him nothing of that external splendour with which they conceived that the appearance of the Messiah would be surrounded, yet even in his outward manifestations there were to be found indications of what his exalted dignity required. This very entry belongs to the number of these indications, and it stands here as the type of what he is one day to do in taking possession of the kingdom of God in glory. Such a type our Lord intended it to be. The disciples at a later period (according to John xii. 16) learned for the first time the meaning of the act, and connected it in consequence with the prophecies of the Old Testament.

As to the relation of the three narratives to each other, Mark once more appears the most complete and minute. He gives us especially the acts of Jesus, subsequently to the entry, with greater detail than Matthew, who, in his account of them, keeps much more to generalities. True, however, the narrative of Mat-

thew is enriched by the reference to the Old Testament, which, in the view of the two other Evangelists, was less significant. Luke also has embodied (xix. 39-44) in his narrative peculiar traits which must have originated with a close observer and near companion of Christ. The passages from the gospel of John, which run parallel to this and the following paragraphs of the section on which we are engaged, will be explained here only in so far as they aid our understanding of the synoptical gospels.

Ver. 1, 2.—After the Saviour (according to John xii. 1, seq.) had staid in Bethany, he went by way of Bethphage (בֵּת פִּיגָה from בֵּת פִּיגָה *fiys* [Song ii. 13] which grew abundantly there) which was situated in the neighbourhood of Bethany, towards Jerusalem. (The joining together of Bethphage and Bethany in Mark and Luke is a loose statement, which seems to rest on the circumstance that the Saviour had stopped also at Bethany, though certainly not during his journey, which rather commenced from that place.) John's account, according to which the men came from Jerusalem to meet Jesus, does not stand opposed to that of the synoptical gospels; it only delineates the scene more fully. Some might have accompanied Christ from Bethany and Bethphage, while others came out of the city to meet him. According to the representation of Matthew, it admits of no doubt that the two disciples were sent into Bethphage, which lay at the foot of the Mount of Olives ("Όρος ὀν ἔλαιων, בֵּת הַתְּמָרָה, Zech. xiv. 4, was situated only a few stadia from Jerusalem, and the road to Jericho lay over it). Here our Lord commanded them to bring him an ass, which they would find there (John xii. 14 has the expression εἰρὼν ὄνυχιον, *finding an ass*, which applies indeed to Christ himself, inasmuch as he says nothing of his sending the disciples. [It is by no means natural here] to suppose that an agreement concerning the ass had been previously entered into by Jesus. The word εἰρὼν, *finding*, used by John appears to favour the supposition that the finding was accidental. The nature of the transaction, and probably also the meaning of the narrators, harmonizes better with *that* account of the matter, which supposes that the Messiah on his entry found all that he needed placed to his hand by Divine adjustment, and thus that there was *no* antecedent agreement in the case. Certainly, however, we must suppose those to whom the animal belonged were the friends of Jesus. Matthew, closely following the prophecy (Zech. ix. 9), makes mention of two animals;\* Mark and Luke allude only to the πῶλον, *colt*, adding, that it never had been rode upon. (Beasts that never had been used were supposed to possess the character of being pure and unblemished, for which reason they were carefully made use of for sacrifices, Deut. xxi. 3.) From this addition it clearly follows that

\* I. e., the foal which Jesus rode, and the mother beside which it had been fastened.

it was this animal which was to carry our Lord ; the mother may either have been led behind or have followed ; but in any case, we may suppose that Matthew was quite right in his statement, that two animals were brought.

Ver. 3-5.—The disciples were enjoined merely to mention our Lord to the possessors of the animals, on which statement they would at once be given up to them. (The expression *ὁ κύριος*, *the lord*, presupposes an acquaintance with the Saviour on the part of the owners of the ass [comp. on Matth. xvii. 4]. Here, however, the *ὁ κύριος*, although it has the article, is not to be taken in any higher sense, inasmuch as *ἡμῶν* is merely to be supplied.) Matthew immediately adds, that this fact had already been mentioned in the Old Testament. (The formula *ἵνα πληρωθῇ*, *that it might be fulfilled*, has here assuredly, according to the view of Matthew, the literal meaning of an intentional fulfilment. Compare on Matth. i. 22.) The passage Zech. ix. 9 stands in a remarkable prophetic connexion. The Messiah is described (ver. 10) as the Prince of Peace to whom the whole earth is subject, and in this character he makes his entry into the Holy City—Jerusalem being viewed as the centre of the spiritual kingdom. Although primarily the account of the entry given by Zechariah appears merely figurative (inasmuch as the ass, as the symbol of peace, stands contrasted with the horse, ver. 10, as the symbol of war), yet the guiding hand of Providence loves to reproduce such features with literal accuracy, mingling together things the most exalted and the most minute with the boldest freedom and most careful exactness. As regards the text of the quotation, Matthew is found again dealing freely with the passage. The LXX. translate almost literally from the Hebrew *χαῖρε σφόδρα θύγατερ Σιών, κήρυσσε θύγατερ Ἱερουσαλήμ· ἰδοὺ ὁ βασιλεὺς ἔρχεται σοι δίκαιος, καὶ σώζων, αὐτὸς πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὑπόζυγιον καὶ πῶλον νέον*. The point to which Matthew gives special prominence respecting Jesus is merely the *πραῦς*, *meek*, in order to indicate the character of the gracious dominion of his sceptre, which this whole entry symbolizes. Along with the passage from Zechariah, however, Matthew seems to have combined another from Isa. lxii. 11, at least the words *εἶπατε τῇ θυγατρὶ Σιών, say to the daughter of Zion*, are borrowed from it.

Ver. 6, 7.—The act of bringing the animal itself is described by Mark, according to his manner, in full detail ; he even observes the way in which it was tied. (*Ἄμφωδος* or *ἄμφωδον* = *ῥύμη*, *a street, a road*. In the New Testament it occurs only here.) The expression also *τινὲς τῶν ἐκεῖ ἐστηκότων*, *some of those standing there*, is marked by vivid outward portraiture. (Luke xix. 33 mentions several masters, perhaps they may have been sons of the possessor, who came upon the apostles, and who, as such, may also have been called



owners of the animal.) When they brought the animals to Jesus, they spread (according to the Oriental custom, instead of a saddle) their clothes upon one of them, and set Jesus on it. (In the text of Matthew *ἐπεκάθισεν*, is certainly the right reading, but the account of Luke [*ἐπεβίβασαν τὸν Ἰησοῦν*] deserves doubtless the preference. In this act of the people they plainly expressed their acknowledgment of Jesus as the Messianic King.—The words *ἐπάνω αὐτῶν, upon them*, by Matthew are merely a loose form of expression. The two animals are viewed as taken together, and thus everything which happened to one of them [*πῶλον*] is applied also to the other.)

Ver. 8-11.—This account of what was done around Jesus before the commencement of the procession is followed by a description of the exulting and triumphant joy which broke forth on the part of the people. They spread their clothes on the road (2 Kings ix. 13, as the token of an honourable reception), and scattered branches along the way over which Jesus passed. (Instead of *κλάδοι*, Mark has *σποιβάδες*, from *σποίβη*, *copsewood*, *branches*. John xii. 13 has the more specific expression *βαῖα τῶν φοινίκων*, *palm-branches*, See ad loc.) At the same time, however, they received Jesus with salutations addressed to him as the Messiah. (Luke xix. 37 accurately describes the locality here [it was at the *κατάβασις τοῦ ὄρους τῶν ἐλαιῶν*], and remarks that the miracles of Jesus were the subject of praise to God. Probably this remark refers primarily to the raising of Lazarus, which according to John xii. 9, had attracted so many to Bethany.) The words of salutation quoted here are taken from a song of triumph\* (from Ps. cxviii. 26) which refers typically to the Messiah. (The *יְהוָה קִרְיֵם סֹשׁוֹן דָּוִד* is translated by the LXX. *κύριε σῶσον δάβι*. Mark has carried out the expressions, inasmuch as he applies the word *εὐλογημένος*, *blessed*, also to the *βασιλεία*, *kingdom*, which is ascribed to David as representative of the royal dignity belonging to the Messiah [Ezek. xxxiv. 23, 24]. Luke entirely omits the term *ὠσαννά*, *hosanna*, with which his readers were unacquainted. The last clause is difficult—*ὠσαννά ἐν τοῖς ὑψίστοις*, *hosanna in the highest*. It is best to understand it with Fritzsche as meaning that the exclamation of hosanna is supposed to be transferred also to heaven, in order to intimate that Jesus was also to be joyfully acknowledged by the heavenly world.) That, however, which the fickle multitude here praised in Jesus they within a few days denied that they could find in him, after having been disappointed in the expected appearance of that outwardly glorious kingdom towards which their carnal hopes were specially directed. The people were thus to acknowledge and salute Jesus of their own free-will, as the Messiah, in order that it might afterwards be said that they had rejected their (acknowledged) King.

\* As to this see the remarks on Matth. xxi. 42.

Luke xix. 39-44 relates other interesting traits of Jesus during his entry. First he mentions a conversation with some Pharisees who, even at this moment, when men were carried away and intoxicated with joy, uttered certain cold reflections against the rejoicings of the people (compare the entirely similar occurrence, Matth. xxi. 15, 16). Full of chagrin that the people did homage to Jesus, they ventured to ask Jesus himself to repress the shouts of those who hailed him as the Messiah. [The manner of the demand manifestly involves a *threat*. They represent it as a crime, a state offence, that he should receive such homage.] Our Lord, however, here indirectly acknowledges his own kingly dignity, inasmuch as he declares that it could not be otherwise, and that he must, amid triumphant joy and the free acknowledgment of his dignity, make his entry into the Holy City. (From the reference of the *λίθοι κεκραζόνται*, *the stones will cry out*, to Hab. ii. 11, where the stones in the wall and the beams are represented as speaking, it is to be taken literally, and explained from proverbial usage. It is intended to set forth the necessity for the loud expression of joy even on the part of minds the most inanimate, and thus to shew the importance of the moment.) Amidst this general exultation, however, which the Saviour would by no means interfere with, there yet mingled the silent tears of sadness as, descending from the brow of the Mount of Olives, he looked on the Holy City, the *mother* and the *altar* of the saints (Luke xiii. 33). In spirit Jesus beheld that same people who now met him with shouts of joy, opening their ears to the hostile influences of the Pharisees, and, by trifling away the opportunity of salvation which had come so near them, preparing for themselves a fearful doom. In the lively contemplation of these violent contrasts—the exulting salutation of the rejoicing multitude, and the approaching murderous cry of crucify him—the peaceful repose of the city as it lay spread out before his view, and the storms of war which were to roll up towards its walls—the inclinations and needs of men for the one side, and the power of darkness deciding them to take the other—amidst such contemplations, feelings the most varied must have filled the Saviour's soul. The relation in which the people stood to himself specially implies the possibility of a free choice on their part *in his favour*, because without such a possibility, neither the guilt which the people drew down upon themselves by rejecting the Lord, nor their punishment, could have been applicable to them. True, however, Christ puts their guilt here in the mildest form, when he makes it consist in their *not knowing*,\* or in having their spiritual views so darkened as not to perceive the full significance of the moment. (At Acts iii. 17, 1 Cor. ii. 8, this want of knowledge is ex-

\* Compare, however, on Matth. xxiii. 38, as to the connexion between the want of *will* and the want of *knowledge*.

tended also to the rulers who crucified Jesus. But, this want of knowledge and blindness must be viewed as itself *implying guilt*, inasmuch as it presupposes unfaithfulness in the use of the means for enlightening the spiritual perceptions which God had so richly put within the reach of the people. Peculiar to this passage is the expression *ἐν τῇ ἡμέρᾳ σου ταύτῃ*, *in this thy day*, instead of which there is given at ver. 44, *καιρὸς τῆς ἐπισκοπῆς σου*, *the time of thy visitation*. It expresses the idea that nations (as well as individuals) have in their advancing development moments, on the use or neglect of which their condition, through long periods of time, depends—periods of crisis, as it were, in which the decisive step for good or evil is taken. Through the preceding periods certainly the decision may have been rendered *probable* on the one side or the other (as was the case here with the Jewish people), but everything would fall under the dominion of stern necessity, should we maintain the absolute impossibility of its being otherwise than it was. The contest between the small number of noble minds among the Jewish people and the great corrupt mass, was brought out to view by the Redeemer appearing in the midst of them. While the former attached themselves to the heavenly manifestation, and found in him life and full enjoyment, the latter saw in it the annihilation of their vain hopes and selfish plans. Instead of submitting to self-denial, they offered up the Holy One in sacrifice, and thereby consummated at once their own *destruction* and the *salvation* of the world. (As to *ἐπισκοπή* = π:ρ:η comp. on Luke i. 68, 78.) As respects the representation which our Lord gives, ver. 43, 44, of the consequences of such unfaithfulness, and which he sets forth only under their external aspect, they will be more fully considered on the parallel passages, Matth. xxiii. 37 ; Luke xxiii. 27.

## § 2. THE FIG TREE CURSED.

(Mark xi. 11-14.)

In this and the two following paragraphs Mark shews himself unmistakably the more exact narrator as respects chronology. He remarks (xi. 11) that the entry of our Lord took place towards evening, and hence, after he had visited the Temple, he immediately returned with the twelve to Bethany. Matthew, on the other hand, places the driving out of the merchants and the cures (ver. 14) also on the day of the entry, and not till after these does he recount with Mark the departure for Bethany (ver. 17). The account of the Messianic salutation which the children joyously repeated in the Temple agrees, indeed, very well with the day of the entry, but not less so with the following day. The exclamation of the children

appears as the *echo* of the people's exulting shout on the preceding day. The unchronological character of Matthew, however, is peculiarly conspicuous in his account of the withered fig tree. He transfers, indeed, as does Mark, Christ's visiting the fig tree to the morning of the day after the entry ; but the account of the marked fulfilment of the curse pronounced by Jesus, and the conversations on faith therewith connected, are immediately conjoined therewith, while, according to Mark (xi. 19, 20), a whole day intervened. From such inexactness, however, on the part of Matthew, we are not to conclude that his statements are unreliable, and that the apostolic origin of his gospel is improbable, but rather that his leading aim was not the description of things external, but the portraying of Jesus and his labours under certain general points of view. As was already observed above (on Matth. xxi. 1), these historic topics which Matthew brings together in this section form only an introduction to his lengthened account of the manner in which our Saviour conducted himself towards his powerful adversaries. Hastening on to this, he describes only in general terms those external circumstances which it is the proper object of Mark fully to portray.

As respects the cursing of the fig-tree itself, the narrative of Mark in particular, and the whole fact as it stands, presents considerable difficulties. As regards, first, the account of Mark, there is something remarkable in the expression, *οὐ γὰρ ἦν καιρὸς σύκων*, for it was not the time of figs (ver. 13). For, if we refer the expression *καιρὸς σύκων* to the time in which figs ripen, one does not see how the Saviour, if the period generally had not arrived, should have sought figs on the tree. And further, as the fruit of the fig tree is produced earlier than the leaves, and as Mark expressly tells us that he found only *leaves*, it appears that the season of figs (*καιρὸς σύκων*) must have arrived, for in a fruitful fig tree, if the leaves were already expanded, fruit might certainly have been expected. [As it was not the time of figs, the tree should have had *no leaves*, which generally appear *after* the setting of the fruit. Thus, looking at the season of the year, there were indeed no figs to be expected, but otherwise, looking at the individual habit of the tree, and its abundance of leaves. The tree, as having leaves, had the *appearance* of extraordinary fruitfulness, nay of a tree bearing fruit even before the ordinary season, and thus was a sad representation of Israel, which in appearance displayed extraordinary legal righteousness, but in truth bore no fruits of righteousness.] There is, however, still greater difficulty involved in the fact itself. It is not possible in any way to see how our Lord could curse an unfruitful fig tree if we look at the fact only externally. All our conceptions of the Saviour would be deranged by supposing so unfitting an application of his

miraculous power. But if we understand the expression *μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι*, *let no man eat fruit*, etc., as simply a remark occasioned by the manifestly worthless nature of the tree, then, first, the narrative would be aimless; next, it is impossible to see how such a remark regarding things external could give occasion to the subsequent instructions on faith (Mark xi. 22, seq.): to say nothing of the fact that such an exposition obviously does violence to the text, inasmuch as, according to the view of the Evangelist, the withering of the tree resulted from a special exercise of the Saviour's power (ver. 21, *ἡ συκῆ, ἣν κατηράσω ἐξήρανται*), and amidst that heightened tone of holy feeling which the Redeemer displayed in these latter hours of his life, it was impossible that any observation so inane could find a place. In the delineation, therefore, of the Saviour's character, this fact can find a place as a genuine trait only when regarded as *figurative*. (See as to the meaning and importance of many transactions, on Luke v. 1, seq.) As the great and decisive hour approached, the holy soul of Jesus was occupied only with the sins of the people, who at the sublime moment, when all the longings and hopes of their fathers stood fulfilled, remained blind and deaf to the revelation of his glory. He, the Son of their Father in heaven, was come seeking those fruits of true repentance, which the law ought to have produced, but he found them not. As the result of this unfruitfulness, therefore, the penal sentence now took effect after the tree had in vain been cared for by the true Gardener (comp. on Luke xiii. 6)—it must now be rooted out. The whole of this rich combination of ideas lies, as it were, embodied in the apparently insignificant fact; and thus understood, it becomes the symbol of our Lord's relation to the people of Israel and their final doom, which in connexion with the closing period of Christ's ministry is of unwonted significance. Only on the supposition that such is the meaning of the transaction do the Saviour's words, which according to Mark xi. 25, 26, immediately follow the fact, acquire an obvious pertinence.

### § 3. THE PURIFICATION OF THE TEMPLE.

(Matth. xxi. 12-16. Mark xi. 15-18. Luke xix. 45-48.)

As respects first the relation of the synoptical gospels here to John (ii. 12, seq.), Lücke has come at last to maintain the identity of the fact according to their and his narration. But the transfer of an occurrence which took place at the commencement of Christ's ministry to the conclusion of it, seems to me a thing so improbable, that I could consent to it only in a case of extreme necessity. Such a necessity does not seem to me to exist here. For, *in the first*

*place*, granting that the narratives of Matthew and Luke are not in this section minutely exact, we must yet all the more decisively maintain that Mark records the occurrences of the several days with the most scrupulous exactness. The narrative of the withered fig tree is set before us so graphically that it can only have proceeded from an eye-witness, and in the driving out of the money-changers, he has traits so special (ver 16, 17), that they attest the genuineness of his account. In a narrative such as this, such a misunderstanding is not to be thought of. *In the second place*, a transaction such as this on the part of Jesus, both at the *commencement* and the *close* of his ministry, so far from seeming extraordinary, is in the highest degree appropriate. True, this transaction, as well as the former, must be regarded not merely in its external aspect, but as the symbol of our Lord's entire ministry. Regarded merely externally, the transaction must have the appearance of being somewhat aimless; for, though the dealers retired for the moment from before our Lord, yet we can form no other supposition than that, when he withdrew, they again resumed their unholy traffic, since the priests did not oppose it. The whole occurrence, however, acquires an ideal significance if we view its external aspect only as a type of the Lord's spiritual labours. The purifying of the house of God, in the spiritual sense of the word, was his proper vocation, and this was symbolized at the commencement and close of his labours, by the act of purifying the outer sanctuary. The more special circumstance in John's account of the act (especially the *ποιεῖν φραγέλλιον ἐκ σχοινίων*, *making a scourge*, etc., as to which the synoptical gospels are silent) may have had exclusive reference to what the Saviour did at the first purification of the temple, for it may be supposed that at the repetition of the act the multitude at once yielded to the well-known Prophet.

As respects the transaction itself, however (whether it occurred only once or oftener), in its connexion with the Saviour, the violence which it manifests may seem out of keeping with the gracious character of Jesus. But precisely because love was completely and truly exhibited in the Redeemer, for that very reason there was displayed in him as well its *severity* as its mildness. As the latter was manifested toward the humble, so was the former towards the bold and shameless; and as here in *deed*, so in other passages in *word* (Luke xix. 27, Matth. xxiv.) does our Lord express himself as one who shall destroy the adversaries (comp. on John iii. 17, 18). The circumstance, however, that the act of Jesus was effectual for the external purification of the Temple—that for the time at least during which he was present, the turmoil should have been silenced, this is not, to be sure, to be necessarily explained by any *special* exercise of our Lord's miraculous power, but from the fact that he

was himself a mighty miracle. Lücke (part i. p. 536) has well exposed the utter vanity of the attempt which has been incidentally made to refer this transaction of Jesus to the so-called right of zealots. There remains in explanation of the fact only the *character* of the Saviour himself. As Jesus by his word, and by the holy impression of his character, disarmed the band (John vii. 46, xviii. 6) so by his holy anger he drove the unholy men from the precincts of the Sanctuary.

Ver. 12.—The so-called outer court of the heathen, consisting of a wide-paved space in front of the proper outer court, formed the scene of this transaction. In this space the sellers of animals for sacrifice, and the money changers, had erected their booths (συναγωγῆς), and thus transferred the turmoil of worldly traffic into the immediate neighborhood of those who were engaged in prayer. (Κολλυβιστής from κόλλυβος, small coin, change, and then an agio or exchange. John ii. 14 has κερματιστής from κέρμα, small coin, change. Both expressions are parallel to that commonly used, viz. to τραπέζιτης, and occur in the New Testament only in this narrative.) Mark xi. 16 gives in addition the special circumstance that vessels (σκεῦος) were carried hither and thither probably for the accommodation of the sellers, and that this our Lord also prevented.

Ver. 13.—All the three Evangelists equally unite in giving, along with this act of Jesus, a reference to two passages of the Old Testament, viz. to Isa. lvi. 7, and Jer. vii. 11. Although the natural contrast implied in these passages is so great as easily to have impressed itself on the memory, yet so minute an agreement in the twofold quotation must be held to prove that the different narratives are founded on one and the same original account. Only Mark gives the words of Isa. lvi. 7 somewhat more fully, inasmuch as he has included also the expression πᾶσι τοῖς ἔθνεσιν, *for all nations*. Even Matthew also, in bringing forward these passages, has not applied to them his usual formula ἵνα πληρωθῆ, *that it might be fulfilled*, and hence we are not to suppose that the words had any special reference to those circumstances which arose in the time of Jesus. They merely oppose the ideal meaning and design of the Temple to the bold abuse of that design as brought about at earlier and later periods by sin (as to καλεῖσθαι, see on Luke i. 32.)

Ver. 14-16.—Even in the Temple does Jesus still continue his healing labours, dispensing blessings so long as he could during his appearance on earth, and by his efforts bestowing life on those who did not set themselves in opposition to the blessed influence which went forth from him. But here Matthew begins to bring forward the fact, that it was the Pharisaic party which shewed itself entirely hardened against all holy impressions. (Only here in the New Testament are the works of Jesus termed θαυμάσια = ἰσχυρὰ.)

The account of the continuous assaults of this party on our Lord, forms the leading topic of the whole subsequent narrative of Matthew. It is here related, first, how the Pharisees (just at the entry of Jesus, Luke xix. 39), sought to silence the Messianic shout of welcome which the children in their simple joyousness were raising, as an echo to that cry of the multitude that had now died away, and by which they were reminded of a truth offensive to them. The Saviour, however, again reminds them of a Scripture statement (Ps. viii. 3), in which the age of childhood (עִלְמָאֵי עִלְמָאֵי) is represented as also fitted to proclaim the praise of God. The words of Matthew, moreover, closely follow the LXX. From the application of these words considered in itself, no inference can be drawn absolutely to prove the Psalm to be Messianic, for Matthew does not intimate here that there was any fulfilment to them. But the express reference of the Psalm in other passages of the New Testament (1 Cor. xv. 27, Heb. ii. 6, 7), makes certain, indeed, the Messianic exposition of it on the part of the apostles. Yet this by no means excludes the general reference of it to men as such, but rather does human nature appear in the Messiah (the *ὄψις τοῦ ἀνθρώπου*) as ideally personified, and hence the human in him is to be viewed as on all sides complete and perfect, while in every other individual the human character is set forth only approximately. According to this special reference of the Psalm to the Messiah, the quotation acquires an immediate application to the existing circumstances, which otherwise this passage would not of itself have indicated.

That which Matthew here sets forth by a special and particular reference, Mark (xi. 18) and Luke (xix. 47, 48) express only as a general idea, but they represent the hostility of the priestly party to Jesus, as restrained by the attachment cherished toward him by the more simple multitude, who, though indeed very fickle, were still more susceptible of noble impressions. (Luke, *λαδὸς ἄπας ἐξεκρέματο αὐτοῦ ἀκούων.*) Not until this attachment was weakened by the insinuations of the Pharisees, did they dare to go forward with their dark plans (comp. Mark xxi. 46, and the parallel passages).

#### § 4. ON THE POWER OF FAITH.

(Matth. xxi. 17-22; Mark xi. 19-26.)

As was already remarked above, Matthew does not treat the history of the withered fig tree with minute accuracy, in that while indeed he also makes the Redeemer, on the morning of the day succeeding his entry, go up to the tree in order to seek fruit, he makes the withering take place immediately on his going up to it (*παραχρῆμα ἐξηράνθη*), while the more accurate Mark relates that it was not till



next morning that they observed the fulfilment of the Saviour's threatening. But, looking to the entire character and purpose of Matthew, this is not to be regarded as an historic error, but merely as an abbreviated form of recording the fact. The thing which he had in view was not the transaction in itself as such, but the meaning which it was to bear. It was to prepare his readers for his leading theme, viz., Christ's mode of dealing with the Pharisees. That which at chap. xxiii. is fully expressed in *thought*, is expressed in *fact* by this history of the withered fig tree, viz., the destruction of the Pharisees and of the multitude enthralled by their spirit. That part of our Lord's discourse therefore (such as Mark xi. 25, 26), which did not subserve his object, was left out by Matthew. Mark, however, who gives the facts for their own sake, is accurate to the minutest particular. Thus he even records (ver. 21) that it was Peter speaking for the body of the apostles who gave occasion to the Saviour's discourse. As respects the account of faith (*πίστις*) in our Lord's discourse, all that is needful on that point has been set down at Matth. xvii. 20. To faith (*πιστεύειν*) is opposed the *διακρίνεσθαι* as a state of inward wavering and uncertainty. (Rom. iv. 20, xiv. 23, *διακρίνεσθαι τῇ ἀπιστίᾳ*. *Διακρίνεσθαι* denotes primarily to *fight*, to *contend with*, and this meaning is transferred to the soul. Hence *δύακρισις*, *doubting*, is by no means synonymous with *ἀπιστία*, *unbelief*, for this latter expression denotes the entire absence of faith, the former merely the weakness of faith, which cannot attain to complete internal confidence.) Further, this state is ascribed to the *heart* (as *πίστις* is at Rom. x. 9); for in faith, we have not primarily to do with ideas or conceptions which are rather to be viewed as the consequences of it, but with the character of man in its innermost core. (The state of the soul's dispositions and the will, in so far as it is determined by these dispositions.) At the most, therefore, *ψυχὴ* might have been put in room of *καρδία*, in so far as it may be viewed as concentrated in the *καρδία*, but in no case could *πνεῦμα* or *νοῦς*.

The connexion of the ideas is not without obscurity. In the first place, the astonishment with which the disciples viewed this occurrence (Matth. xxi. 20), may well surprise us after the many extraordinary deeds which they had seen done by our Lord. But just as those whose minds are filled with the sense of the Divine Omnipotence, are struck with astonishment as often as they see it displayed in new and exalted manifestations, so we see the disciples affected whenever the glory of Christ reveals itself under a new aspect. But the reference to faith does not seem to connect itself entirely appropriately with this astonishment, and with the question *πῶς ἐξηράνθη ἡ συκὴ*, *how is the fig-tree*, etc. For were we to understand the reply as meaning, "I perform this through faith, and through faith *you* could

do it also," it must be observed that the term *faith* (πίστις) is never used of Christ's relation to the Father. The Saviour performs his miracles, not through the power of faith in God, but from the Divine power that dwelt in himself. We can hence merely say, that our Lord meant to lead the disciples away from outward astonishment at the fact, to its internal aspects, and refer them to faith as the source of all power to them for the performance of outward acts. Hence Mark rightly begins the discourse with the admonition ἔχετε πίστιν Θεοῦ, *have faith in God*, by which he meant to turn the attention of the disciples to their inward life of faith as the condition of all their efficiency. The reference of faith to God, however, does not exclude faith in himself personally, as the Redeemer; nay, God was manifested in him (John xiv. 9), and faith in Christ is faith on God in him (comp. Acts iii. 16, where faith in Jesus healed the sick). True, however, faith in the apostles was to manifest itself by outward deeds (John xiv. 12; ὁ πιστεύων εἰς ἐμὲ, μείζονα τούτων ποιήσει, *he that believeth on me, shall do*, etc., and hence the particular form in which the power of faith is here developed.

The representation thus given of faith and its power is followed (Matth. xxi. 22) by the assurance that believing prayer will be heard. The mode of transition in Matthew exhibits clearly the connexion of the ideas. Faith is conceived as the principle of the Christian life in general, and is further set forth as the condition of meeting the most difficult requirements. Even the overturning of mountains is to be viewed as something arising from circumstances, something necessarily demanded, yet impossible for human power, which becomes as such the object of believing prayer, by which the suppliant has conferred on him the powers of a higher world. From the particular the thought is merely extended to that which is general (πάντα ὅσα). As respects, however, the idea that believing prayer will be heard, John (xiv. 13; xv. 16; xvi. 24) has given it in its complete form, by adding the clause ἐν τῷ ὀνόματί μου, *in my name* (comp. on Matth. xviii. 19). In this is assumed the genuine origin of prayer from the mind and Spirit of Jesus, and in this very *origin* of the supplication there lies the necessity of its *fulfilment*. For, that which God's spirit prompts us to *ask*, he also naturally *bestows*; self-originated prayer cannot arise from faith. The connexion here obviously again requires that the faith be not viewed as mere knowledge, but as a state of the soul from which knowledge takes its rise. The specific characteristic, however, of this mental state, is susceptibility to the powers of a higher world which lie at the foundation of the whole new life—a life which has faith for its root. Hence the expression "all things whatsoever" is only limited by faith, and not by the objects of prayer, inasmuch as, according to the measure of circumstances, in the kingdom of God things

great as well as small, external as well as internal, may be the object of believing supplication.

It would be difficult to tell how the closing verses of Mark (xi. 25, 26) are adjusted to the context, if the symbolical meaning of the withered fig tree were denied. It would in fact be impossible to explain how these words (which Matth. vi. 14, 15 has given in the Sermon on the Mount, at which passage fuller details may be consulted) could have been inserted here by the Evangelist, since all that precedes and follows stand in such perfect connexion. The best course would be to reject the verses entirely as an interpolation. But, under the symbolical interpretation, they acquire a beautiful moral significancy. The account of the doom of the Jews, from which the apostles saw themselves exempted, might have produced in them a vain self-sufficiency; as *believing* they may perchance have cherished in their hearts unholy irritation (*εἰ τι ἔχετε κατά τινος*) against their brethren, instead of lowly humiliation because of the unmerited grace bestowed upon them. For this reason the Redeemer exhorts them, above all things, to cherish mild and humble feeling as the condition of their *continuance* in grace, and in believing prayer. Thus, as we are not for a moment to imagine that Israel is wholly cast away (Rom. xi.), so the apostles are just as far from being ensured against falling; and to make them fully aware of this insecurity is the object of our Lord in these words.

### § 5. CONVERSATIONS OF THE LORD WITH THE PHARISEES.

(Matth. xxi. 23—xxii. 14; Mark xi. 27—xii. 12; Luke xx. 1—19.)

In this section there follows an account of the interviews which the Redeemer had with the hostile sacerdotal order. Their hatred towards the Saviour, and their concern on account of the number of adherents that he found among the people, had risen to the highest degree. Fear alone restrained them from laying violent hands upon him (Mark xi. 18; Luke xix. 47, 48), and they therefore sought to catch him by craft. But the spirit of truth and wisdom enabled him to put all their malice to shame. In the report of these occurrences given by Matthew, which is very full and minute, two paragraphs are to be distinguished; for in Matth. xxii. 15, ff. the Pharisees, as well as the Sadducees, are represented as making a second attempt. The careful agreement of all three Evangelists in these statements is, undoubtedly, a very important argument for the correctness of the description. Everything seems to have been transacted in the order of the narrative; though Matthew is more full, as he inserts two parables (xxi. 28—32; xxii. 1—14) not found in them; while, on the other hand, Luke is the briefest, very rarely

(e. g., xx. 35, 36) making any additions peculiar to himself, and in one instance leaving an event (Matth. xxii. 34-40) altogether unnoticed. Even the verbal agreement of the synoptical writers, in these ensuing sections, is often so great that we are here tempted to suppose one and the same account as lying at the foundation of all the three. But compared with John, the other Evangelists, here taken together, give\*us but outward pictures. This contemplative disciple is the only one who enables us in these latter seasons of the Lord's earthly life, to look into the quiet circle of his followers, and into the loving heart which now opened itself to his friends without restraint. It may have been too difficult to comprehend the external and the internal parts of the Saviour's life in one representation, especially in its last deeply agitated period; for this reason each was handed down to us separately, but, on that very account, assuredly stamped with so much the more genuineness and truth.

Ver. 23-27.—The abode of the Redeemer, in the last days before his sufferings, was divided between Bethany—where he endeavoured to ripen, in the circle of his friends, the scattered germs of the higher life—and the Temple. Here, in the Father's house, as the appropriate place for the labours of the Son (Luke ii. 49), he walked and distributed his blessings, as before. (Mark xi. 27, *ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ*. Luke xx. 1. *διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου*.) But to the priests, who hardened their hearts, the works of Jesus became the means of condemnation. (John ix. 39, *εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἤλθον, ἵνα οἱ βλέποντες τυφλοὶ γένωνται*.) For, instead of yielding to the Spirit of truth, who spoke through him, they banded together to destroy the Witness of the truth. At length, one of the ruling party of the priests came up to him, and asked for the authority (*ἐξουσία*) by which he worked. Although the questioners are described as members of the highest tribunal (*οἱ ἀρχιερεῖς, οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι*, compare the remarks on Matth. xxvi. 3), yet no definite intimation is given that these men came, not in their personal capacity, but as a deputation of the college. Hence we cannot regard this occurrence as altogether parallel with that which is related respecting the Baptist (John i. 19), to whom priests came, who were officially deputed to interrogate him in reference to his prophetic office. At the same time it is not impossible that the persons who thus questioned the Lord were expressly delegated by the Sanhedrim, and if that were the case, it does not appear how this query, as such, can have involved anything false. Indeed, according to the Mosaic law itself, directions were given for the testing of prophets, amongst whom, in the wider sense, the Messiah was to be reckoned as the Prophet of all prophets (Deut. xviii. 18). According to this provision, it was open for every mem-

ber of the Israelitish people to try the prophet, upon his appearance, by the standard of God's word ; how much more for that body in which, according to the Mosaic constitution, the political and ecclesiastical jurisdictions were concentrated ! (Comp. Deut. xiii. 1, ff. ; xviii. 20, ff. ; Ezek. xiii. 1, ff.) The reply of Jesus then can but surprise us, especially if we regard the interrogators as an officially-appointed deputation from the Sanhedrim, and thus from the government. For it would seem that, if every one (and consequently the Sanhedrim above all) possessed the right to obtain information as to the authority of the prophet, the Redeemer ought to have answered their inquiry, and not to have perplexed them by putting another question in opposition to it. But this difficulty is removed by the remarks which follow. According to the Mosaic regulations, neither the people, nor the college, nor an individual, were to be placed *above* the rank of the prophet ; on the contrary, the prophets themselves were to be the organs of the Divine Spirit, and from them therefore the determining influence was to proceed. At the same time, however, the prophet certainly was to be, as it were, controlled by the body of the people, and by every individual as a member of the body, in order to guard against abuses of the gift of prophecy. The passages already adduced shew that two cases were possible in which the prophets were not to be obeyed, but were liable to a severe punishment. (Comp. J. D. Michaelis, Mos. Recht. B. 5, s. 181, ff.) The cases were these ; either that the prophet himself traced his authority to another god (for example, to Baal) as the true one ; or that, although he appealed to Jehovah, he could not prove his authority by miracle and prophecy. According to the wise appointment of God, no prophet could rise without such evidence of his Divine mission. Men, in their state of sinfulness, needed not only the communication of the truth but also a *testimony* to the truth communicated, *which could not be mistaken* ;—and both of these were furnished by the prophets.\* Thus no other means of testing the prophet was afforded but to question him respecting the proof of his authority. Hence the Sanhedrists sent to John the Baptist (John i. 19), and John explained to them that he was the forerunner of the Messiah, of whose presence amongst the people he prophesied. John himself also sent to Christ in a time of temptation (Matth. xi. 1, ff.), and so also now the Pharisees make their inquiry, so far as the form is concerned in proper order. For the words *ἐν ποία ἐξουσία*, *by what authority*, referred to the question, whether the commission of the interrogated prophet to

\* On this account the Lord said : " If I do not the works of my Father, believe me not. But if I do, believe my works." (John x. 37, 38.) At the same time, these words are not to be taken without the others—" He that is of God heareth God's word" (John viii. 47) ; for only the works *and* the truth, in connexion, have the power of proof (Comp. the observations on Matth. iv. 12.)

teach was derived from the true God or from a false one ; the other words, *τίς σοι ἔδωκε τὴν ἐξουσίαν, who gave thee, etc.*, conveyed the query, whether the prophet himself, to whom it was put, professed to have received his appointment immediately from God, or through any medium—as, for example, the disciples went about and proclaimed, in the name of Jesus, the approach of the kingdom of God. But with all this outward regularity, the *spirit* of the question proposed by the Pharisees was as impure as its *form* was faultless. They asked it, not at all from necessity and uncertainty respecting the vocation of Christ, for themselves and for the people, but from malice. They had felt the power of the truth that had proceeded from him in their hearts ; they had seen enough of miracles wrought by him, and they knew that his commission was proved ;\* in spite of this, they represented themselves as uncertain, and sought to involve Jesus in perplexity. But it may be asked what harm could this question do ? Had he replied, “by the authority of God,” it would not, indeed, have injured him with the people, who were favourably disposed towards him (Matth. xxi. 46), and just as little could the priests have derived from it anything by which to condemn him. Doubtless, however, the Pharisees wished to induce him to declare himself to be the Son of God.† This was regarded by the Jews of that day (John x.)—who did not rightly understand the word of God in the Old Testament—as blasphemy against God ; and for the purpose of being able to accuse him of this they fixed upon an apparently legal question, to which they thought they might expect such an answer as they desired. On account of this hypocritical state of mind the Redeemer justly rejected the question,‡ and instead of it, proposed another to them, which, on the one hand, was adapted to awaken in themselves the consciousness of sin, were that possible—and on the other, to direct the attention of the people to the insincerity of their leaders. The Lord asked them respecting the office of John. (The proper office of John may be regarded as concentrated in his baptism, that being the form of his ministry.) They had interrogated this messenger of God concerning his office by a formal deputation ; he had answered

\* Comp. John iii. 2, the language of the ἄρχων Nicodemus : οἶδεὶς δύναται ταῦτα τὰ σημεῖα ποιεῖν, ἂν σὺ ποιῆς, ἐὰν μὴ ἢ ὁ Θεὸς μετ’ αὐτοῦ. Here is expressed the acknowledgment of the truth, in a well-disposed member of the Sanhedrim.

† As, according to John viii. 17, Christ adduces two witnesses for himself, himself and the Father. The following is to be regarded as the difference between Christ and the prophets:—they acted in the power of God, as filled (at times) by his Spirit ; but the Lord acted and wrought in his own name, because he is himself the permanent revelation of God. Thus the Redeemer himself immediately afterwards (in the parable Matth. xxi. 33, ff.) represents his relation to them as that of *υἱός* to the *δοῦλοι*.

‡ Hengstenberg (Christol. vol. iii. p. 484) truly observes, that in this counter-question the answer to theirs lay concealed ; for the Pharisees very well knew what witness John had given of Jesus. (Comp. the remarks on John i. 19, ff.)

them and given them a σημεῖον, *sign* (τίς), by which they might test the true divinity of his commission, viz.—*that the Messiah was amongst them* (John i. 26). Now, instead of coming, in accordance with this evidence, to be baptized by John, and earnestly seeking the Messiah pointed out by him, these false shepherds left John to his fate, and allowed the people, whom they ought to have instructed concerning the visitation of God, to remain in perplexity. This hypocritical insincerity the Lord exposes. Thus his counter-question is not to be viewed merely as a rejection of theirs, but as conveying a positive censure of the Pharisees. They might answer as they would—their duplicity came to light; for even the οὐκ οἶδαμεν, *we know not*, was a falsehood, since, after the official despatch of the deputation, they knew perfectly well who he was. Hence he also severely rebukes them for their dissimulation, ver. 32, because they refused the repentance and faith which John and the Redeemer preached to them, lest they should lose their theocratic dominion.

Ver. 28-32.—The following parable contains within itself its reference to the context (ver. 31, 32), and therefore also its own interpretation. For the purpose of pointing out to the Pharisees, in the most striking manner, their insincerity in their trials of the prophets, and to shew them that they sought only prophets like themselves, but by no means true messengers of the holy God, he contrasts their behaviour to the Baptist, as the professed representative of the righteousness of the Old Covenant, with the conduct of the *unrighteous* (respecting the antithesis, compare the remarks on Luke xv. 1, ff.), and indicates their different relations to the kingdom of God (as a sphere of life already spiritually existing and manifesting itself in operation). The Lord compares the two classes (just as in Luke xv. 1, ff.) to two sons, whom the father sends into his vineyard. (Comp. the exposition of Matth. xx. 1.) The open ἀδικία, *unrighteousness*, of the one is soon changed into genuine repentance and true inward righteousness springing from thence; the seeming external righteousness of the other soon discloses itself as open unrighteousness. The call to labour in the vineyard of God was addressed to both parties (figuratively represented by the two sons), not only by conscience, but also through the revelation of the law, upon the fulfilment of which the Pharisees (so far as respects the external part of it) entered. The voice of John was intended as a summons to repentance for both; but one party alone availed themselves of it; the other disregarded it in their unbelief. Hence the character of the publicans and harlots is not to be taken as hyperbolic; on the contrary, these are named as the representatives of all forms of common worldliness and gross sin. Those who were legally strict scorned the others as the unrighteous, and regarded themselves

as the natural possessors of the kingdom, from which they thought sinners were excluded. This view of their relation to the kingdom of God is combatted by the Redeemer in the words before us. The pride of self-righteousness brings with it an icy coldness and unsusceptibility, more difficult to be won to the kingdom of love, than a mind which, through open sin, is led to the humble consciousness of its misery. The description given of the Baptist, "came (walking) in the way of righteousness" (*ἦλθεν ἐν ὁδῷ δικαιοσύνης* scil. *πορευόμενος*), indicates the affinity between the form of his religious life and that in which the Pharisees moved; by which the guilt of their unbelief appears more heinous. So little were they earnest and strict in their legal righteousness, that they not only failed to perceive the peculiar new form of life in Christ, and were unable to appropriate it to themselves, but the austere John made the matter too serious for them. (Comp. the remarks on Matth. xi. 18.)

The expression, *προάγουσιν ὑμᾶς, go before you* (ver 31), is by no means to be understood as absolutely denying the possibility of Pharisees and Scribes entering the kingdom of God; for in ver. 32, the words *ὑμεῖς δὲ ἰδόντες κ. τ. λ.* contain an intimation of the possibility of passing into a different state, although it was to be lamented that such a change had not really taken place. (Comp. the similar representation in the parable, Luke xv. 31, 32. There is no essential difference between the term *μεταμελίσθαι*, employed here, and *μετανοεῖν*; only, the latter expression is the more profound, since it points to the *νοῦς* and the change occurring there.) As regards the criticism of this passage, ver. 29, 30 are, in several Codices (and amongst others in B.), and in several translations, arranged differently; so that it is said of the first son, *ἐγὼ κύριε, καὶ οὐκ ἀπήλθην*, and of the other, *οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπήλθην*. This change of order is incompatible with the parable; because, if the first had promised to go, there would have been no reason for sending the other.\* What has led to the alteration, it is indeed difficult to say. Either it is a mere error of the transcribers, or it has arisen from the relation of the two sons to the Jews and Gentiles, according to which it appeared that the one who represented the Jews should stand first, because they were first called into the kingdom of God. This, evidently, is not the primary reference; but a relation analogous to that between Pharisees and Publicans appears also between Jews and Gentiles; on which account we find ideas occurring (comp. Rom. x. 20, 21) in regard to the Jews and Gentiles, quite correspondent with those expressed as descriptive of the two parties here. Hence, in the subsequent parable (Matth. xxi. 41-43),

\* It is not necessary to suppose that the sending of one was dependent on the consent or refusal of the other. The order of the clauses therefore seems immaterial.—[K.]



the Lord passes on to this so obvious antithesis. (The parable is true also in respect to *δίκαιοι* and *ἄδικοι* generally, in all times and under all circumstances. Comp. the observations on Luke v. 31.)

The following parable of the vineyard (Matth. xxi. 33-46) also belongs to this connexion, as is shewn by the harmony of all the three accounts in the *position* of the parable, as well as in its form. Mark, however, furnishes rather more details (xii. 5, 6) in the narrative itself; whilst he is briefer in the application, where Matthew and Luke are more copious. One difference appears in the account, viz., that according to Matthew and Mark, this parable was directed to the Pharisees, as was also the subsequent one (Matth. xxii. 1, ff.); whereas, according to Luke xx. 9, it is addressed to the people. On this very account also, Luke (ver. 16) has an expression which cannot well be referred to the Pharisees, but is appropriate only to the position of the people. However, since Luke observes, at the conclusion (ver. 19), that the Pharisees well understood the parable, and were in consequence enraged, the difference between the narrators consists only in this: that, whilst the parables were spoken in the presence of both parties—the people and the Pharisees—Matthew and Mark exhibit more prominently their reference to the latter, Luke to the former. But as both references were intended to be involved, the accounts mutually supplement each other. The correctness of the position in which the parable occurs, is still further supported by the connexion with what precedes. It immediately follows the foregoing parable, but it cuts far more deeply and keenly. The disobedient persons—who, according to the former parable, hypocritically acceded to the command of the Lord that bade them go and labour—here appear as the murderers of those who went in sincere obedience. As the representatives of the whole people, they are called the husbandmen (*γεωργοί*) of the Divine vineyard; and now their inquiry after the authority of the prophets (Matth. xxi. 23)—in which they seemed to express a concern for the cause of God—appears in the most flagrant contrast with the fact that *they* are the very murderers of the prophets, nay, even of the Son of God himself, and the treacherous robbers of his kingdom. Hence, their dissimulation and lust of power are in this parable exposed, and the atrocious results unveiled. According to the parabolic description, they were compelled to pronounce their own condemnation and leave the vineyard to be given to *others*. From verse 42 onwards, the Redeemer himself explains the meaning of the parable, and refers them to the prophecies of the Old Testament. The rejecters of the prophets are consequently proved to be unfit and most culpable examiners; for the very thing which they reject is that which God has chosen.

Respecting the interpretation of the parable as a whole, there

can be no essential difference of opinion ; the relation of the servants (*δοῦλοι*) and of the son to the householder (*οικοδεσπότης*), to his vineyard (*ἀμπελών*) and the husbandmen (*γεωργοί*), cannot be mistaken. But how far the single features may be applicable, is, in this case, as in that of parables generally, a difficult question. Here no boundary line can be drawn throughout with certainty ; for the acuteness of the mind of the expositor, in discerning remote relations, depends upon the degree of his advancement in the spiritual life. At the same time reverence for the word of the Lord naturally leads us to take the greatest possible care that we avail ourselves of the individual features of the parable ; for the perfection of the parable depends upon the copiousness of the references included in it. This parable has an Old Testament basis in Isaiah v. 1, ff. on which the Lord has founded a further expansion.

Ver. 33.—In the first description, Christ strictly follows Isaiah, and thus at once awakens in his hearers the consciousness that he does not aim at putting forward anything dis severed from the sacred ground of the Old Testament, but rather connects himself with it in the closest manner ; by this very circumstance, however, he rebukes his adversaries. The relation of the householder—the Founder and Lord of the vineyard—to the son (ver. 37), clearly shews that the former means God. (Gesenius, in his remarks on Isaiah v. 1, appears to understand the *יהוה*, who possesses the *כרם*, as signifying Israel ; but according to ver. 7, the *כרם* is the vineyard, and hence *יהוה* is the possessor. Now the first and second *יהוה* cannot be referred to different persons ; they both relate to God as *יהוה*. The prophet, therefore, speaks of God as his friend, and sings the lamentation over the unfruitful vineyard.) But whom does the vineyard (*ἀμπελών*) designate ? It is natural, in the first place, to suppose the Jews (Isaiah v. 7) ; the Pharisees and Scribes being then the husbandmen. But, ver. 43, the vineyard is given to another nation (*ἔθνος*) ; and if this be referred to the Gentiles, an incongruity seems to arise—for it surely cannot be said that Israel was transferred to the Gentiles (as *γεωργοί*). Meanwhile this difficulty vanishes, if we understand, by the *vineyard*, the *kingdom of God* ; for, inasmuch as this was at the first identical with Israel, the vineyard certainly is also Israel ; but that this relation was not a necessary one, was shewn by what took place afterwards. At a subsequent period the kingdom of God was extended to the Gentiles, and the vineyard then consisted of believers among Jews and Gentiles. At all events the vineyard is viewed as distinct from the husbandmen ; the former signifies the mass to be guided and instructed ; the latter are the guides and teachers. The charge of the spiritual instruction and training of the people, under the Old Testament, was in the hands of the Pharisees and Scribes, so that,

in the next place, these are to be understood by the husbandmen (*γεωργοί*). The description of the arrangement of the vineyard may, as a whole, only be intended to express the idea of care and pains bestowed by God in founding his kingdom amongst men; at the same time the *φραγμὸν περιτιθέναι, throwing round a hedge*, has assuredly a reference to the Mosaic law (called, Ephes. ii. 14, *μεσότοιχον τοῦ φραγμοῦ*), too special to be regarded as accidental.

(*Δηρός* 𐤃𐤅, wine-press. Mark has *ὑπολήνιον*, which means the trough that stands under the wine-press, and collects the wine as it is pressed out. Where the ground was rocky, it was usual to excavate an opening for this purpose in the rock. The word *πύργος* = 𐤏𐤃𐤁, signifies a small watch-house, which belonged to the complete furnishing of an oriental garden.)

The manifest activity of the Lord (*ἐφύτευσε*) is plainly distinguished from his withdrawal (*ἀπεδήμησεν*). Luke represents the latter as long continued (*χρόνους ἰκανούς*). This antithesis is obviously intended to denote the different relations of God to the people of Israel in different periods of their history. The time when the law was given from Sinai, when the Lord of the world visibly manifested himself to the people, and made known his sacred commands by Moses, was that in which the whole was planted and arranged. From that time he did not again visit his people in a similar manner; he awaited the development of the implanted germs, under the guidance of the priests to whom that development was intrusted.

Ver. 34-36.—Still the Lord did visit his people, even during this withdrawal, by his *messengers*. The *δούλοι, servants* (the prophets) appear as enjoying immediate proximity to the Lord, and only sent for special purposes to the husbandmen. According to this parable it appears that the purpose was to ask for the fruits. (Mark and Luke indicate by their expressions, *παρά, ἀπὸ τῶν καρπῶν*, that the vineyard was to be regarded as let for a part of the produce.) These required fruits are by no means to be referred to certain *ἔργα, works*, or a state of integrity and rectitude; but rather to repentance (*μετάνοια*), and the inward desire after that true, spiritual righteousness (*δικαιοσύνη*) which the law could not produce. This, however, does not for a moment imply that the law did not tend to righteousness; it pruned away the gross excrescences of sin, and exposed its internal heinousness. Hence a righteousness of the law (*δικαιοσύνη κατὰ νόμον*) might be produced under the Old Testament, as *καρπός*. But it was necessary that this, to be satisfactory, should be based upon the felt need of redemption (Rom. iii. 20). Accordingly here the “servants” appear as those who search out their spiritual wants that they may satisfy them with the promise of the coming Saviour. But these messengers of grace were persecuted

and killed by the unfaithful "husbandmen," who had used their vocations for wicked purposes. (Comp. Heb. xi.) In this part of the parable the accounts of the Evangelists are essentially harmonious. Matthew, however, makes several of the servants come at once, whilst, according to Mark and Luke, one is sent after another; two different forms of representation, each of which has its truth. And further, Mark and Luke carry the idea of the persecution of God's messengers through a regular gradation; Matthew treats it more simply. In Mark, we have first the ἀπέστειλαν κενόν, *sent him away empty*, then the ἀπέστειλαν ἠτιμωμένον, *sent him away dishonoured*, and lastly ἀπέκτειναν, *slew him*. Luke, however, does not go beyond the τραυματίζειν, *wounding*. (The word κεφαλαίω signifies literally to divide into sections = ἀνακεφαλαίω; then, to strike on the head, to wound the head. Not = κεφαλίζω, to decapitate, as Passow says in his Lexicon.)

Ver. 37, 38.—Up to this point the parable referred rather to the past; now it relates to the future, and acquires a prophetic signification. With the servants is contrasted the Son, whom the Lord of the vineyard sent last (ἔσχατον, Mark xii. 6), but at whose appearing the sin of the husbandmen manifested itself in its most heinous form. From lust of power they murdered the Son also, that they might appropriate the possession. Here the Lord tells them what the Pharisees previously wished to ascertain, that he was the only-begotten Son of the Father, the true heir of the kingdom of God. This, however, he communicated in such a manner that they could not pervert his declaration to their wicked designs, but were compelled by it to pronounce their own condemnation.

(The designations of the Son as the only [ἕνα υἱὸν ἔχων = μονογενής] and the beloved [ἀγαπητός = אהוב] are intended to strengthen the contrast between him and the "servants," and have reference to the peculiar relation of Christ as the Son of God to the Father. To Christ as such belongs the inheritance (κληρονομία), as πατήρ υἱός in the highest sense. The heavenly kingdom, indeed, never can be taken from the Son of God; but the impure representatives of the Mosaic theocracy, blinded by their impurity, imagined that they could secure the stability of their external kingdom, the design of which was to prepare the way for the heavenly kingdom about to be founded on the earth; and therefore they killed the Saviour, whose spirituality was in direct opposition to their worldliness. Concerning ἐντρέπεσθαι, comp. the remarks on Luke xviii. 2.)

Ver. 39.—All the three Evangelists uniformly state that the Son was put to death, *without* the vineyard (ἔξω τοῦ ἀμπελώρου.) Here it is very natural to suppose a parallel with the Redeemer, of whom Scripture expressly says that he was led forth without the gate (comp. John xix. 17; Heb. xiii. 12, 13). It is true the metaphor

does not appear perfectly consistent, because the vineyard does not mean Jerusalem, but the whole theocratic constitution. However, Zion was a type of the theocracy, and the idea represented by the act of leading out of the gate (as in the Pentateuch expulsion from the camp) is no other than that of exclusion from the people of God and from their blessings. Hence we may regard this feature also of the parable as containing a prophetic intimation.

Ver. 40, 41.—The case is precisely similar in reference to the *coming* of the Lord of the vineyard, which is mentioned only by Matthew. The reference of the expression to the appearing of Christ seems unsuitable, because it is not the Son whom Matthew represents as returning, but the Father, who (according to ver. 33) is Lord of the vineyard. But the hidden Father, who is himself invisible, always reveals himself in the Son; as on Sinai, in the pillars of cloud and fire, he made himself known in the eternal Word, so he manifests himself at the end of the days in the glorified Redeemer. Thus the reference, in the coming of the Lord of the vineyard, to the return of Christ, is perfectly admissible; only, there is an omission of one particular point, viz. that, in the Son, the Lord will manifest himself to his adversaries. If, however the words “when the Lord cometh,” be regarded as relating to the destruction of Jerusalem, the case remains the same; since this judgment upon Israel is a type of the coming (*παρουσία*) of the Son (comp. the remarks on Matth. xxiv. 1). With the punishment of the old *γεωργοί*, *husbandmen*, will then be associated the selection of others, who promise to accomplish the purposes of the owner. (The phrase, *κακὸς κακῶς ἀπολέσαι*, is a mode of expression not uncommon with the profane writers. Comp. the passages in Wetstein.) According to Luke xx. 16, the people (to whom, according to ver. 9, the parable was addressed) understood very well the feature which represented that the vineyard would be given to other husbandmen; and expressed, in a simple natural manner the wish that such a judgment upon Israel might be averted. (The *μὴ γένοιτο* corresponds with the Hebrew *לֹא-יִהְיֶה*). (The Pharisees, however, Matth. xxi. 41), answered quite in harmony with the spirit of the parable. Since it cannot be supposed that the meaning of the parable escaped them, their agreement with it only shews a craftiness, which led them to affect ingenuousness where they dared not offer contradiction. The form of the conversation, as given subsequently by Matthew is quite in accordance with this view; for here the Redeemer openly declares that which they, with feigned simplicity, pretended not to have understood. Mark and Luke give the sequel in an abbreviated shape, only presenting in a question the reference to the same passage of the Old Testament with which Matthew connects his explanation of the parable.

Ver. 42, 43.—The passage to which the Redeemer refers is taken from Ps. cxviii. 22, 23. Matthew and Mark here exactly follow the LXX. Luke does not give the quotation so entire. We have already seen (Matth. xxi. 9) that the Jews applied this Psalm to the Messiah. (Comp. de Wette on Ps. cxviii., who also finds, in the use of words from this Psalm, at the entrance of Jesus, an intimation that it was interpreted as Messianic in the time of Christ.) Here the Saviour confirms this view, since he applies the words from this Psalm to himself. Primarily, the Psalm describes a victorious king, who, in the power of Jehovah, triumphs over all his enemies. (It is difficult to define the particular king referred to, but the Psalm cannot, in any case, belong to the time of the Maccabees [as de Wette thinks probable], because the collection of Psalms was certainly finished at an earlier period.) But in this victory of the pious ruler, there is reflected the most sublime conquest of the most exalted Prince. The same verses of this Psalm are quoted also in Acts iv. 11; Ephes. ii. 20; 1 Pet. ii. 6. The passage here quoted has in its bearing a close connexion with the parable. With a mere change of metaphor (comp. the remarks on Matth. xvi. 18), the *οικοδομοῦντες*, *builders*, answer to the *γεωργοί*, *husbandmen*, the *λίθος*, *stone*, to the servants and the Son, the *ἀποδοκιμάζειν*, *rejecting*, to the *ἀποκτείνειν*, *slaying*. There is but one point of difference, viz. the simile of the Psalmist expressly adds to the *ἀποδοκιμάζειν* the fact that that which was rejected is *chosen*; an idea of which the previous parable gave only a slight hint, in the judgment inflicted by the Father. (*Κεφαλὴ γωνίας* corresponds to the Hebrew *פֶּנֶא שֵׂנִי*, corner stone, the support of the whole building.) In the concluding words of the verse, this election of that which was refused by men, is ascribed to the Lord, and extolled as worthy of wonder. The life of David, as a type of the Messiah, was in consistency with this thought. (The feminine forms *αὐτή*, *θαυμαστή*, are to be explained according to the Hebrew, where the neuter is expressed by the feminine. The word *αὐτή* is equal to *זֶה*, and the following *θαυμαστή* is formed after *αὐτή*. In the version of the LXX., this peculiarity frequently occurs; for example, 1 Sam. iv. 7; Ps. xxvii. 4.) Matthew here adds a reference to the parable, which indicates its interpretation. (The words *διὰ τοῦτο* seem to stand only in a loose connexion with what precedes; they serve to unite with that the idea, which, although not expressed, is necessarily involved in the simile, that the builders who rejected the costly stone, were themselves rejected.) The vineyard now plainly appears as the kingdom of God, which is thus recognized as already existing—in its germ—in the Old Testament. The duties and cares associated with the awakening and quickening of the heavenly life in mankind, which, up to the time of Christ, had been devolved upon the Jews, should now be committed to an *ἔθνος*, *nation*, yielding true

fruits. The singular here indicates that we are not to understand, by this term, the Gentiles strictly (*ἔθνη* = *עַמִּים*); although at the same time, they are not to be regarded as excluded. This *ἔθνος* is the community of believers, consisting in part of Jews, but principally of Gentiles. To these the kingdom was henceforth to be intrusted, and thus they would take the place of Israel according to the flesh. The words, *δοθήσεται ἔθνῳ ποιοῦντι τοὺς καρποὺς αὐτῆς*, shall be given to a nation bringing forth the fruits thereof, thus understood, have their exact literal signification. What could not be said of any one Gentile nation—that it would certainly bring forth the true fruits—is perfectly applicable to the community of believers, whose nature it is to produce the genuine fruits of faith.

Ver. 44.—The words of this verse appear only to have been received into the text of Matthew from that of Luke. For although the number of the critical authorities who omit the verse in Matthew, is not very great, yet it is so utterly unsuited to the connexion, as to render it probable that it is precisely the few authorities which have preserved the correct reading. If the words in Matthew be genuine, they ought at least to be placed before ver. 43; but how such a change in the position of the verses can have arisen in the manuscripts, it is impossible to shew.

As to the meaning of this verse; it expresses the punishment of the perverse builders. The metaphor of the stone is retained in allusion to the passage already cited (from Ps. cxviii.), and this stone is described as bringing destruction. This description is supported by passages, such as Isaiah viii. 14, 15, Dan. ii. 45. In the first part of the verse, the stone appears as occasioning the fall, and the destruction thence resulting, through the act of him who falls (similarly Luke ii. 34); in the second part, inversely, the stone is represented as destroying by its own movement.

(Under the figure of a piece of rock which—without being touched—loosens itself and hurls itself down, shattering everything it encounters, Daniel [loc. cit.] describes the destructive power of the kingdom of God and its representative, the Messiah, put forth against the world of evil.—*Συνθλάω*, to smash, to dash to atoms.—*Λικμῶω* literally to purify the corn, from *λικμός*, then to separate, sever, divide in pieces generally. This is the only place in the New Testament where these two expressions occur.)

Ver. 45, 46.—This threatening rebuke the Pharisees, of course, well understood; but as they would not yield to it in true conversion, it excited their bitterest anger. Still, so long as the people adhered to Christ, and regarded him as a Prophet, they could not venture upon any violence. (Comp. Luke xix. 47, 48; Mark xi. 18.)

Chap. xxii. 1.—The narratives of Mark and Luke here conclude

the conversation of the Redeemer with the Pharisees, and immediately commence the accounts of the new attempt which they made to catch the Lord in his words. Matthew, on the contrary, adds another parable ; and this again is expressly understood as addressed to the Pharisees (*πάλιν εἶπεν αὐτοῖς*). The parable of the banquet harmonizes well in one part with the context ; for the murder of the servants (*δοῦλοι*) evidently refers to Matth. xxi. 35, and the calling of the wicked (*πονηροί*, ver. 10), as plainly to the publicans and harlots (ver. 31). On the other hand, however, another part of the parable is not applicable to the Pharisees, namely, that which speaks of the one guest who did not wear a wedding garment ; and besides this, as the form of the conclusion (ver. 45, 46) appears to close the conversation, it may be doubted whether Matthew is correct in placing the parable here. This doubt would seem confirmed by a comparison of Luke (xiv. 16, ff.), who has inserted, in his account of the journey, a parable very similar to ours, and which there stands in a definite connexion. At the same time, as we have already remarked, the parable in Luke also contains so many points of difference from that which Matthew here introduces, that we cannot suppose a mere change of form, from one to the other, by tradition. For, if such a conjecture were entertained, it would be necessary to regard the account of Matthew as containing the result of the transformation ; but Matthew's mode of description is so peculiar, that we cannot possibly trace it to the vagueness of tradition. Moreover, since in the connexion of Matthew there is no lack of references to what has preceded, it may be the most probable supposition that a parable delivered by Christ, at an earlier period, is here again brought forward with free alterations. Nor are these modifications—especially the paragraph which cannot be applied to the Pharisees—by any means out of place ; for the concluding part of the parable has its relation to the disciples, who must be regarded as listening to Jesus along with the Pharisees. (Luke xx. 9, 16.) It was most appropriate that the followers of the Lord should be reminded by this solemn admonition, of the importance of close union to him ; since the rebuke addressed to the Pharisees might so easily lead them to self-complacency. Then the only remaining difficulty is that which we find in the foregoing form of conclusion, Matth. xxi. 45, 46. It cannot be denied that this would stand better at the end of the parable (xxii. 14) ; still we may suppose, that there was an interruption in the conversation of Christ with the Pharisees, and that the parable of the marriage-feast did not come immediately after the preceding, although sufficiently near to render the references to that intelligible. This hypothesis would satisfactorily explain the previous conclusion.

The parable now before us, like that of the vineyard has also



its Old Testament foundation. In Zephan. i. 7, 8, Prov. ix. 1, ff. the Divine wisdom is represented as preparing a feast and inviting guests to partake of it.\* Similar allegories have been formed, after these passages of the Old Testament, by the Rabbins. (Compare the passages in Lightfoot and Meuschen.) According to the remarks already made, the parable of Matthew consists of two parts, which have entirely different relations; the first part is parallel with the parable of the vineyard, and, like that, relates to the Pharisees (the *κεκλημένοι* are = the *γεωργοί*, and the *δοῦλοι* stand in the same relation to them, as in the previous parable, where they represent the prophets); the other, on the contrary, has reference to those who have complied with the invitation, namely, the disciples. As regards the latter, the sincerity of the Lord's love is specially conspicuous. He did not aim at establishing a party, at drawing adherents or at retaining them; hence he exhibited even towards his own followers the full significance of the kingdom of God, at the risk of their forsaking him. (Comp. John vi. 67.)

Ver. 2.—In the several parables addressed by the Saviour simultaneously to the Pharisees, to the people who were favourable towards him, and to his disciples, the several ideas which he sought to impress on their hearts, became more and more distinctly marked. In the parable of the vineyard (Matth. xxi. 37), Christ was designated as the Son of the Lord of the vineyard; here he is expressly called the Son of a King, to whom, as such, royal dignity and power belonged. That which Luke (xiv. 16) stated in general terms, “a certain man made a great supper,” is here more strictly defined. The person who gave the entertainment was a king (*βασιλεύς*), the entertainment was a marriage-feast. This last expression is very full of meaning. The accession of the Prince to his throne is frequently described as a marriage with his people; and the whole appearance of Jesus in his humanity may be viewed as a similar installation into his kingdom, of which the entrance of Christ into Jerusalem was the only outward representation. According to the *usus loquendi* of Scripture, the accession of Christ to the throne of the kingdom of God is the visit of the bridegroom to the bride. (Compare the observations on Matth. ix. 15; John iii. 29.) This mutual mixing of the two metaphors is to be retained here; for those who are invited are, in one sense, the subjects of the person who invites, while in another sense, they are intended to constitute the bride and the bridegroom. Hence the disobedience of the persons invited to the command of the king is, viewed in another light, also adultery; love to the world instead of love to God.

\* In the first passage we find something akin to Matth. xxii. 12, where one of the guests is spoken of as not clothed in a wedding garment (*οὐκ ἐνδεδυμένος ἐνδύμα γάμου*). The strange garment is called, Zephan. i. 8, *מַלְבָּשׁוֹת זָרִים*.

Ver. 3-6.—Accordingly, it is in perfect keeping with the other features of the parable, that the marriage (*γάμοι*) of the Son is the season of the highest joy (to those who follow the *κλησεις*), but at the same time also an occasion for decision. The invitation involves the challenge to discard all other love and be united, in obedient affection, with the true Lord alone. The servants, as distinct from the parties invited, signify (as in the foregoing parable) the prophets, who, as members of the nation, are themselves invited, but stand in such close connexion with the Lord, that they are regarded as belonging to him. So far, however, as others are distinguished from the *κεκλημένοι*, *invited* (ver. 9), the reference is not to all men, but to the *κλητοί*, *called* (ver. 14, where the expression is repeated in a literal sense). These *κλητοί*, *called*, may be, in different senses, either the Pharisees, in opposition to the publicans and harlots (Matth. xxi. 31), or, the Jews in opposition to the Gentiles. Here, according to the immediate context, the former sense prevails. The representation of the disobedience manifested by the individuals invited is very much stronger in Matthew than in the parallel passages of Luke, where the parable was drawn forth by milder opposition. Here again the sending of the *δοῦλοι*, *servants*, takes place at intervals, and with a gradation in designating the sin of the disobedient (as above, Mark xii. 4), in order to intimate that the general call (addressed by their connexion with nation and class) is, by the appointment of God, brought home specially to every individual. (The oriental custom of repeated invitations to great feasts, furnished an appropriate figure by which to convey these sentiments.) The *οὐκ ἤθελον*, *they would not* (ver. 4) is followed in gradation by the *ἀμελήσαντες ἀπῆλθον*, *they made light of it and went their way* (ver. 5), and finally, the *ἔβρισαν καὶ ἀπέκτειναν*, *they insulted and slew*. The first expression conveys only the disinclination of the will, the second implies a slighting disregard of the Divine call, the last actual resistance. \**Ἄριστον* here stands, in the wider sense, for, meal generally, = *δεῖπνον*. It has been adopted in this signification by the Rabbins. (Comp. Buxtorf. lex. s. v. *רֵזֶרֶת*. The expression *σιτιστά* = *σιτεντά*, means fatted beasts in general, except oxen, which are mentioned as the ornaments of a splendid entertainment. The prepared supper is a metaphor, denoting the spiritual preparation of mankind for the reception of the Redeemer.

Ver. 7.—Whilst Luke (xiv. 24) only adds the threatening that none of those who had been invited should taste the supper, Matthew describes the punishment of the disobedient (who represent primarily the Pharisees) in the most fearful terms. (Similarly as in the foregoing parable, Luke xviii. 20.) The king, upon seeing his favour abused, appears as the Ruler who severely punishes the

violation of his will ; the persons who were invited appear in the relation of subjects, and are therefore treated as rebels.

Ver. 8-10.—The rejection of those who were first invited to the prepared feast, is followed (as Luke xiv. 21) by the invitation of others ; a circumstance in which we find a parallel with the transference of the vineyard to other husbandmen. (Matth. xxi. 41.) Matthew, indeed, merely mentions the dispatching of the servants ; but, according to him, also, the effect is the same as in the other case, viz., the filling up of the places. This replacing of the rejected guests, by others who were not primarily appointed to those positions, is the same idea as Paul illustrates (Rom. xi.) where he represents the cast-off Jews as severed branches of the olive tree, into whose places others (the *πλήρωμα τῶν ἔθνων*) were grafted. The statement of Matthew that evil and good (*πονηροὶ καὶ ἀγαθοί*) were called (comp. Matth. xiii. 47) is far more expressive than the representations of Luke. The latter describes those who were called as *πτωχοί*, *poor*, only, and not as, in part, *πονηροί*, *wicked*. This term points to the sequel, in which the wickedness of some among the called is exhibited. (This is the only instance in which the expression *διέξοδοι τῶν ὁδῶν* occurs in the New Testament. *Διέξοδος* literally signifies a passage ; in connexion with *ὁδοί* it probably means the intersection of one street by another ; thus *compitum*, where men are accustomed to congregate.)

Ver. 11-13.—This second part of the parable, as we have already observed (on ver. 1), admits no reference to the Pharisees. It could not possibly be said of them that they participated in the marriage ; they were the very men who did not obey the call. The design of the Redeemer, in these words, was to give his disciples (who, as such, may be regarded as called, instead of the persons first invited) an exhortation to earnestness.

As regards the simile, it is evident that allusion is made to the eastern custom observed at feasts, of distributing costly garments. According to this usage, the want of the garment required at the feast was *criminal*, even in the case of the poorest individual, since he must have rejected the one offered him, and self-complacently deemed his own good enough. In resolving the metaphor, we find that the garment (as an external decoration) signifies the internal adornment of the soul, which we may denominate by one expression, righteousness (*δικαιοσύνη*). (Isaiah lxi. 10 has the same figure *כִּתְּמֵ יָמֵי*. Comp. Rev. xix. 8. The use of the word *ἐνδύσασθαι* in the New Testament, with *χριστόν, νέον ἄνθρωπον, ἀγάπην*, Rom. xiii. 14, Gal. iii. 27, Col. iii. 10, 12, ff., Ephes. iv. 24, has reference to the same comparison.) Hence this inward righteousness is not represented as anything acquired or self-produced, but as something given, imparted, the non-appropriation of which (resulting from

self-complacency and vanity, as if our own were sufficient) is the very ground of rebuke. Where this righteousness is wanting, the necessary consequence is removal from the light of the kingdom into darkness. (Concerning the words, *σκότος ἐξώτερον κ. τ. λ.*, compare the remarks on Matth. viii. 12.) Thus the call (*κλησίαις*) by no means appears as *gratia irresistibilis*, but as laying claim to free, spontaneous choice. Even in the case of those who follow the call, sin may remain in the depth of the soul, unless the man wholly yields in humble obedience, and along with the invitation, receives also the ornament of righteousness offered by the free grace of God. This interpretation encounters but one difficulty, namely, how this parable is to be reconciled with that of the ten virgins (Matth. xxv. 1, ff.). According to the latter, it appears that not only no one without the wedding-garment—without the array of the Divine righteousness—but no one remaining without the necessary oil of the Spirit, can come into the kingdom of God; whilst, according to this parable of the marriage-feast, the *πονηρός*, *wicked* (ver. 10) is admitted into the kingdom of God. It would, indeed, be the shortest method to say that these features are not to be pressed; but they stand in such intimate connexion with the whole substance of the parable, that if such points are to be put aside as incidental, the entire representation becomes void of meaning. If, however, we only distinguish the varied relations in which the kingdom of God is presented, these varying representations assume a significance. In the passage, Matth. xxv. 1, ff., the kingdom of God is treated of in reference to its complete manifestation at the coming of the Lord; this involves the idea of the *κρίσις*, *judgment, separation*, for the kingdom of God, by means of which all impurities are separated from it. In our parable, on the contrary, the subject of discourse is the coming of the kingdom of God among men, as introduced by the first appearance of the Lord on earth; in this relation we may apply the parable of the net, in which good and bad fish are included (Matth. xiii. 47, ff.). Thus, the fact of being in the external kingdom of God does not by any means, in itself, furnish either the right or the certainty of belonging to his spiritual kingdom. As there was a Judas amongst the disciples, and a Ham in the ark, so in all places and times, while the kingdom of God is in the course of its secret development in the present world (*αἰὼν οὗτος*), there appears a wicked man in the circle of believers that are formed from time to time. Whether the Redeemer in this parabolic representation, thought particularly of Judas, it is hard to affirm, although it cannot be positively denied.

Ver. 14.—According to Matth. xxii. 14, the Redeemer concludes this parable also (compare the remarks on Matth. xx. 16) with the saying, *πολλοί εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί*, *many are called, but few*

*chosen*, which here requires a closer consideration. As to the meaning of *κλητός*, *called*, the foregoing parable shews plainly enough that the term is identical with *κεκλημένοι* (ver. 3). All, therefore, who are reached by the invitation of the prophets to enter the kingdom of God, are therein included. Whether they obey the call (*κλησις ἀγία*, 2 Tim. i. 9) or not, is not implied in the word *κλητός*, *called*; on the contrary, the parable of the marriage-feast sufficiently proves that there are persons called who do not obey the call. At the same time, the term *κλητοί*, *called*, is in some instances applied, especially by the Apostle Paul, strictly to those who have complied with the call and entered the church of God (Rom. i. 6, 7, viii. 28; 1 Cor. i. 24; Jude ver. 1). (Paul also employs the word *κλητός*, *called*, in reference to the calling of an individual to a special work in the kingdom of God; for example, Rom. i. 1; 1 Cor. i. 1, *κλητός απόστολος*; but this signification needs no further remark here.) In many passages of Scripture (Luke xviii. 7; Matth. xxiv. 22, ff.; Rom. viii. 33; Col. iii. 12; Tit. i. 1; 1 Pet. i. 1, ii. 9) *ἐκλεκτός*, *chosen*, stands quite parallel with *κλητός*, *called*, as a general designation of the members of the church, in opposition to the world. The expression is, in this sense, synonymous with *ἄγιοι*, *saints*, which also, in itself, conveys only the fact of separation from a multitude. In a special sense, however, it is applied to angels (1 Tim. v. 21), to Christ (Luke xxiii. 35), and to individual members of the church. In these instances it appears to have a more limited meaning than *κλητός*, *called*, because, while all the chosen are necessarily called, all the called are not chosen. This signification occurs only in the saying now before us, but in Rev. xvii. 14, and probably Rom. xvi. 13. It might be thought that the peculiarity of the *ἐκλεκτοί*, *chosen*, is a richer endowment with gifts, and hence the appointment to a greater work; in which case, as in the parable of the servants (Matth. xxv. 14, ff.), for example, those to whom more talents were given than to the other, would be *ἐκλεκτοί*. Or, according to the parable before us, we might understand this term as designating those who sincerely avail themselves of the call (*κλησις*) in opposition to those who either despise or neglect it; or else, while apparently receiving it, do not properly employ it. But the words *πολλοί εἰσι κλητοί*, *many are called*, seem to imply that there are others who are *not* called (the Evangelist does not use the expression *οἱ πολλοί*, which might be taken as bearing much the same signification with *πάντες*, comp. Rom. v. 15 with xviii. 19); while at the same time, the fact of not being called is only to be viewed as a relative thing (comp. the remarks on Matth. xx. 28), since Scripture knows nothing of any positive decree excluding individual men from the kingdom of God, but, on the contrary plainly teaches the universality of God's grace (1 John ii. 2; 2 Pet. iii. 9). It is true, indeed, that the calling

of one people takes place *at an earlier period*, than that of the other ; and, among the same people, one individual is called *before* another,\* so that thus far, those who are called may be distinguished from those who are not called (but are to be called). Hence the vocation, as such, admits of no *merit*; it is a gift of the free grace of God ; while, on the other hand, *guilt* is involved in its rejection. The guilt of the many called is intimated in the second part of the statement, but few chosen (ὀλίγοι δὲ ἐκλεκτοί). It would indeed seem that, since the use made of the κλήσις is here pointed out as the peculiarity of the ἐκλεκτοί, the name is not entirely appropriate ; it would seem that the more correct expression would be faithful (πιστοί), in order to mark the self-activity of man. But the improvement of the κλήσις, *call*, is also traced to an ἐκλογή, *election*, for the purpose of shewing that faithfulness itself is only an effect of grace, since activity on the part of man can only operate negatively, and always requires a positive power (namely the Divine) to supply its deficiency. The proverb *itself* naturally partakes of the variable applicability of its *parts*; and hence we must explain the circumstance that here it has reference to the unfaithfulness of those who did not embrace the call addressed to them ; whilst in Matth. xx. 16, it was applied to those different relations to the kingdom of God, the distribution of which depends upon God's free grace.

#### § 6. NEW CONVERSATIONS OF JESUS WITH THE PHARISEES AND SADDUCEES.

(Matth. xxii. 15-46; Mark xii. 13-37; Luke xx. 20-44.)

All the three Evangelists agree in the statement that the Pharisees, soon after the first conversation, made a fresh attempt to embarrass the Redeemer by difficult questions, so as to compromise him in the eyes of the people, and thus draw away the affection which they entertained for him. Here the accounts are in such exact harmony with each other (Luke merely omitting the parallel to Matth. xxii. 34, ff; comp. the remarks on Matth. xxi. 23), as to leave no doubt that the reports were given in chronological order ; especially as the internal character of the conversations is quite suited to the last days before the sufferings of the Lord. The increasing malignity of the Pharisees led them to make use of the most difficult cases, that they might put Jesus to the proof, and, if possible entangle him in his words. The love of Christ, which in contrast with such daring sin, rose to its highest pitch, is manifested by the following discourses alike in its gentle form of compassion,

\* This difference in the calls was represented in the parable, Matth. xx. 1, ff

sympathizing with blindness, and labouring to remove it, and in its sacred severity.

Ver. 15, 16.—We have here a positive statement of that which was at least not definitely expressed at the commencement of the first conversation between Jesus and the Pharisees (Matth. xxi. 23)—that the persons who interrogated Christ were expressly delegated by the Sanhedrim for that purpose. The Pharisaic party, who ruled the Sanhedrim by their influence, made the formal resolution to entrap Christ, through their deputies, by means of artful questions. (*Παγιδεύω* = *ἀγρεύω*, as if to catch in a net.) In order, however, to conceal their plan, they sent some of their pupils (Matth. xxii. 16), and indeed such as knew how to present an honest appearance, as if they came from deeply felt desire, to ask the opinion of the Saviour in a difficult case, in which they desired to know what was right. (Luke xx. 20, therefore calls them very significantly *ὑποκρινόμενοι ἑαυτοὺς δικαίους εἶναι*, and Jesus subsequently, on the same account, calls them *ὑποκριταί*. An *ἐγκαθέτος* is a way-layer, lying in ambush [comp. Job xix. 12]. In Sirach viii. 14, the phrase occurs, *ἐγκαθίσεν ὡς ἔνεδρον τῷ στόματι τινος*, which is quite analogous to our passage.)

It is singular, however, that Matthew and Mark agree in stating that the Pharisees had united with the Herodians. These adherents of the Herodian family generally, and of Herod Antipas in particular (Mark iii. 6), who, moreover, may have been the immediate attendants of the Tetrarch—for he happened to be present in Jerusalem at the feast of the Passover (Luke xxiii. 7)—entertained political opinions altogether different from those of the Pharisees. The latter were necessarily opposed to the Romans in their entire aim, and desired the establishment of an independent Jewish power, because that would afford them greater certainty of exercising the influence which they assumed; and through their efforts, the mass of the people also were, in the highest degree, prejudiced against the Roman dominion. On the other hand, the family of Herod, with its adherents, had an interest in the very continuance of Roman government; for, by this means, they were protected in the possession of their power; and hence they permitted to themselves all oppressions, confidently trusting in the Roman legions, who stood in readiness to defend them against every outbreak of rebellion. It was upon the union of these two parties that their plan was laid. As Herod and Pilate became friends when the object was to put the Holy One of God to death (Luke xxiii. 12), so also did the Pharisees and Herodians. The deputies of the two political parties were at once to supply the witnesses by whom, whatever might be his answer, he should be ruined. It is true a declaration *against* the Romans would have won the attachment of the people

still more ; but the Herodians would then have taken occasion to accuse him before the Pagan authorities (Luke xx. 20, τοῦ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἔξουσίᾳ τοῦ ἡγεμῶνος), which the Pharisees certainly above all things desired. If, on the contrary, Jesus simply declared himself *in favour* of the Romans, then the Pharisees hoped to draw away from him the sympathies of the people, and to be able to imprison him without fear. Hence they seek to inveigle the Redeemer by insidious language, while they hypocritically praise his truthfulness and courage. But he who knew what is in man (John ii. 25), perceived their craft (πανουργία), as Luke says, xx. 23. (Instead of πρόσωπον λαμβάνειν = פְּנֵי אִשָּׁה, Matthew and Mark have εἰς πρόσωπον βλέπειν, and this does not correspond with פְּנֵי אִשָּׁה, Num. xxiv. 1, which the LXX. correctly translate by ἀποστρέφειν τὸ πρόσωπον. It is better to compare בְּפְנֵי אִשָּׁה, which is generally used in the good sense, to regard any one with favour. Even this phrase, however, does not exactly answer to the phrase βλέπειν εἰς πρόσωπον ; it would rather be necessary that the words should run : פְּנֵי אִשָּׁה בְּפְנֵי אִשָּׁה, —an expression which does not occur.)

Ver. 17-22.—The way in which the interrogators intended that the Lord should be perplexed, is evident from what has preceded. But two questions now present themselves. *In the first place*, how did Christ view the relations of the Jewish people to the Romans and their representative, the Emperor ? The inquiry “Is it lawful to give tribute to Caesar or not ?” (ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ ; ) plainly indicates a reference to the views of the Jewish ultra-liberals, of whom the well-known Judas of Galilee (comp. Joseph. Arch. xviii. 1, ff. and Acts v. 37) is to be regarded as the fanatic chief. This man represented the freedom to which he believed the Jewish people called, as consisting in entire exemption from external imposts and contributions to the support of worldly government, their contributions being due only to God—that is, to the Temple and its Pharisaic officials. There was not the slightest ground for the support of this fanatical opinion in Scripture ; for the Jews always had paid taxes to their sovereign, *in addition* to the Temple dues ; and Palestine had also had to raise its tribute as a province of Babylon or Syria. Moreover, the passage Deut. xvii. 15, does not in itself forbid that a stranger (אִישׁ נָכְרִי) should reign over Israel—indeed the prophets incessantly foretold that the unfaithful people would be subjected to foreign rule—the passage only prohibits the Jews from *themselves choosing* a foreigner as king, while it was quite possible that God might, as a punishment, cause them to be brought under the dominion of a stranger. Hence it is evident that Jesus could not, by any means, coincide with the ultra party ; because their rebelliousness was a horrible fruit of sin. According to the command of God, even an illegitimate and unjust



government must be obeyed when it is once established (Rom. xiii. 1). True, indeed, Jesus was thereby no friend to the Romans (represented by the Herodians); for, on the one hand, they had assumed dominion over Judæa by gross deeds of violence, and, on the other, their whole political constitution was unholy, and directly opposed to everything Divine. But the Lord saw in their dominion over Israel the judgment of God, and therefore viewed it as a scourge (like Nebuchadnezzar and his Chaldeans in days before) held in God's hand. And, although this instrument was indeed repugnant, yet the holiness of him who used it—the Lord of heaven and earth—demanded reverence. Now, according to the prophecies, even Israel was, as a punishment, not only to be without a king (of its own), but at one time, without sacrifice, altar, ephod, and sanctuary (Hos. iii. 4). True, if the whole people of Israel had embraced the Lord in genuine faith, it might be supposed that (according to the Philonian mode of representation) the whole nation—through the power of the holy life, which would have been developed within it—would have overcome its conquerors; but the Lord, at this time, knew too certainly that the Jews were rushing to their own destruction (Luke xix. 42, ff.), and saw in the Romans the instrument of God for the correction of this blinded people. Thus, when the interrogators of the Redeemer propounded to him their opposite opinions—as contraries between which, they thought, he would inevitably be obliged to choose—he took no part with either. In his higher and holy view of things, he acknowledged what was true in the sentiments of both parties, but he could not be bound by opposite views, above which he rose so far.

The next question then is, How did the Saviour, with prudence, make known his sentiments? He did not give forth abstract thoughts respecting the political relations of peoples and states, but conveyed his instruction by the sight of the actual material object which represented the particular point in question. He requested the ordinary coin in which the tax (*census*) was paid (hence *νόμισμα κήνσον*, Matth. xxii. 19) namely a denarius, to be produced. (*Δηράριον*, like *κήνσος* was adopted from the Latin language into the Greek; the coin [see Matth. xviii. 28] was worth about three Saxon groschen.) This bore the image and name of Cæsar, and therefore its use involved the silent acknowledgment of the influence of the emperor, and with him, of the Romans. (Comp. the passages in Lightfoot and Wetstein in loc., which lay down the principle, “He whose likeness is borne by the coin is lord of the land.”) But this acknowledgment expressed, on the one hand, the consciousness of guilt, and, on the other, submission to the will of God; and, therefore, all this could lead to no other conclusion than that, when so much had preceded, nothing but what existed (the payment of trib-

ute to the Emperor) could follow. This idea, however, involved the other—that, in the first instance, they ought not to have appropriated the money of the emperor (but rather have striven after a more solemn and holy object), and then there would have been no necessity for giving to the emperor what, according to the law of justice, was the emperor's.

After having directed the thoughts of the interrogators to the facts of their present position, and having thus awakened the sense of guilt and the consciousness of deserved punishment, Jesus led their minds from that which was temporal to things eternal, and to their duties respecting them. To refer the words “to God the things which are God's” (τὰ τοῦ Θεοῦ τῶ Θεῶ) to the Temple-tax (of half a shekel, Exod. xxx. 12), gives an erroneous view of the whole narrative. For, on the one hand, it would not appear what occasion there could be for wonder in the answer—“both must be paid, the tribute to the Romans and the tax to the Temple” (the peculiarity in the procedure of the Saviour would, in that case, have consisted, not in the sentiment expressed, but in the *exhibition of the coin*; whereas, according to Luke xx. 26, the object of marvel was the *answer*); and on the other, the Pharisees might have made an excellent use of such a reply, in order to stigmatize Jesus among the people as a deserter to Rome, since he certainly stated that the tribute must be paid. The word of the Lord is full of spirit and life only when it is spiritually apprehended. Jesus contrasts God, as the heavenly Sovereign—the King of all kings—with Cæsar, as the highest possessor of worldly dominion. The latter, in accordance with his character, claims nothing but what is temporal and earthly (Mammon), which he only whose heart clings around it, hesitates in giving back to its fountain. But God, as Spirit, requires that which is spiritual—the heart and the whole being. The inward man belongs to God (as that which is outward belongs to the world, and to Cæsar as its representative), for he bears the image of God (εἰκὼν τοῦ Θεοῦ) indelibly impressed upon him, and whatsoever has come from God must return to him. Now, these hypocrites resorted to the Lord, to ascertain how they could act towards Cæsar; but to learn how their immortal souls might be brought to God—to reveal which was the very design of the Saviour's coming—they asked not. This striking contrast presented in the power of the Spirit, and uttered with the conquering glance of truth, came home with such power to their consciences, that they stood self-convicted of their own insincerity; they experienced the profound truth of the sublime sentiment uttered by the Lord; they felt that their question would have been frivolous even if it had proceeded from hearts well-disposed,\* but that now it was wicked, because it came from

\* Claudius, in his ingenious remarks on the history of the tributary Penny (Geschichte

hearts full of hypocrisy. They may have been sensible that the answer, ἀπόδοτε τὰ Καίσαρος τῷ Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ, *render to Cæsar*, etc., may be said to involve the law and the prophets (Matth xxii. 40); in that we can conceive of no Divine law which is not included in one part or the other of this sentiment; because to leave what is sinful to the world, and to give that which is eternal to God, is the whole secret of godliness. (Comp. on the passage Rom. xiii. 7, where Paul seems to have had it in his view.)

Ver. 23.—According to Matth. xxii. 22, the Pharisees now withdrew, and on the same day (ἐν ἐκείνῃ ἡμέρᾳ, ver. 23)—but after an interval—the Sadducees came to Jesus. But, as the Pharisees are mentioned again subsequently (Matth. xxii. 34–41) the word ἀπηλθον, *departed*, doubtless can relate only to those among them who had been expressly deputed; it is likely that others remained. According to Mark and Luke, the question of the Sadducees immediately follows the preceding, and hence the interval of which Matthew speaks is, probably, to be regarded as but very brief. The accounts of the three Evangelists respecting the conversation of Jesus with the Sadducees, harmonize in all essentials; Mark, according to his mode, merely giving a somewhat more extended report, although without adding any peculiar feature. Luke, on the contrary, gives the answer of Christ far more fully than either of the others, and communicates therein some peculiar points.

As regards the relation of Jesus to the Sadducees, the Redeemer evidently acknowledges in them a certain goodness of disposition; they were far from the malignity and shamelessness of the Pharisees, but only because they had less interest in doctrinal subjects and ecclesiastical affairs. Their god was their belly, and as their wealth placed them in a position to indulge their lusts to the full, their whole activity was concentrated upon temporal things. Their debasement in the pursuit of pleasure, naturally led them to overlook everything higher, and, in regard to knowledge, they were far behind the Pharisees. They denied the resurrection,\* and even the reality of the spiritual world† (Acts xxiii. 8); and (like Philo), among the Old Testament Scriptures they attached more importance to the Law than to the Prophets. (Joseph. Arch. xviii. l. 4.

vom Zinsgroschen, B ii. S. 141), very justly says, "The whole question, generally, respecting the justice or injustice of the tribute money was very absurd, and amounted to just as much as if an adulterer should ask whether it were right to pay the legal penalty fixed against adultery." The instance of *adultery* is selected with great appropriateness, for the Jews had committed this very crime, in their unfaithfulness towards the Lord.

\* Mark and Luke expressly add—for the sake of those readers who might not be Jews—that the Sadducees denied the resurrection.

† How they may have explained the appearances of angels in the Pentateuch, is indeed doubtful. Neander (Kirel. Gesch. Th. i. s. 55) conjectures, with reason, that they regarded these appearances merely as manifestations of God himself which were impersonal, and on that account transitory. (Compare also Dr. Paulus on Luke xx. 27.)

Bell. Jud. ii. 8, 14). Hence, while Christ declares that they have no knowledge of Divine things (Matth. xxii. 29), he does not refuse to instruct them; the goodness of their disposition rendered it possible that the words might find entrance to their hearts—a result far less to be anticipated in the case of the vain and haughty Pharisees.

Ver. 24-28.—The question which they propose to Christ unmistakeably proves the shallowness of their reasonings. The tale which they relate (merely a fictitious one) probably formed one of the most striking arguments which they were able to adduce against the resurrection (*ἀνάστασις*), the object of their attack; and for this reason it might appear to them worth while to try its effect with the famous Prophet of Nazareth. The whole fiction was founded upon the Mosaic law, Deut. xxv. 5, ff. concerning the marriage of the brother-in-law, which, indeed, occurs as in use before the time of Moses, Gen. xxxviii. 6. (The citation is given merely from memory, and hence each of the Evangelists quotes it differently.) The design of this Mosaic regulation was simply to preserve the families (and this was the purport also of the laws respecting heiresses—comp. the remarks on the genealogical tables containing the lineage of Jesus), the number of which was connected with the inheritance in the land of Canaan. On this account, likewise, the first-born was regarded as the heir of the deceased (comp. Michaelis Mos. Recht. Th. ii. s. 194), and treated as his genuine descendant.

(The word *ἐπιγαμβρεύω*, Matth. xxii. 24, literally signifies to ally one's self by marriage, from *γαμβρός*, which denotes all relationships by marriage, as brother-in-law, son-in-law, father-in-law. This is the only place where it occurs, and it corresponds with the Hebrew *בָּן*, which usually means to perform an obligatory marriage. Instead of *ἀναστήσει σπέρμα*, the original text has *בָּן יִהְיֶה לְךָ אֶתְּמָר*; the LXX. also have retained the word *ἕνομα*. *Σπέρμα*, corresponds with the Hebrew *בָּן* in the ordinary signification, posterity.)

Ver. 29, 30.—The Lord, in his reply, in the first place (according to Matthew and Luke) reproves the unbelief of the Sadducees, and then (according to the more copious account of Luke) gives the most definite declaration on the particular case before him. Christ describes the error of the Sadducees as ignorance of the Scriptures and of the power of God. That we are not to understand the latter expression as referring to a mere *knowledge* of the Divine omnipotence, which can raise the bodies of the dead, is evident from the idea itself. The general doctrine of the almighty power of God was not contested by the Sadducees; they only maintained that the raising of the dead should not be regarded as forming a part in the operations of God's omnipotent energy. The knowledge of the power of God is not distinct from knowledge (*γνώσις*)

generally; for we cannot conceive of one attribute of God without the other; all must be viewed as inseparably connected in the Divine essence. And in like manner, the phrase *εἰδέναι τὰς γραφάς*, *to know the Scriptures*, must not be taken as signifying an acquaintance with the historical sense of the Scriptures; for it is quite as incredible that the Sadducees should have mistaken this, as that they denied the omnipotence of God. The expression denotes rather an apprehension of the spiritual contents of the Scriptures; and since this presupposes Spirit—and that, Divine Spirit, which no one can have without the knowledge of God—the knowledge of Scripture is related to the knowledge of God, as the effect to the cause. *Because* they do not know God, they do not understand that which is Divine in the Scriptures, knowing only what is external, and not having organs for the apprehension of anything beyond. (Respecting the *ψυχικός* [Jude ver. 19, *πνεῦμα μὴ ἔχων*], comp. 1 Cor. ii. 14, where it is said, *οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ*.)

In the next place, in regard to the question itself, the Lord unequivocally replies that the life of those who are raised from the dead will be entirely different from earthly life, and hence the difficulty suggested by his interrogators falls to the ground. Now, in this passage, we have, chiefly, an express confirmation of the *ἀνάστασις*, *resurrection*, which, it is to be observed, we must distinguish from the immortality of the soul. Of the latter, the Scriptures never speak; on the contrary, God is called *ὁ μόνος ἔχων τὴν ἀθανασίαν*, *he who alone hath immortality* (1 Tim. vi. 16). True, the doctrine of Scripture recognises an individual continuance of the soul (*ψυχή*) but it always views the separation of the soul from the body by death as unnatural, so that even in the case of believers, whose spirit and soul live in the light of God, the perfection of the body also is earnestly desired. (Rom. viii. 32, *ἡμεῖς ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν*.) Hence, the unclothing of the body—the condition of the life of the soul without its organ—is by no means an advanced state for men; according to the principle—“corporeity is the end of the works of God,” everything seeks its corresponding body. The body of the resurrection is a true body (*σῶμα*) though indeed a spiritual one (*πνευματικόν*, 1 Cor. xv. 43, 44). The Redeemer describes as such the corporality of those who are raised from the dead; for he denies, in their case, the *γαμεῖν* (of men) and *γαμιζέσθαι* (= *γαμίσκεσθαι* or *ἐγκαμίσκεσθαι*, of women, to be married); whereas both these belong to the natural body (*σῶμα ψυχικόν*), according to its nature. Instead of *σώματα*, *bodies*, the Lord mentions (in Luke) *αἰὼν οὗτος* and *ἐκεῖνος* (respecting these terms, compare the remarks on Matth. xii. 31), as the regions of existence to which the natural and spiritual bodies re-

spectively *belong*. The expression *αἰὼν ἐκεῖνος* is here equal to *βασιλεία τοῦ Θεοῦ*, and denotes the state in which the Divine Spirit rules; on which account also, mention is made of being worthy of this *αἰὼν*. Wherein this consists, and how it is attained, we are not here informed; but the general view of the doctrine of Scripture leads to the conclusion, that faith must be regarded as susceptibility for grace (*χάρις*) or the condition of worthiness; in the sight of God, nothing affords worthiness but that which is Divine, that which proceeds from himself. ("Before God nothing avails, but his own image.") The proposition thus stated by the Lord as a doctrine, is supported in what follows (Luke xx. 36) by proofs. It is true, the clause with the second *γάρ* (*ἰσάγγελοι γάρ εἰσι*), contains only a subordinate argument, since its immediate reference is to the preceding words, *ἀποθανεῖν οὐκέτι δύνανται*, *they can die no more*; but it has also an indirect reference to the main thoughts of the passage. As regards the argumentative force of the first clause, there can be no doubt that this lies in the idea of propagation, involved in the expressions *γαμεῖν*, *marry*, and *γαμίσκεσθαι*, *given in marriage*. This is appointed by God only for the period during which humanity is in its course of development; with its perfection, which will exclude every form of death, propagation will also cease. It may justly be deduced from this train of thought, that, according to the meaning of Christ, the spiritual body will be modified in like manner, and thus the difference of sex will not again appear in those who are raised from the dead. This, however, can be affirmed with respect only to its physical character; so far as the difference of the sexes is manifested also in the psychical nature, there is no ground for the idea that it will be abolished in the resurrection; for there is no necessity whatever to suppose such an intimate mutual connexion between the physical and the psychical as would render it impossible to conceive of the one without the other. But although this passage does not express so much, it does not exclude the conjecture, that, in those who are raised from the dead there may be such a union of the sexes as existed before the formation of woman (Gen. ii. 21).

In regard to the remaining words of this important verse, it may be remarked that the clauses, *ἰσάγγελοι γάρ εἰσι*, *for they are like the angels*, and *καὶ υἱοὶ εἰσι τοῦ Θεοῦ*, *they are sons of God*, are quite parallel, and serve as complements to each other; but both stand in causal relation to the last words, *τῆς ἀναστάσεως υἱοὶ ὄντες*—"Because they are children of the resurrection, they are *ἰσάγγελοι*, *like the angels*."—Hence, in the expression, *υἱοὶ τῆς ἀναστάσεως*, *children of the resurrection* (the antithesis is *חַיִּים-חַיִּים* 2 Sam. xxii. 5), = *υἱοὶ τῆς ζωῆς*, *children of life*, the word *ἀνάστασις*, *resurrection*, is to be taken as emphatic, like John xi. 25, where Christ says, "I am the resurrec-

tion," the absolute life which conquers death, and in whose nature those who are raised from the dead, have part. On account of this participation they are called *υἱοὶ τοῦ Θεοῦ* (אֱלֹהִים בְּנֵי, the ordinary name of angels, comp. the remarks on Luke i. 35), and *ισάγγελοι*. (This is the only instance in which the expression occurs in the New Testament.) The angels are here evidently viewed as *πνεύματα spirits* (רוּחַ) who partake of the nature of God, the original Spirit; and, with their spiritual nature, those who rise from the dead (clothed with the *σῶμα πνευματικόν*) are described as in kindred relationship. Although this idea may be referred primarily to the words, *οὐκέτι ἀποθανεῖν δύνανται*, *they can no more die*, so that spirituality appears as the element which imparts immortality; yet a further reference to the more remote words, *οὔτε γαμοῦσιν κ. τ. λ. they neither marry*, etc., is not excluded. The world of angels (as *κόσμος νοητός*) excludes the idea of development, and hence that of propagation, it being associated only with the world of sense (*κόσμος αἰσθητός*) to which man belongs by virtue of his natural body; and accordingly the connexion might also be taken as follows, *οὔτε γαμοῦσιν οὔτε ἐγκαμίσκονται, ἰσάγγελοι γάρ εἰσι*.

Here, however, it might appear that prophetic passages—for example, Isaiah lxv. 20, 23, in which mention is made of propagation in the kingdom of God—are contradictory to the words of the Redeemer.\* Indeed, it does not appear how this contradiction is to be reconciled without the supposition of a twofold resurrection (comp. the remarks on Luke xiv. 14); while, if this supposition be adopted, such passages are easily explained. In that case, those living in the kingdom must not, by any means, be regarded as having *all* risen from the dead (comp. Rev. xx. 8); and accordingly descriptions like those in Isaiah, lxv. 20, 23, must be referred only to those who have not risen (and consequently still belong, in part, to the world). An argument of considerable weight, in proving that the authors of the New Testament (and even the Lord himself) taught a twofold resurrection, viz., that of the just, and the general resurrection, is furnished by the distinction that appears also in our passage between the expressions *ἀνάστασις τῶν νεκρῶν, resurrection of the dead*, and *ἐκ νεκρῶν, from the dead*.† The origin of the phrase *ἀνάστασις ἐκ νεκρῶν, resurrection from the dead* (Matth. xvii. 7; Mark ix. 9, 10, xii. 25; Luke xx. 35; Acts iv. 2; Gal. i. 1; 1 Cor. xv. 12, 20; 1 Pet. i. 3), would be inexplicable, if it were not derived from the

\* It is probable that such passages of the Old Testament formed the foundation on which those Rabbins rested their notions, who dreamed of marriages among the subjects of the resurrection. But it was by no means a general Pharisaic opinion, that propagation would take place among those who rise from the dead; men of spiritual dispositions taught the contrary, according to Scripture.

† The phrase *ἀνάστασις ἐκ τῶν νεκρῶν* never occurs. On the contrary, 1 Cor. xv. 12, 13, 21, we have *ἀνάστασις νεκρῶν*.

idea, that out of the mass of the dead *some* would rise *first*. It is true that most of the passages adduced relate to the Redeemer, to whom the *ἐγείρεσθαι ἐκ νεκρῶν*, *rising from the dead*, certainly has its peculiar application);\* but in the passages, Mark xii. 25 ; Luke xx. 35 ; the words *ἀνάστασις ἐκ νεκρῶν*, *resurrection from the dead*, are used by the Lord himself, in reference to the act of the resurrection, and we are therefore compelled to allow it its force in the present case also. Nor is it anything strange that the successive stages in the resurrection are in many instances not distinguished ; that under the single term *resurrection*, both are comprehended (Matth. xxii. 23, 28, and parallels, John xi. 24 ; Acts xxiii. 8), and that in *ἀνάστασις τῶν νεκρῶν* the *ἐκ νεκρῶν* is understood (Matth. xxii. 31 ; Acts xvii. 32, xxiii. 6 ; 1 Cor. xv. 12, 42, 52) ; for the general includes the special, and, on the same principle, the prophets of the Old Testament associated the first and second advents of Christ.

Ver. 31, 32.—At the conclusion of the conversation, the Saviour, after having described, as far as the matter under inquiry was concerned, the nature of those who participate in the resurrection, adduces a further argument for the doctrine of the resurrection from the Scriptures. The prophets would have furnished the Lord with far more decided proofs of this doctrine (comp. Isaiah xxvi. 19 ; Ezek. xxxviii. 1, ff. ; Dan. xii. 2, ff.) ; but since the Sadducees acknowledged only the Pentateuch, Jesus confined himself to that. (The passage quoted is Exod. iii. 6 [15]. It is cited only according to the sense ; it does not exactly agree either with the LXX. or with the original text.) In the Pentateuch the horizon certainly appears limited to this life, and *express* references to the state after death are altogether wanting. But from this circumstance we can form no conclusion as to the individual opinions of Moses, and the most spiritual men of the nation ; it merely indicates the view which was within the reach of the *mass* of the people. In their state of spiritual infancy, it was necessary, in treating of reward as well as of punishment, to point them to earthly things ; for they were incapable of contemplating any others as real. And although there are intimations of a life after death in the Pentateuch (see the account of Enoch (Gen. v. 24) and the formulæ *אֶתְּחַיֶּה וְאֶתְּקַוֶּה* or *אֶתְּקַוֶּה וְאֶתְּחַיֶּה* which by no means denote merely burial, but signify, to be gathered together in *Sheol* (comp. Gesenius in his Lexicon), of which mention is made, Gen. xxxvii. 35 ; xlii. 38 ; xliii. 29 ; Numb. xvi. 30,) from which we may, with certainty, deduce the existence of the idea of continuance after death among the enlightened men

\* There is only one passage (Rom. i. 4), in which the expression *ἀνάστασις νεκρῶν* is applied to Jesus ; but in this instance it requires a special consideration drawn from the context.



of the Mosaic age ; yet, the life after death, in the realms of shade, appears a joyless thing, and hence the view taken of it in the Pentateuch is altogether different from that of the New Testament (John xi. 25, 26 ; Phil. i. 23). This very disparity, however, perfectly proves the truth of the representations of Scripture in reference to the various degrees of human development with which its various parts are in harmony. In a state of childhood the predominance of sense over spirit is undeniable; and in like manner, until the appearance of him who is himself the life and the resurrection—until the reception of his life and light—the view that the life after death is joyless and gloomy, is perfectly natural. Hence, if Moses, and the other authors of the Old Testament, had described the life of the soul when divested of the body—as Paul describes it—as a state to be earnestly desired, their representation would not have been natural. The New Testament description of the state after death is suited only to believers, whose soul is illumined by the spirit of Christ, and prepared to be received into his presence. Even in the case of believers, however, the condition without the body is still only a state of transition (although relatively blissful); they wait for the *ἀπολύτρωσις τοῦ σώματος*, *redemption of the body* (Rom. viii. 23 ; 2 Cor. v. 4). It may be said, therefore, that not merely the *doctrine* of the state after death, but the *state itself*, is viewed as progressive ; for although the *continuance of the substance* of the soul is the same in all the stages of development, yet the *degree of consciousness* in that continuance is modified according to the degree of consciousness, in general, that has been attained ; and, as in the individual, so in the mass.

It seems strange, however, that the Lord founds the proof of the resurrection, which he draws from the Pentateuch, on the passage, Exod. iii. 6. That in doing this, he merely followed a Pharisaic custom of arguing from this passage for the resurrection,\* or that he wished not so much to argue as to dazzle by an ingenious thought which he connected with the language of Scripture, it would be difficult for a Christian consciousness to admit. Undoubtedly the Redeemer recognized in the words of Moses† an internal, doctrinal significance ; on which account (according to Matthew and Mark) God is spoken of as the author of the idea. This quotation is not for a

\* Whether Rabbins of an earlier period employed Exod. iii. 6 in the same manner as Jesus does here, is uncertain. The way in which Rabbi Manasse applies it, in his work on the resurrection from the dead, admits of the conjecture that he knew the Christian interpretation. (Comp. Schöttgen on the passage.)

† The manner in which Luke (xx. 37) quotes the words of the Lord, refers the citation definitely to Moses ; and this, at any rate, renders it necessary to regard Moses as the author of the substance of the Pentateuch.—The words *ἐπὶ τῆς βύσσου*, *at the bush*, are to be taken, both in Mark and in Luke, as meaning—“in the *section* where the appearance of God in the bush is the subject of discourse.”

moment to be regarded as a mere formula, selected because Moses had introduced God as speaking in the first person; but as an assertion of the divinity of the writings of Moses himself. For the supposition that Moses would have represented God as speaking, if he had not spoken, must be rejected as something utterly untenable; and hence it is certain that the Lord cannot have appealed to anything of that kind. Indeed such a mode of using the Divine name would be alike contrary to the command, "Thou shalt not take the name of the Lord thy God in vain," and to the precept respecting prophets (Deut. xviii. 20).

If, then, it be the intention of Christ to acknowledge in this passage the word of God, as that from which he argues in support of Divine truths necessarily must be (for that which is Divine can be proved only by what is Divine)—the question is, what meaning the Redeemer finds in the words quoted. Now, here all depends upon the signification of the name, God of Abraham, Isaac, and Jacob. If it denoted nothing else than the idea of protection, goodwill, then it would not appear why we should not find in the Scripture the names, God of Adam, of Moses, of David, or other holy men—which is not the case. Similarly in the New Testament, the name, God of Jesus Christ,\* occurs (Rom. xv. 6; Ephes. i. 3); but not, the God of Peter, of Paul; nor may we say the God of Luther or of Calvin. This *usus loquendi*, which certainly is not accidental, indicates a more profound idea, lying at the foundation of the name, and which the Lord, in the instance before us, wishes to bring out. The God of Abraham and the God of Jesus is the one true God of heaven and earth; but, as far as the chief forms of his manifestation are concerned, he has revealed himself to men, in these individuals, in different modes. Abraham is regarded, in this name (and similarly in the expression *κόλπος Ἀβραάμ*, *bosom of Abraham*, Luke xvi. 22), as the father and representative of the whole pre-Christian life; Jesus Christ as the father and representative of the whole Christian world, which has received his life into itself. Hence, the formula Θεὸς Ἀβραάμ, Θεὸς Ἰησοῦ Χριστοῦ, *God of Abraham, God of Jesus Christ*, relates to the peculiar position of Abraham and Christ towards mankind universally; according to which, both are the progenitors of the people of God—the former of Israel according to the flesh, the latter, of the spiritual Israel.—The addition of the name, "God of Isaac and God of Jacob," as it appears to me, was designed to indicate that the genuine character of the Abrahamic life was transmitted only through Isaac (not through Ishmael) and through Jacob (not through Esau); both, therefore, are to be viewed as one with the ancestor Abraham. The name God of Noah,

\* In order to point out the specific relation of Christ to God, it is always added, the God and *Father* of Jesus Christ.

might be applied in a similar manner, were it not that Noah must be considered the representative, not so much of sanctified humanity, as of a general mass, holy and unholy. His son Shem, however, certainly bears the character of the representative of saints, and accordingly, *in one instance* (Gen. ix. 26), the name אֱלֹהֵי שֵׁם, *God of Shem*, occurs in reference to him; and on account of the similarity of the positions occupied by Abraham and Shem, this expression is to be taken as identical in meaning with the designation אֱלֹהֵי אַבְרָהָם, *God of Abraham*. From *such* a signification of the name, the Lord could well draw his conclusion. The relation of God to Abraham had not passed away, but was permanent; on this account God continuously designated himself, in the one form of his manifestation, by the name, God of Abraham; and for the same reason, the name required the continued existence of him with whom the peculiar relation, whence it proceeded, was formed.

Accordingly, the expression Θεὸς νεκρῶν, ζώντων, *God of (the) dead, of (the) living* (without an article), is not to be referred to the *mass* of the dead or of the living, but to the Patriarchs who are mentioned, and should be rendered, "God is not a God of dead persons—since he still calls himself the God of *Abraham*, after Abraham's death—but of those who are living." For with this the idea added by Luke (xx. 38) strikingly harmonizes, "for all live to him" (πάντες γὰρ αὐτῷ ζῶσιν). For, after the relation of God to the saints has been pointed out—as it is expressed in the name—attention is now directed inversely to *their* relation to God. As God is *their* God (Heb. xi. 16)—having, as it were, given himself to them for a holy possession—so they give themselves again to him as an entire offering. Thus the mutual operation of love is here viewed as the peculiar feature of the eternal life. God is in them and they are in God; and in this union they have the immortality (ἀθανασία) of Him who alone essentially possesses it (1 Tim. vi. 16). Hence it is clear that πάντες, *all*, does not relate to the mass of men (for although all live *through* God, all do not live *to* God, nor walk before God), but only to the spiritual seed of Abraham. There seems then also in these verses to be a play upon the words *dead* and *living*—the former comprehending not merely those who are corporeally dead, but those who are spiritually dead, and, as such, separated from God; while the living embrace the spiritually alive, as well as those who enjoy continued existence. True, it would seem then to follow that those who are spiritually dead are those who are dead in themselves;\*† while yet assuredly even the wicked will rise again (John v. 29).

\* That is, *altogether* dead, without any element of life.—Tr.

† The case is similar in the passage, John xi. 25, where the words, ὁ πιστεύων εἰς ἐμὲ, κἀν ἀποθάνῃ, ζήσεται, *he that believeth on me, even though he die, shall live*, involve the antithesis; he that believes not in me, is in the power of death.

Nor is this conclusion, in fact, unscriptural ; for the very resurrection of the wicked delivers them over to the second death (*θάνατος δεύτερος*, Rev. xx. 6, xxi. 8). The scriptural ideas of death and life are exceedingly profound and spiritual ; and on this characteristic the peculiarity of their use is founded (comp. the remarks on John i. 3). Death has no reference to the annihilation of the substance, which can never take place ; consequently, the death of the soul does not involve the cessation of its existence ; on the contrary, it denotes only the state of the creature in separation from the fountain of life, the source of Being. The union of the soul with the absolute Life alone secures its true life, the consummation of which is the *ζωοποίησις τοῦ σώματος*, *quickenings of the body*. It is only when the words which the Lord addressed to the Sadducees are thus understood, that they are apprehended in their full signification. (On this subject, compare my Festprogramm : antiquiss. eccl. patrum de immortalitate animæ sententiæ. Regiom. 1827, printed in the opuse, theol. Berol. 1833).

Ver. 33.—The sublime thoughts expressed in the words of the Lord touched not only the more susceptible populace, but (according to Luke) even some of the better disposed Pharisees. They exclaimed *καλῶς εἶπας*, *thou hast said well*, when they saw that Jesus agreed with their views in opposition to the Sadducees, and so ably defended them. As, finally, Luke here concludes his narrative of the attempts of the Jews to entrap Jesus, he even here introduces the phrase “And they no longer ventured to ask him any question” (*οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν*) ; which Mark (xii. 34) and Matthew (xxii. 46) do not employ till afterwards.

Ver. 34, 35.—The following account of a Pharisee, who asked Jesus respecting the greatest commandment, is omitted by Luke, but given by Mark with a minuteness which alone places the whole event in its true light. The very brief statements of Matthew would make it appear that the interrogator had evil designs in his conversation with the Redeemer—which, according to Mark, was by no means the case, for Jesus manifested an affection for him, and praised him (Mark xii. 34). But to conclude, from this difference between the accounts, that the Evangelists refer to two entirely distinct facts, is not at all admissible ; for, in the first place, if that hypothesis were correct, two very similar events must have occurred *at the same period* ; and, secondly, the discrepancy between the two narratives is only apparent, and occasioned by the brevity of Matthew. If the words *πειράζων αὐτόν*, *trying him* (Matth. xxii. 35), be only taken as expressive of a well-meaning *inquiry* after the opinion of Jesus, rather than in a malevolent sense, the difference between the accounts is easily reconciled. Nor is there any greater necessity to adopt the view that this interrogator must have belonged to the

sect of the Sadducees or the Karaites, because he manifested so little enmity towards Jesus, and publicly applauded him. For, as to the Karaites, it can not only not be proved, but is in the highest degree improbable, that they existed in the time of Christ. And, as regards the Sadducees, the comprehensive word *ρομικός*, *lawyer*, like *γραμματεὺς*, *scribe*, may assuredly signify a Sadducee; but in Mark the expression "one of the Scribes came up to him," so closely follows the preceding statement in Luke xx. 39, and the words "hearing them reasoning together, and perceiving that he had answered them well" (*ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη*) so obviously point out the author of the question as one of those who had heard the immediately preceding conversation, that, according to Mark, we can regard him only as a Pharisee; for it cannot be supposed that any but the Pharisees would have praised the answer of Jesus respecting the resurrection of the dead, as agreeing with their own opinions. In Matthew, indeed, this close connexion does not occur; but, instead of this, he expressly mentions the Pharisees, and speaks of the interrogator as one of that party. (The expression *εἰς ἕξ αὐτῶν* can refer only to the *Φαρισαῖοι συναχθέντες*). Now, since it is natural to suppose that among the Pharisees there were minds nobler and more susceptible than others, and the words of Jesus may have produced a powerful impression upon the interrogator, there is no reason why he should not be regarded as a member of the Pharisaic sect. In reference to him, the more minute statements of Mark are certainly to be taken as correct, and hence it must be assumed that he was a hearer of the previous conversation with Jesus. Nor does the account of Matthew contain anything directly contradictory to this. The language, *ἀκούσαντες ὅτι ἐφίμωσε* (from *φίμος*, the curb or muzzle; figuratively to make dumb, to put to silence) *τοὺς Σαδδουκαίους*, *hearing that he had silenced the Sadducees*, may refer to the immediate hearing of the unanswerable discourse of Jesus; and the "gathered together" (*συνήχθησαν ἐπὶ τὸ αὐτό*) does not necessarily imply a change of time and place. The words may be understood as relating to the separate conference of the Pharisees in the presence of Jesus, whom we must regard as surrounded by crowds of people of all descriptions.\* The mass of the Pharisees engaged in it, were, we may naturally suppose, animated by a very unholy and hostile spirit; but, nevertheless, there may have been amongst them a single individual who remained accessible to nobler sentiments. (Respecting the expression, *συνάγεσθαι ἐπὶ τὸ αὐτό*, comp. Schleusner in his Lexicon to the LXX. [vol. i. p. 501.] Like *וַיִּקְרָא*, it refers not

\* In like manner we must take the words, Matth. xxii. 41, *συνηγμένον δὲ τῶν Φαρισαίων*, which do not suppose any local removal of Jesus, but a gathering together in his presence.

only to place, but also to oneness of disposition. Comp. the version of the LXX. Ps. ii. 2.)

Ver. 36.—The question which the Pharisee proposed to Jesus, *ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ*; *which is the great commandment in the law?* was founded on the distinction made, by this sect, between great and little commands (comp. the remarks on Matth. v. 19). There may have been special circumstances which rendered it desirable for the Pharisee to ascertain the opinion of Jesus as to the most important part of the law: but it is also probable that he was actuated by a personal sense of the importance of the question, as the profound observation inserted by Mark (xii. 33, 34), from the lips of the scribe, seems to indicate. At all events the question contained nothing insidious, for the Pharisees, who exhibited the most open diversity of opinion, called so many different commands the greatest (for example, circumcision, observance of the Sabbath, and the like), that the mention of this or that command could in no way have exposed Jesus to injury.

With regard to the *form* of the query, the word *μεγάλη*, *great*, in Matthew, is certainly to be taken as superlative; *one ἐντολή*, *command* (the form under which the law (*νόμος*), for a particular case, is represented) is viewed in contrast with the others (as the minor ones). The Redeemer, in his reply, unites *μεγάλη*, *great*, and *πρώτη*, *first* (Matth. xxii. 38); although Mark has the latter alone (xii. 29). In this expression there is a play upon the two significations—of pre-eminence, and priority in the order of the commands. In the question, *πρώτη* *first* can primarily mean only *pre-eminent*; but Jesus names as the pre-eminent command the first, and thus the words are founded upon the idea, “that command which, according to the arrangements of God, is placed *first in order*, is also the *first in importance*.” (In Mark *πρώτη* is followed by the addition of *πάντων*—a reading certainly preferable to *πασῶν*, which plainly betrays itself as a correction. *Πάντων* is best taken as neuter, which serves to strengthen *πρώτη*.)

Ver. 37, 38.—Jesus, in his reply, directs the mind from the variety of individual commands to the unity of the *principle*, the possession of which involves the fulfilment of them all. He cites the words Deut. vi. 5, in which the acknowledgment of the one true God, and the duty of loving him, are expressed. Mark has quoted the passage more fully, and even inserted in the discourse the confession of the unity of God. Although these first words of the Old Testament command do not necessarily belong to the connexion of the conversation, yet they are by no means inappropriate, as they are repeated (ver. 32), according to the account of Mark, by the interrogator. The *unity* of God, which involves the fact that he is

incomparable, contains the decisive reason why he is to be loved unreservedly—because everything worthy of love is in him.

The Evangelists differ (comp. the remarks on Luke x. 27) in a peculiar manner from the Hebrew text, and from the LXX. in the use of the synonymes καρδία, ψυχή, σύνεσις, διάνοια. That the reading of the LXX. which translates רָצוֹן by δύναμις, should, by an oversight, have given rise to the term διάνοια, and that then ισχύς was added, is not probable; because Mark (xii. 32), instead of employing διάνοια, uses σύνεσις, which cannot have originated in a permutation. It appears to me more likely—as I have already stated, in the remarks on Luke x. 27—that the peculiar mode in which this passage of the Old Testament is treated, passed over from the free translation of Luke into Matthew and Mark. In regard to the several expressions, the term רָצוֹן according to the original text, relates to the activity of the will, to which the ισχύς in Mark is also to be referred, while διάνοια = νοῦς denotes the reflective, and ψυχή the sensitive principle in man; so that the words express the great maxim, “Man ought to devote all his powers and faculties which are derived from God to God, in love.” The substitution of σύνεσις for διάνοια, by Mark (xii. 32), as a designation of the thinking principle, merely serves to give prominence to the understanding over the reason; and hence the meaning is only somewhat modified. But it is difficult to keep the ideas conveyed by the terms heart (καρδία) and soul (ψυχή)—which are collocated by Mark as well as Matthew—properly separate from one another. Commonly, in the language of the New Testament, the *heart* is nothing else than the organ through which the *soul* is manifested; and, so far, the two expressions are parallel. But here it is necessary to draw a distinction, for the sake of avoiding a tautology. Probably “heart” may be understood as prominently designating the principle which desires, and “soul” as that which feels;\* in this case strength (ισχύς) must be established in its relation to “heart,” as denoting the utterance of the will. Now, when the Lord designates love to God as the greatest or first commandment, it is evidently not his intention to place it as one amongst several others, and ascribe to it merely a higher *degree* of importance. On the contrary, the love of God is the command of all commands, and the whole law is only an expansion of the words ἀγαπήσεις κύριον τὸν Θεόν σου, *Thou shalt love the Lord thy God*. And if, in the language of the Old Testament, the love of God is *required*, under the form of a command (which appears contrary to its nature, since it is the freest activity of life), the reference here (comp. the remarks on Luke vii. 48) surely is not to a pathological love, but to a purely spiritual love, which rests in the

\* Compare the particulars in my dissertation De naturæ humanæ trichotomia in the Opusc. Theol. page 135 seq.

unreserved *surrender* of the whole being, and of all the faculties, to their exalted object. Man, as such, carries in himself the ability for such a surrender ; it is true this ability is not to be conceived of as *without* grace, but *with* it and *in* it ; and the Divine command, "Thou shalt love me," at once has its fulfilment where there is no resistance.\* Hence, while the fact that man *does not love* is a matter of guilt, his *loving* God involves no merit—on the contrary, the purer and the more intense this love becomes, it is grace more entirely which produces it in him. At the same time of course, love manifests itself in degrees. In the Old Testament where the command makes its first appearance, it means chiefly external obedience ; in the New Testament, where it appears in its perfection, it involves that obedience which is internal, and the surrender of the whole nature to the Author of our being. It is only in the latter relation that love completely casts out fear (Rom. viii. 15), for it is assimilation to the object loved.

Ver. 39.—It is singular that the Saviour appears to connect with this one command a *second*, and yet immediately does away with the order of precedence, by saying that the latter is *like* (*ὅμοια*) the former. He does not, however, by any means intend here to name another command, but only to describe love in its whole extent. The expression "Thou shalt love the Lord" might easily have been misunderstood as if Jesus had assigned the first importance to religious duties, such as prayer, sacrifice, fasting, and the like ; whereas he assuredly would not be understood to mean by the required love certain external or internal works, but a state of mind which is the fountain of all good works. To prevent, therefore, such misapprehensions, he adds the command to love our neighbour. As the love of God comprehends the commands of the first table, so the love of our neighbour comprehends those of the second table, but both are in reality perfectly one, since none can be conceived of without the others. The only difference is that love to God is the root, and love to our neighbour is the manifestation ; whilst love to God, on the part of man, appears negative (John iv. 10), love to his neighbour appears positive. The precise definition of love to our neighbour, added in the words *ὡς σεαυτὸν*, *as thyself*, seems to denote not so much its strength as its purity. For he who commands us to *hate* our own life (Luke xiv. 26), could not make false self-love the standard of love to our neighbours ; genuine love to our neighbour, according to the degree of its development, acts towards another as it does to self—it hates what is evil just as much in the neighbour as in self, and in both it loves only that

\* Comp. the profound saying, 1 Cor. viii. 3, "If any man love God, the same is *known* of him."



which is of God.\* Pure love, therefore, according to the words of Scripture, "Hate evil and love good" (Amos v. 15 ; Rom. xii. 9), contains the element of severity as well as that of tenderness. Love thus viewed is the sum (*ἀνακεφαλαίωσις*) of all commands, the one thing needful (Rom. xiii. 9).

Ver. 40.—The Redeemer (according to Matthew, who has preserved in this verse a profound thought, which belongs to the completion of the conversation) views love in the same relation to the whole of the Divine revelation. Love includes everything that God requires of man. (The word *κρεμᾶσθαι* quite corresponds with the Latin *pendere*, in the signification to be dependent upon anything.) As the world and man in it exist only through love, so God desires nothing but love—it is the *πλήρωμα τοῦ νόμου*, *fulfilling of the law* (Rom. xiii. 10). The Law and the Prophets are by no means to be understood merely of the Old Testament, as if the New Testament was based on something else than love ; on the contrary, in its purity as the Divine law, and as such (although only in the germ), it comprehends also the New Testament life. Hence, love appears as that which is all-sufficient, in all degrees of development in the moral life ; in the highest as well as in the lowest, nothing exceeds it, for *God is love* (John iv. 8), and no one can love *out of* God, or *beside* God, but only *in* God. (Respecting the relation of love to faith, compare the remarks on Luke vii. 48.) According to the concluding words in Mark, the interrogator rightly apprehended the rich meaning of the language of the Lord. He confessed that Jesus had spoken the truth ; that there is only one God ; that precisely for this reason he is incomparable, and man must surrender himself to him without reserve. Of such spiritual sacrifice, he well understood that the external offerings, ordained in the statutes of the Old Testament, were but faint emblems. (*Ὁλοκαύτωμα* = *פֶּזֶז*, a burnt-offering ; *θυσία* = *תִּשְׁבֵּעַ*, signifies indeed also a bloody sacrifice [an unbloody sacrifice is called *תְּשֻׁבָּה*], but which was not wholly consumed.) The Scriptures of the Old Testament might easily lead to this knowledge, since they often represent the superiority of that inward disposition which is acceptable in the sight of God, to the external religious form. (1 Sam. xv. 22 ; Ps. xl. 7 ; Hos. vi. 6.) The answer of the Pharisee proved that his mind was suscep-

\* It is therefore an inadequate statement to say that the command to love God means, "to love God *above all*." God is thus placed in a false relation to creatures. Man ought not to love God *more* than creatures, but he ought not to love, at all, creatures as such, in their separation from God ; he should love *all* in God and *God* in all. In like manner, man ought to love himself only *in* God (according to the true idea of himself), not according to his character as a creature in a state of defection from God ; such love is sin and the root of all sinful actions, and, for this reason, its end must be death (Luke xiv. 26).

tible of truth.\* The Evangelist remarks "that he answered discreetly" (ὁ τὸ νοῦνεχῶς ἀπεκρίθη). (The expression occurs in the New Testament only here; but, like the adjective form *νοῦνεχης*, it is frequently found in profane writers.) But *νοῦνεχῶς* is not to be taken as identical with *φρονίμως* (Luke xvi. 8); mere wisdom could never have formed the foundation of such a judgment as is contained in the following words, οὐ μακρὰν εἶ κ. τ. λ. On the contrary, we must retain the reference in the word *νοῦνεχῶς* to the *νοῦς* (reason), which, as the power of discerning that which is Divine and supernatural, when rightly applied, is the condition of entering into the supernatural order of things. The "kingdom" is here viewed in its spiritual character, in which it is to be regarded as already present and accessible. At the same time, "not being far from," is not identical with being *in* the kingdom. Being *in* the kingdom of God involves the *possession* of love; but the inquiring Pharisee *understood its necessity* in order to please God, rather than *possessed the thing itself*. Still the correctness of his *knowledge*, united with the open-heartedness of his *confession*, caused the Redeemer to hope that he would yet learn to take the important step from mere knowledge to the actual experience of the power of grace.

Ver. 41-46.—After this conversation of the Pharisee with Jesus, in the whole of which the power of the wisdom that dwelt in the Saviour must have struck and impressed the minds of all, they ventured no more to question him. But at the conclusion, Jesus addressed a question to them, for the purpose of exposing to them their ignorance of Divine things, which they in vain sought to conceal. The occurrence is immediately connected with what precedes, so that the *Φαρισαῖοι συνηγμένοι*, *assembled Pharisees*, are precisely those who were congregated together in his immediate neighbourhood and presence. (Mark adds, ἐν τῷ ἱερῷ, that is, in one of the porches or halls that belonged to the temple; in which place all the preceding incidents may have also transpired.) In the whole ac-

\* De Wette (on Luke xvi. 27-31) adduces this passage, Mark xii. 34, along with Matth. v. 19, in support of the erroneous assertion, "that according to the Christianity of the synoptical Evangelists, to repent and to fulfil the law is sufficient for happiness." But the synoptical Evangelists have no other Christianity than that of the other writers of the New Testament. The circumstance that they seldom speak of the sacrificial death of Jesus (comp. the remarks on Matth. xx. 28) results from the fact that Jesus, before the completion of his work, only referred to this point in the way of hints, and left the further inculcation of it to the Holy Spirit. After the resurrection there was no lack of instruction on this subject. (Comp. the observations on Luke xxiv. 25, ff. 44, ff.) But the answer of Jesus, in this passage (Mark xii. 34), does not say that the Scribe who proposed the question to him, was, in the state of his soul, prepared for happiness, but only that he was *not far* from the kingdom of God—that is, he was in such a state that he might be born again and so enter it. Without regeneration no one can enter the kingdom of God (John iii. 3); but many a man has become incapable of regeneration, through his impurity, which has stifled all susceptibility of grace.

count, we avoid all difficulty by assuming that the Pharisaic teachers overlooked the higher nature of the Messiah (comp. John x. 3), ff.) and saw in him merely a distinguished man (*κατ' ἐκλογήν*, chosen by God to be the Messiah on account of his virtue, as Tryphon says in Justin Martyr\*). And the circumstance of the Pharisees being wedded to this opinion, notwithstanding the passages of the Old Testament quoted by the Lord (and others as clear), proves the very blindness of which the Lord here designed to convict them. They universally explained the Psalm as Messianic (for it was on this hypothesis that the whole argument of Jesus rested; the opposition of the Jews to this view was developed only at a much later period; compare Hengstenberg's *Christol.* s. 140, f.), but they used, for their own purpose, merely the magnificent descriptions of triumph which it contains, and dazzled by the outward splendour, overlooked its intimation of the higher nature of the Messiah. The Redeemer confirms the Messianic interpretation of the Psalm in so decided a manner, that it would have seemed impossible for any one to attempt to prove from this very passage that he denied the reference to the Messiah. But what does not man *see and fail to see*, for the purpose of establishing his own favourite opinions? The Redeemer not only mentions David most definitely as the author of the Psalm, but ascribes to him prophetic inspiration as the influence under which he composed it. (*Πνεῦμα* = *רוח*, the principle of all higher illuminations and sacred inspiration.) The citation from Ps. cx. 1, is exactly according to the LXX., and occurs again Acts ii. 34; 1 Cor. xv. 25; Heb. x. 13. Hence nothing can be more striking than this passage, as a proof that Jesus attributed the Divine nature to himself; † as he contrasts himself with Abraham, John viii. 56, so here with David. In adducing the description of the Messiah as triumphing over all enemies, the Lord pronounces upon the Pharisees their condemnation, and thus far this citation forms the transition to the following discourse of Christ against the Pharisees, which is addressed directly to the mass of the people assembled around him, whereby the rupture with the ruling party is represented as complete. The people finally were still devoted to the Redeemer, and heard his discourses gladly (Mark xii. 37).

\* In the work composed by Justin Martyr against the Jews, entitled *Dialogus cum Tryphone Judæo.*—Tr.

† J. D. Michaelis erroneously thinks that the Lord read in the Psalm *רוח אלהים* instead of *רוח אלהים*. Sufficient proof to the contrary is furnished by the version *κέρως μου*. The argument for the Divine nature of Christ lies in the words, *κάθου ἐκ δεξιῶν μου*, *sit at my right hand*, which expresses participation in the Divine government of the world (comp. the remarks on Matth. xxvi. 64).

## § 7. DISCOURSES CENSURING THE PHARISEES.

(Matth. xxiii. 1-39; Mark xii. 38-40; Luke xx. 45-47.)

According to the unanimous testimony of the three narrators, all of whom here communicate anti-Pharisaic elements, it cannot be doubted that the Redeemer, at the conclusion of these conversations with the Pharisees, turned to the people and censured that sect. But it is in the highest degree improbable that the *whole* discourse was thus delivered by the Lord as Matthew here gives it, specially on account of the relation between this and a kindred one in Luke (xi. 39, ff., where compare the remarks). It would indeed be quite conceivable that Jesus might again utter sentiments against the Pharisees similar to those which he had previously expressed; and hence the two discourses (in Luke, and here in Matthew) might have been thus verbally delivered, and accurately recorded. But, *in the first place*, this appears to be opposed by the circumstance that the harmony between the two is too great to be explained merely from the repetition of kindred thoughts. In the discourse reported by Matthew, nothing is wanting that Luke has, and the language frequently agrees word for word. And, *secondly*, the discourse in Matthew has a form which seems to have proceeded rather from the reflection of the writer than from its immediate delivery. It might be supposed that Matthew purposely placed it in contrast with the Sermon on the Mount, and shaped it accordingly. As the Lord in that Sermon *commenced* his instruction of the people, and impressed the truth which he taught upon their hearts; so with this he *concludes* his public ministry (for all further discourses in Matthew, as in John, are intended for the immediate circle of his disciples), and in it he warns against the mere *appearance* of truth. The beatitudes in the Sermon on the Mount are contrasted, in the anti-Pharisaic Sermon, with the woes as forming its substance, to which the introduction and the close refer. Whilst the former, proceeding from the general relation of the Scribes and Pharisees to the theocracy, rebukes their radical moral defects, viz., hypocritical self-indulgence and vain ambition (as the opposite of which, humble earnestness is commended in the children of God)—the latter, connecting itself with the woes, utters the final threatening. Hence in both of these great discourses, an act of the judicial work of Christ is presented; assuming in the Sermon on the Mount, the form of benediction, in the discourse against the Pharisees, of condemnation. Both, however, have to do, not with the world as such, but with members of the "kingdom," and those who *ought* to be so, and *wished* to appear so. Thus understood, the objection is re-

moved which might be entertained against this severe discourse, as being spoken by the gentlest of the sons of men. True, without the Spirit of God—who, on the one hand, instils as well a pure hatred of evil as a pure love of good, and, on the other, imparts the ability to discern the condition of the soul—so positive a judgment pronounced upon another individual or a whole society, without sin, is inconceivable. (Hence the precept, “Judge not!” Matth. vii. 1, which forbids us to attribute *guilt* to our neighbour, which here, however, is even measured.) But on the Redeemer the spirit of love as well as of truth rests without measure (John iii. 34), and in the power of this spirit he judged upon earth and judges in heaven. (Compare something similar in the ministry of the apostles, recorded in the remarkable account, Acts v. 3, ff., which must be explained as resulting from the power of the Divine Spirit imparted to Peter). It may indeed surprise us that Jesus censures the Scribes and Pharisees without exception. (Among the Scribes (*γραμματεῖς*) the Sadducees are included, in so far as they were skilled in the law; comp. the remarks on Luke x. 25.) Among these parties there may assuredly have been individuals of susceptible minds, who were connected with their sect only by external relations; in regard to the Pharisees, we are assured of the fact by the examples of a Nicodemus, a Gamaliel, a Paul. On what ground then were not these distinctly excepted by Christ? The most natural answer is, doubtless, that the Redeemer did not intend to censure *individuals*, but the entire spirit of the parties who governed the national life of the Jewish kingdom. Since under the cover of spirituality, it pursued things of the flesh, it bore that character of *hypocrisy* (*ὑπόκρισις*) rendered prominent by the Saviour. Carnality, when manifest as such, is less dangerous than the flesh assuming the aspect of spirit; and therefore the Lord contends against the hypocritical, more than against the vicious. Even those among the Scribes and Pharisees who were better disposed than the rest, in so far as they belonged to that school, must have received some influence from it, and *in so far* the denunciation applied even to the best among them, as Paul justly perceived after his conversion; but in so far as their better nature had been kept free from such influence, the censure fell upon the party to which they externally belonged, and not on them.

Now, although the whole description of the ungodly character of these hypocritical theocrats, wears a national and temporary aspect; yet it is founded upon eternal ideas, which apply equally in all periods of the world. As sin in man at all times induces many to be solicitous about sacred things (like the Pharisees), as a means of promoting earthly, selfish ends; so the anti-Pharisaic discourse of the Lord is a denunciation against hypocrites in all ages, whose

form and appearance may vary, but whose real nature (or rather *unnature*), ever remains the same.

Ver. 1.—According to Matthew and Luke, Jesus addressed himself to his disciples also, and hence the whole circle of those whose minds were inclined towards him. Mark and Luke begin with the general formula, βλέπετε (προσέχετε) ἀπὸ τῶν γραμματέων, which Matthew omits. This must be supplied from such passages as Matth. xvi. 6 (xi. 12); Mark viii. 15; Luke xii. 1 (in which warning is given against the ζύμη of the Pharisees); since, according to what has been before remarked, it was not the *individual* Pharisees and Scribes against whom the Lord intended to warn his hearers, but their collective tendency, which indeed had, in *many cases*, become completely identified with their personal characters.

Ver. 2, 3.—The Lord proceeds from the general relation of the Pharisees to the theocracy, and from that of the people to them. To obviate any misapprehension of his censure, he first states that the Pharisees and Scribes have an organized political influence, and reminds his hearers, that to this, in so far as it actually existed, they ought to submit. Every attempt therefore at personal self-redress was thereby cut off from any appeal to the discourse of Christ. But, in speaking thus, the Lord by no means affirms that this influence was rightly acquired, or was conferred by God. For, although the order of priests were to be, by Divine appointment, the representatives of the theocratic institutions, yet the priests were not in themselves identical with the Scribes and Pharisees. These, on the contrary, exhibited a sinful and false application of sacerdotal power; and it was this—not the sacerdotal power itself—that the Lord denounced. But notwithstanding that which was false in the position of the Scribes, Christ would have their actual authority acknowledged (as Rom. xiii. 1); proceeding, doubtless, upon the principle that any arbitrary alteration of a political or religious power on the part of subjects, is more mischievous than the power itself, even although, viewed in itself, it deserves severe censure. All changes of the kind must come from above, that is, through the power of the supreme Spirit, when he has determined that what has been permitted for a time, shall be abolished.

(The καθέδρα Μωσέως, *sent of Moses*, is the symbol of the collective theocratic authority which was united in Moses, and after him was vested in the body of theocratic representatives, which had the high priest at its head. There appears to be a design in the use of the word ἐκάθισαν, as descriptive of what was done by the Pharisees in regard to this power. Καθίζω literally means to seat, καθίζεσθαι to seat one's self, to sit. But in the New Testament καθίζω also stands intransitively [Matth. xxi. 7; Mark xi. 7; John xii. 14; Acts ii. 3, xiii. 14]. Hence καθίζουσι might have been used here. But the

aorist better expresses the fact of *having* sat down, and consequently, the idea of continuous sitting. [Hence also the aorist ἐκάθισεν ἐν δεξιᾷ Θεοῦ is generally employed in reference to Christ's sitting at the right hand of God]. Finally it is in the highest degree probable that the adoption of the expression ἐκάθισαν was intended to denote that the position of the Scribes was *chosen by themselves.*)

Upon the principle stated above, Jesus finds the precept to follow the *instruction* of the Scribes, but not their *conduct*, which itself contradicted their teaching. (In the phrase ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖν appears spurious. Probably it was designed to render εἴπωσιν, which seemed too general, more definite. But there is a distinction between τηρεῖν and ποιεῖν; the former meaning that which is internal, and the latter denoting rather that which is external. We may apply the word τηρεῖν, but not ποιεῖν, to a precept which refers simply to the inward life.) Here, however, a difficulty arises as to the way in which this command was to be understood. Among the statutes inculcated by the Pharisees there were many (the so-called δευτερώσεις, the second code of laws, propagated merely by oral teaching, and subsequently embodied permanently in the Talmud), which were not founded on the word of God in the Old Testament, but were merely human dogmas (called ver. 4, φορτία δυσβάστακτα); and this being the case, the question is, whether the design of the Redeemer was that the people should seek to comply with these dogmas, or whether his words are to be taken with the restriction, "so far as their instructions harmonize with the word of God." I cannot convince myself that the latter view is consistent with the meaning of the Lord; for in that case, the masses of the people would be placed above their superiors, as more accurately acquainted with the law; whereas the very object of the admonition was to prevent such a revolutionary derangement. The interpretation, that *all* the commands of the Pharisees were to be obeyed, involves no inconsistency whatever. Although the spirit from which those directions proceeded was a false one, yet the directions themselves contained nothing sinful; they were merely very burdensome, because they encumbered all the relations of life with a multitude of minute regulations, and consequently restrained spontaneous movement. But in the very law of the Old Covenant, there was, according to the design of God, something similar, which the Scribes only drove to a false extreme. And the Lord, who taught that the ordinances of the Old Covenant were to be observed (Matth. v. 19), was supported, in requiring the same attention to Pharisaic statutes, by the fact that they were decrees of the actually existing ecclesiastical government. Did any sincerely and earnestly try to keep this innumerable multitude of laws (which the hypo-

critical Pharisees, in contradiction to themselves, did not do), he received no injury by the effort; but on the contrary, the more earnest his endeavour, the more quickly did he attain the full blessing of the law—namely, an insight into his own sin, and the impossibility of keeping the laws (Rom. iii. 20). Moreover, he was then prepared for the kingdom of God, and after entering it in repentance and faith, might attain to the higher position of spiritual life in the law, to which the outward law was intended to conduct him.

Ver. 4.—Fidelity to the law is placed in the strongest contrast with the hypocritical faithlessness of the Pharisees. Their precepts are compared to a burden (*φορτίον*, similarly *ζυγός* is used in Matth. xi. 29), which they imposed (*ᾠμος*, as the organ by which anything is borne) on the people with its full weight, while they themselves make not the slightest exertion (*δακτύλῳ*) to move it. Now, it appears that all the requirements of the Pharisees are trifles in comparison with those of the Saviour. He himself calls (ver. 23) the *inward* duties *τὰ βαρύτερα τοῦ νόμου*, *the weightier parts of the law*, and not only desires the fulfilment of these (comp. Matth. v.), but demands also (Luke xiv. 26) that a man hate father, mother, brothers, sisters, yea even his own soul, *for his sake*. Christ thus claims the *whole* man, with all his power and dispositions for himself—he requires *ἀγαπήσεις με ἐν ὅλῃ τῇ καρδίᾳ σου κ. τ. λ.*, *thou shalt love me with all thy heart*, etc. (as in Matth. xxii. 37, as quoted from Deut. vi. 5, had been said of God); whilst the Pharisees called only for *single* actions. It has already been remarked (Luke xiv. 26), that this requirement would involve an assumption surpassing all the pretensions of all the pretenders in the world, if the Lord could not have said, in deed and in truth, “He that seeth me, seeth the Father.” (John xiv. 9). *His* claim therefore to an entire and unreserved surrender of self to him, was at the same time the expression of the most exalted grace and mercy; for what the Lord *requires*, that he also *gives*, enabling man to meet his requirements, so that in the power of love all his commands are no longer grievous. (1 John v. 3). To the commands of the Lord the great principle is applicable, *da quod jubes, et jube quod vis*; and indeed such a prayer need scarcely be offered up to him, for his command itself *is* power and eternal life (John xii. 50). But human ordinances, however slight and paltry their form, are a burdensome yoke, because they never can instil into the soul the power of love.

Ver. 5-7.—The Lord points out hypocritical vanity and ambition as the fundamental false principles in the Pharisaic character and in describing them, he purposely dwells upon the most external of the external duties.\* (The *φυλακτήρια* means of preservation,

\* The description is quite parallel in the Sermon on the Mount (Matth. vi. 1, ff.),



amulets, were verses of Scripture, which, according to misunderstood passages of the Old Testament, were written on small scraps of parchment, placed in boxes, and bound on the forehead with straps (רִיבְרִי). The Jews of the present day still use them. In Lundius *jüd. Heiligth.* s. 800, there is a representation of them. The *κράσπεδα τῶν ἱματίων*, in Hebrew רִיבְרִי [Numb. xv. 38], were purple lappings attached to their garments. These were ordained by Moses himself, as a symbolical memorial of the calling of the children of Israel.) Honour before men is the idol to which they pay homage. (The רַב = רִבְרִי, as a name of honour, does not occur till after the captivity. It is given to princes as well as to distinguished teachers. The Rabbins, who were eager after titles, subsequently distinguished רַב, רִבְרִי, and רִבְרִי, so that the latter was the highest title of honour. Comp. Buxt. *lex.* p. 2172 seq. and 2176.)

Ver. 8-10.—Christ follows up this denunciation of Pharisaic vanity by exhorting all his disciples to be humble. No one amongst them should allow himself to be called by the names Rabbi, father, master, (ῥαββί, πατήρ, καθηγητής). As the principle on which this direction is founded, he points out the common relation of all to God, and to God in Christ. All members of the kingdom form one family, the single members of which are brethren under one Father and Redeemer. (Ephes. iii. 5, 6.) Each individual member should have his independent centre and source of life in the heavenly world, and not bind himself in his essential nature to a central object on earth. (Ver. 8, the reading *διδάσκαλος*, as an interpretation of ῥαββί [comp. John i. 39] is undoubtedly to be preferred to *καθηγητής*. *Καθηγητής* probably arose because it was thought that Jesus could not have prohibited the name *διδάσκαλος*. *Καθηγητής*, from *καθηγέομαι*, corresponds with *ὁδηγός* in the signification of “leader,” “guide.” In the old Greek Church, the abbots and abbesses of the monasteries and convents were called *καθηγούμενος*, *καθηγουμένη*.—As regards the name *πατήρ*, *father*, for a spiritual teacher, it occurs in the Old Testament, 2 Kings vi. 21. The idea which lies at the foundation of the term is that of spiritual birth, which, in a certain sense, is brought about by communication and instruction; for which reason also pupils are called רִבְרִי, τέκνα, *children*.) But here the question arises, How can this precept of the Redeemer be regarded in consistency with the practice of the apostles and of the later Church? True, the fact that Jesus is frequently called Rabbi in the Gospels is quite proper according to these words, for Jesus was to be acknowledged as the only Son of God who revealed the One Father as the true *καθηγητής*, *leader*;<sup>\*</sup> but the division of the members of the

where the true *spirituality* of the children of God is contrasted with the vain *formality* of the Pharisees.

\* John the Baptist is also called Rabbi (John iii. 26); but this was by his own disciples.

Church into teachers and taught prevails even throughout the apostolic epistles ; and, at a very early period, when the want of a church constitution became perceptible, certain gradations arose between the leading persons in the churches. Indeed, such a distinction of position seems so unavoidable in every ecclesiastical organization, that it is repeated everywhere, although under various names. Now, if these are different *positions*, it does not appear why *designations* should not be employed to mark the difference ; and yet the Lord here so decidedly denies this, that the idea itself will not admit of any alteration. The simplest way of solving the difficulty is to distinguish the ideal state of the Church from that which actually exists (as Matth. v.)\* In the latter, the laws which apply to the true Church cannot fully come into application, because it still bears a legal character. This necessarily requires a constitution resting upon a certain form of subordination, as the Old Testament also shews. But in this ideal state, the Church knows nothing of the kind, not even any subtle distinction, like that which Philo made between *ἰσὺς λόγου* and *τοῦ ὄντος* ; on the contrary, it is presumed that in every member of the kingdom an immediate bond of union has been formed with the Eternal, and the necessity for intervention is entirely done away. Hence the words of Jesus in this place are similar in their import to the prophecy of Jeremiah (Jerem. xxxi. 34), where he says : “ No one shall teach the other saying : Know the Lord ; but *all* shall know me, both small and great.”

Ver. 11, 12.—The following language clearly shews that the distinctions of great and small in the kingdom were not to be abolished, since mention is made of the *greater* (*μεῖζων*). The Lord only means to intimate—just as in Matth. xx. 26, where the same words occurred—that in the kingdom of God, in its ideal, spiritual form, an altogether different rule prevails in regard to great and small, master and servant, from that which prevails in the world. In the latter, power and understanding are the measure of authority ; in the former, love. This love the Lord now commends to his disciples, and, in contrast with the self-exaltation of the Pharisees, exhorts them to exemplify it in its most sublime manifestation, that of self-abasement, and voluntary condescension to weakness and want. (Comp. the remarks on Luke xiv. 11.) Both the ideas in these verses are of such a kind that they may probably have been often uttered. Especially the maxim in v. 12th, of which there are inti-

\* Better perhaps thus, that the Saviour's precept holds indeed of the actual church, but is to be understood not so much literally, as spiritually. Granting the necessity of various positions and offices in the church, these should be regarded rather as *services* than as *dignities*, and thus the official remains in conscious equality of rank with every pious church member. It is not holding office, but advancing in the Christian life, that gives dignity in the church of Christ.—[E.]

mations even in the Old Testament (Ezek. xxi. 26), appears to have been proverbial ; a kindred sentiment is uttered by Rabbi Hillel ; *Humilitas mea est elevatio mea, et elevatio mea humilitas mea.*\* There is, however, this difference between the rule as laid down in the New Testament, and as hinted at in the Old—that in the former, the abasement is far more definitely represented as an act of self-denial, whereas in the latter, it has the appearance of an involuntary humiliation (like that of Job) induced by external circumstances.

Ver. 13, 14.—Several modern critics reverse the order of these two verses, and certainly upon just grounds. (Schultz, in his edition of the N. T. follows Griesbach in this respect.) But even the genuineness of ver. 14 in Matthew has been contested, and it is affirmed that it appears to have been adopted from Mark and Luke. The verse is indeed wanting in the manuscripts B.D.L., etc., and, moreover, the words *καὶ προσευχόμενοι*, which, although quite suitable in Mark and Luke, are not so in Matthew, seem very much to favour this hypothesis. It may be, however, that the only spurious words in Matthew are *καὶ προφάσει*, which some manuscripts (although not very important ones) omit ; for it appears to me scarcely probable that the verse should have been interpolated in so many codices. Whereas, if a part of it originally belonged to Matthew, it may easily have been completed from the other two Evangelists. The expression “Shut the kingdom” (*κλείειν τὴν βασιλείαν*) is founded upon the figure of a palace or temple of truth and wisdom, to which the kingdom of God is compared. The Pharisees, by their hypocritical disposition of mind—which had regard not to inward reality, but to external form—prevented not themselves only, but others also, from entering the new, holy, living community established by the Redeemer. The same figure somewhat modified, is employed, Luke xi. 52, in the parallel passage *ἤρατε τὴν κλεῖδα τῆς γνώσεως, ἧ* *have taken away the key of knowledge.* (For *ἤρατε*, cod. D. reads *ἐκρύψατε* ; but this is only an interpretation of *ἤρατε*, which here signifies, “to take away,” “to withdraw.”) It is evident that we are not here to understand the term knowledge as meaning the entire contents of the Gospel, for only they who entered into the kingdom possessed it. The knowledge here referred to is rather the knowledge of Jesus as the true Messiah promised by all the prophets. The Scribes, as interpreters of the Divine law, might and ought to have had this ; but, in their hypocritical perverseness they had forfeited the knowledge which would have enabled them to enter the kingdom of God. It is remarkable that in Luke xi. 52, the aorist is chosen (*εἰσήλθετε* and *ἐκωλύσατε*), whereas in Matthew we have the present tense. The latter mode of expression is the

\* “My abasement is my exaltation, and my exaltation, my abasement.”—[K

stronger (the aorist of Luke favours the supposition that the words he records were uttered at an earlier period, when a change on the part of the Pharisees was still to be expected); it represents the opposition as continued, permanent, and of such a kind that no alteration could be anticipated. Ver. 14 describes the hypocritical avarice of the Pharisees, which induced them to rob the most needy and defenceless (*χήραι, widows*) of the last remaining necessities of life (*οικίαι*), under the form (*πρόφασις*, “pretext,” “mask”) of religion. On account of this combination of hypocrisy and injustice, their guilt (and its consequence, the *κρίμα* = *κατάκριμα, condemnation*) appears doubly great.

Ver. 15.—The Lord, *thirdly*, censures the anxiety of the Pharisees to make proselytes.\* (Here *ξηρά* is used; *τὸ ξηρόν* is more common. The only other instances in which *προσήλυτοι* occurs in the New Testament are Acts ii. 11, vi. 5, xiii. 43. Gentiles who joined the Old Testament church are ordinarily called in the New Testament, *φοβούμενοι* or *σεβόμενοι τὸν Θεόν, persons fearing or worshipping God*. Concerning the distinction between proselytes of the gate and proselytes of righteousness compare Winer in his *Reallex.*) The Redeemer again represents it as the most pernicious feature of their character that they injured *others* (those who were converted), in that their converts became still more guilty than those who had converted them. This *ἀπώλεια, perdition*, of the proselytes forms the antithesis to the salvation (*σωτηρία*) which the Pharisees pretended to have in view. (*Υἱὸς γεέννης* signifies a son of Gehenna [compare the observations on Luke xvi. 24], and of the punishment that pertains to it.) Hence the expression has reference to the augmentation of *guilt* in the proselytes. But how the Lord could suppose such a thing in the case before us does not at once appear; for, according to Divine as well as human justice, the corrupter is more criminal than the corrupted. If it be said that the false zeal of the converts assumed a stronger form in them than in the very men who converted them, this† assuredly would heighten their guilt only in case it was coupled with a knowledge of the perversity which it involved—and this is not to be supposed. The matter may rather be explained as follows: the Pharisees were after all held and borne on by the general spirit which animated the in-

\* Heathen writers often mention the eagerness of the Jews to gain adherents to their religion. On this subject compare the treatise of Danz (Jena, 1688) *de cura Judæorum in proselytis faciendis*. This treatise is embodied in Meuschenii *N. T. e Talmude illustratum*, p. 649, seq.

† Justin Martyr speaks to the same effect in the passage (dial. c. Tryph. pag. 350, edit. Sylb.) where it is said of the proselytes: *Δ αὐτότερον Ἰουδαίων βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμῶς τοὺς εἰς αὐτὸν πιστεύοντας καὶ φονεῦν καὶ αἰκίζεν βούλονται, κατὰ πάντα γὰρ ὑμῖν ἐξομοιοῦσθαι σπεύδουσι, They blaspheme his name more freely than the Jews, and seek to murder and outrage us who believe on him; for in all respects they seek to resemble you.*

stitutions of the Mosaic religion ; this spiritual support was not enjoyed by the Gentiles who became united with the Jewish Church. They received Divine truth through an impure channel ; they had not entirely abjured heathenism ; and the result was, that their religion constituted a wretched mongrel compound, which estranged them further from the Divine life than the very men who proselyted them. [Apparent conversion to a false faith has the saddest results. Conversion to a mere *form*—whether of worship or of doctrine, without *regeneration*, leads always to *fanaticism* (in rites or doctrines), and in the *strength* of their fanaticism the unregenerated disciples are therefore worse than the once spiritual, but corrupted teachers.]

Ver. 16-22.—As a *fourth* point in the sinful conduct of the Pharisees, the Redeemer specifies their hypocritical trifling with oaths. As, in all ages, self-seeking, if it finds its interest in acting under religious forms, can contrive to evade the rigour of truth by deception, so it exhibited itself also among the Pharisees. In order that they might dispense with the keeping of oaths for their own selfish ends, they distinguished between such oaths as were valid, and such as were not valid. They pronounced the oath by the temple or the altar of less importance than that which was sworn by the gold of the temple (by which doubtless we are to understand the treasure of the temple, not its golden ornaments),\* or by the offering on the altar. Just as at Matth. v. 34-36, Christ points out the emptiness of such distinctions, by proving that every oath in reality has reference to God as the only True One, so an oath by the temple, by heaven, or by the altar, can therefore have no meaning, unless these created things be viewed in their relation to the Eternal himself.† The whole argument is accordingly a commentary on the term of reprimand, “blind guides,” (*ὄδηγοὶ τυφλοὶ*), since it shews to the Scribes and Pharisees, who assumed the guidance of the people of God, their own blindness in Divine things ; they did not even know the nature of an oath, and wished to introduce casuistical distinctions into their teaching.

Ver. 23, 24.—*Fifthly*, Jesus rebukes the Pharisees for their hypocritical attention to trifles, which led them to regard with anxious solicitude the most external *minutiae*, while they carelessly overlooked the profoundest moral principles. The Mosaic law did not extend the payment of tithes to every trifling item, but the little-minded Rabbins placed the proper service of God in the most rigorous application of the precept. The plants mentioned are of little

\* Compare Lightfoot on the passage. This application of the words renders the meaning somewhat *piquant*; the *φιλάργυροι*, *money-lovers*, thought the oath by their God, mammon, had the greatest force (Luke iv. 14).

† This idea, which evidently lies at the foundation of the whole argument of Jesus, forbids the reference of the word *κατοικίσας* (ver. 21) to the wealth in the temple.

use, and without any particular value. (Ἠδύσσομος is synonymous with μίνθα or μίνθη, mint, mentha.—Ἄνηθον is dill, anethum.—Κύμνον, cuminum, cummin. Similar to the Hebrew מִנְתָּה Isaiah xxviii. 25, 27.—Luke, in the parallel passage xi. 42, has the general term πᾶν λάχανον, under which these plants may be classified; and afterwards the particular πήγανον, corresponding with the Latin ruta, rue.)—Matthew specifies κρίσις, ἔλεος, πίστις, *judgment, mercy, faith*, as the parts of the law which are truly difficult of observance (external precision being represented as merely an evasion of the difficulty); Luke, on the contrary, speaks of κρίσις, *judgment*, and ἀγάπη Θεοῦ, *the love of God*. The word ἀφήκατε (instead of which Luke has παρέρχεσθε) necessarily leads to the conclusion that the objects named are matters which relate to the actions of men. The “love” of Luke is therefore related to the “mercy” of Matthew, for mercy is only love in its exercise towards the sufferer. This the Pharisees did not practise; they merely maintained strict justice. The term κρίσις is equivalent to δικαιοσύνη (comp. Isaiah xi. 4, according to the LXX). This expression, however, does not here signify strict justice, for the Pharisees certainly sought to practise that; it is rather to be taken like חַסְדִּים, in the signification of “goodness,” “forbearance” (comp. the remarks on Rom. iii. 21). Hence κρίσις, *judgment*, is the general term, and ἔλεος, *mercy*, the particular. Matthew adds to both πίστις, *faith*, by which we are not to understand merely right notions concerning God and Divine things, for the Pharisees possessed these also; but that state of mind in which man is capable of receiving Divine influences. Finally, it may be remarked that the Lord did not repudiate the exact observance of the precepts of the law. In accordance with Matth. v. 19, the Saviour approves of the exact fulfilment even of those commands in the Old Testament which appear unimportant. But the rigorous spirit in trifles cherished by the Pharisees, on the one hand, and the shameless contempt of the law manifested in their conduct, on the other, deserved the rebuke which the Lord gave them. The proverbial phrase introduced, ver. 24, is a censure upon this combination of the most glaring unfaithfulness towards the commands of God in things spiritual, with the most rigorous exactness in things external.

(Διυλίζω, to filter, to strain through. On the use of the word in the Greek versions of the Old Testament, compare Schleusner in his Lex. to the LXX., vol. ii. p. 177.—Κώνωψ, antithesis to κάμηλος, a little insect in the wine, which was carefully removed as unclean, by the rigid observers of the law, before they drank. The camel, as a large unclean beast, is contrasted with the insect.)

Ver. 25, 26.—The mention of drink leads the Redeemer, *sixthly*, to rebuke the hypocrisy which induced the Pharisees, with the utmost solicitude, to cleanse the outside (of vessels), while they left

that which was within in a state of defilement. They viewed the laws of the Old Testament respecting purification, as they did the rest, merely in their external aspect, regardless of the idea on which they were founded. (Instead of *παροψίς*, which the Attics use to signify not the dish but the viand, Luke xi. 39 has *πίναξ*.)—By *ἔσωθεν*, *within*, we are to understand the contents of the dish, as acquired by impure actions; the words, “give alms” (*δοτε ἐλεημοσύνην*), Luke xi. 41, plainly speak to this effect. But since property obtained by sin is not, *as such*, impure, except in so far as it is connected with the state of the mind, the “outside” (*ἔξωθεν*) also necessarily has relation to this; the inward and outward cannot here be separated. And accordingly, ver. 26, the Redeemer associates with internal, external purification, as also in reality deserving to be called the fulfilment of the Divine laws.—(The ordinary reading *ἀκρασίας* appears preferable to *ἀδικίας*, although the latter has been adopted by Griesbach, Schulz, and others. True, the manuscripts C.E.F.G.H.K.S. are in favour of *ἀδικίας*, whilst only B.D.L. read *ἀκρασίας*; but the explanation of the origin of *ἀδικίας* from *ἀκρασίας* is evidently easier than the reverse; especially if we suppose that the transcribers—upon comparing Luke, who has *πονηρίας*—wished to form an agreement between the two Evangelists, which *ἀκρασίας* did not seem to allow.—*Ἀκρασία* is here to be taken in the wide sense as signifying subjection to our passions. In 1 Cor. vii. 5, it is used in reference to sexual relations.)

Luke has enlarged upon the above idea with peculiar additions (Luke xi. 40, 41), which are not without difficulties. These very difficulties, however, are the proof that the words certainly were originally uttered in this connexion. In the first place, the question “Did not he who made that which is without, make that which is within also?” (*οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε;*) was designed to convince the Pharisees of the perverseness of their effort to satisfy the laws of purity by external observance, whilst they themselves inwardly violated them. Then ver. 41 contains an admonition as to the way in which the external and internal purity may be united. The difficulty presented in the question is the suddenness with which the Redeemer passes to the “making” (*ποιεῖν*), whereas nothing in the preceding context appears to lead to such a transition. But the intermediate thought seems to be this: the reason why the Pharisees attended so punctiliously to outward purification was simply the fact, that they endeavoured to fulfil the commands of God by the observance of prescribed ceremonies. The same God, however, whom they acknowledged as the lawgiver (hence as the supreme and original authority) in things external, was such in the internal world; but in the latter they hypocritically withdrew themselves from his government. It cannot be said, in oppo-

sition to this view, that *ἔσωθεν*, *within*, must not be applied to the inward life, because ver. 41, τὰ ἐνόντα, *the things therein*,\* refers to the viands; for it has already been remarked that articles of food (and earthly possessions generally) as such, cannot be meant, because no unrighteousness could adhere to them apart from the moral feeling of the possessor; and on this account also the appeal to that *usus loquendi*, which employs ποιεῖν = פָּעַל, in the sense of purifying (comp. Gesenius in his Lex. under the word), must here be rejected. (Moreover, to establish that hypothesis, the sentence must be deprived of its interrogative form; and besides this, the aorist ἐποίησε, *made*, is not compatible with it.) The reference to the one true lawgiver of the internal and external worlds, then, very naturally leads to the exhortation that true purity should be sought according to his will. This, however, consists in a change of mind; and hence the Lord commends, instead of covetousness, a kind and liberal disposition, which devotes the mammon of unrighteousness (μαμμωνᾶς ἀδικίας) to the purposes of philanthropy (comp. Luke xvi. 1, ff). Here, again, therefore, the expression τὰ ἐνόντα, *the things therein*, relates to that which is external in connexion with the state of the mind; it is only the change in the latter that gives an ethical import to the use of the former.

Ver. 27, 28.—The impurity of the Pharisees, in respect to avarice and lust of gain, leads the Lord, *in the seventh place*, to censure that general moral corruption which they endeavoured to conceal under the garb of an apparent righteousness (δικαιοσύνη). For this purpose he compares them to tombs that contain putrefaction within, but appear beautifully garnished without. (Κονιάω or κονιάζω, “to coat with lime,” “to whiten;” it occurs again Acts xxiii. 3.) In Luke xi. 44 the figure is slightly modified; the Pharisees are there compared to hidden graves (μνημεῖα ἄδελγα) over which men walk without observing them, and so become defiled. But the comparison in Matthew is the more appropriate, since it also expresses figuratively the outward appearance of righteousness assumed by the Pharisees.

Ver. 29-33.—*In the eighth and last place*, the Saviour passes from the graves with which he compares the Pharisees, to the monuments which they ostentatiously erected to the ancient prophets, arrogantly persuading themselves that the evil principle which had borne such bitter fruits in their fathers, had no root in their hearts. From this Christ draws the conclusion that they witness against themselves, and enable men to recognize them as the posterity of those who murdered the prophets: so far from seeking to atone for the guilt of their race by true repentance, they endeavoured to justify themselves by accusing their ancestors, and yet at

\* *i. e.*, in the vessel. Com. Ver. “Such things as ye have.”—[K.]



the same time completely filled up the measure of their guilt to their own destruction.\*

This passage presents a difficulty as to the relation of the sin of ancestors to that of their posterity; the Lord here seems to reproach the Pharisees with that as a matter of guilt to them, whereas guilt seems incurred only by personal sin. But in these words Christ expresses nothing more than the Old Testament teaches in the passage, Exod. xx. 5, where it is said: God visits the sin of the fathers upon the children to the third and fourth generation; the same doctrine as we find fully developed in Rom. v. 12, ff. The *יָצַד אָבִים*, *visiting sin*, necessarily presupposes the existence of the sin of the fathers in the children, since the just God can punish sin only where it exists. The idea is easily explained to the Christian consciousness, if we proceed from the fundamental principle of Scripture, that individual men must not be viewed as altogether isolated, but as members of the community; and hence it is equally the curse of sin, and the blessing of righteousness, that they do not affect merely individual sinners or righteous persons, but those also who are connected with them. As in external matters the extravagance of the father makes the children beggars, so the sin of parents injures their offspring. The false conclusions that might be drawn from this principle are easily removed by the consideration that to every member of the posterity there is a possibility of receiving forgiveness of sins by true repentance, if he faithfully use the means of salvation placed within his reach.† Throughout the Old Testament, however, the principle just pointed out, that it is a blessing to have pious ancestors, and a curse to have ungodly ones, prevails; while, on the contrary, in the New Testament, the corporeal connexion is kept more out of view, because the doctrine of a new birth by the Spirit is there clearly developed. But here the Redeemer is addressing persons who stood entirely on Old Testament ground, and therefore adopts an idea which in their case has its full truth. The Lord expressly distinguishes *personal* sin from the sin of the fathers: "And fill *ye* up the measure of your fathers" (*καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν*). Here there is something strange in the words, *μέτρον τῶν πατέρων*, *measure of your fathers*—*your* measure (*μέτρον ὑμῶν*) is expected. But as the individual man may fill up the measure of forbearance granted to him by God, and thus come to destruction, so may a people, viewed as a body, or, as it were, as a larger individual. In this point of view the Redeemer

\* The use of the form *ἡμιθα* from *ἡμην* is of later date (comp. Winer's Gram. Th. i. s 34).

† It is to this that the words *οὐκ ἠθελήσατε*, *ye would not*, refer in the sequel, Matth. xxiii. 38. They were not given up to the consequences of their own sin, until they had frustrated all attempts to awaken in them the consciousness of it. Concerning the relation of individuals to the mass, compare the more copious remarks on Rom. xi. 1.

designates the sin of Israel as *one collective sin*, commenced in the fathers, and brought to its climax in the dark deeds of the Pharisees towards the Lord. (The reading *πληρώσατε*, *fill up*, is, on account of its difficulty, unquestionably preferable to the easier readings *ἐπληρώσατε* or *πληρώσετε*, *filled* or *shall fill*. The imperative contains a mournful sarcasm on the contrast formed by the vocation of the Pharisees and their external righteousness, with their internal sin. After they had stubbornly repulsed every effort of the gentle Redeemer to bring them to repentance, there remained nothing for him but to leave them to their destruction, with the words: now fill ye up the measure of your fathers. His language expresses the Divine permission, without which even the wicked man cannot consummate his wickedness.

The Pharisees are, in conclusion, undisguisedly called a race of vipers (comp. the remarks on Matth. iii. 7), who carry within them the seed of their father, and do according to his works (John viii. 44). The words may seem almost too severe in the lips of the Son of Love, but the very manifestation of love (which is also justice and truth) in its relation to wickedness, is, that it hates and condemns it. The compassionate Redeemer is the same being who treads the wine-press of God's wrath (Isa. lxiii. 3; Rev. xix. 15).

Luke (xi. 47, 48) has a parallel to these verses also; but the peculiar way in which he modifies the idea renders it hardly probable that he has retained the original form of the Saviour's language. Matthew evidently intends the *οικοδομεῖν τὰ μνημεῖα*, *building the sepulchres* (the parallel with *κοσμεῖν*, Matth. xxiii. 29, makes it probable that *οικοδομεῖν* is here to be taken as "to renew," "to restore"), as a symbolical expression for "to recognize with honour." Luke, on the contrary—as is skewn by the words, *ἄρα μαρτυρεῖτε καὶ συνενδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν*—has taken the expression as parallel with *ἀποκτείνειν*, so that the following sense arises, "ye and your fathers are quite of one mind, and ye agree in your works; they killed the prophets and ye build their tombs; thus ye co-operate in their destruction." Hence, in the connexion of Luke, building sepulchres (*οικοδομεῖν μνημεῖα*) denotes a hostile act with perhaps the accessory idea of hypocrisy. "Ye appear to be performing a service of affection, while, in reality, ye are working hand in hand with your fathers." Storr applied the building of the sepulchres to the case of prophets living in the time of the Pharisees themselves—for example, the Baptist; but then arises the difficulty that *αὐτοί* relates, in the one instance, to the ancient, and in the other, to the later prophets. True, this may be explained by viewing the whole class of prophets as the object of the persecutions, and accordingly regarding the object in earlier and later times as one and the same; but the difficulty may

be entirely removed if the passage be understood—as we have already interpreted it—to represent the Pharisees as accomplices in the murders committed by their fathers; the one killed, the others prepare the grave which is to hide the murder in eternal oblivion. (*Συνευδοκέω* “to consent,” “to agree to anything cheerfully.” Acts viii. 1, xxii. 20; Rom. i. 32. It occurs also in the Apocrypha, 1 Macc. i. 60; 2 Macc. xi. 24.)

Ver. 34.—To the fearful threatening, *πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης*, *how shall ye escape*, etc., the Lord adds a remarkable declaration respecting the decrees of God. The mission of divinely-enlightened men, which brings peace and eternal life to those who feel the need of salvation, is an occasion of destruction to the impure and wicked. Christ is set (even in his messengers) for the fall and rising of many in Israel (Luke ii. 34). If we compare Luke, the passage is difficult. Whilst, according to Matthew, these words were spoken by himself, in Luke xi. 49 they appear as a quotation: *διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· ἀποστελῶ κ. τ. λ.*, *for this reason the wisdom of God said, I will also send*, etc. But no utterance of the kind is found either in the Old Testament or in any Apocryphal book;\* and an appeal to a prophecy not extant is by no means to be assumed, except in a case of extreme necessity. Now, a closer view of the words in Matthew shews, that even they cannot be so understood as to imply that the Saviour, when he uttered them, spoke merely of the future messengers who should be sent forth by him—*i. e.* the apostles and disciples; for, ver. 35, mention is made of Abel and other ancient righteous men. Besides which, the aorist *ἐφονεύσατε*, *ye murdered*, has significance only as we understand by Zacharias some just man murdered at an earlier period; and this confirms the hypothesis, that the Lord means by those of whom he speaks as sent forth, not merely the apostles, but also holy men and prophets of the Old Testament sent forth in earlier times. Then, if such be the case, the Redeemer does not speak in Matthew as a personage confined within the limits of our temporal life, but as the Son of God, as the essential Wisdom (Prov. viii.; Sir. xxiv.; comp. the remarks on *σοφία* in the commentary on John i. 1), who is introduced as speaking in Luke, and by whose intervention all prophets and holy men of God, from the beginning, have appeared (Wisd. Sol. vii. 27). Thus, strictly speaking, there is no essential difference between Matthew and Luke.† According to both, the eternal Wisdom, who

\* There are, however, some very kindred passages; for example, 2 Chron. xxiv. 19, which the LXX. render: *καὶ ἀπέστειλε (Θεός) πρὸς αὐτοὺς προφήτας ἐπιστρέψαι πρὸς κύριον καὶ οὐκ ἤκουσαν, καὶ διεμαρτύρατο αὐτοῖς καὶ οὐχ ὑπήκουσαν*. As the account of Zacharias follows, 2 Chron. xxiv. 20, it is very likely that the Lord had the citation of the Old Testament in view, and merely expanded it a little.

† De Wetto (in his remarks on Luke xi. 49) hesitates to admit this; he thinks, on the contrary, that the expression contains a later doctrinal designation, similar to the

in Christ became man, declares the eternal purpose to send messengers to the people of Israel, and predicts the conduct of the people towards them (the present tense in Matthew, ἀποστέλλω, *I send forth*, denotes the pure eternal presence of God : Luke has the explanatory future). It is only as regards the form that Luke may be the original. The interpretation of the words is immediately added in Matthew, and Jesus himself spoken of as the Divine Wisdom. This very interpretation, however, shews the transition to be somewhat irregular. For the expression "for this reason" (διὰ τοῦτο) which, in Luke, is in perfect harmony with the context (the sense being this : "by your conduct ye only fulfil the purpose of the eternal Wisdom ; your fathers killed the prophets and ye build their tombs, *therefore* Wisdom said," etc.), stands in Matthew without any proper reference. Fritzsche (in loc.) carries it back and connects it with πληρώσατε τὸ μέτρον, *fill up the measure*, ver 32. This certainly gives a good sense, but it appears rather a difficult exegesis, on account of the intervening ver. 33. It seems to me more easy to supply εἶπεν ἡ σοφία, *said Wisdom*, a form of quotation which Matthew omits that Jesus may appear, without disguise, as the speaker.

But now, if the form of the discourse in Luke be the original one, it becomes a question why the Lord chose this particular form to convey the idea which he wished to express. Probably it was from regard to the people ; even the well-disposed could not bear the thought that the eternal Wisdom spoke in Jesus (his disciples themselves found the conception difficult, John xiv. 9) ; and therefore he drew a veil over it, which did not startle the weaker, and yet did not conceal the deeper knowledge from those of stronger powers of perception. It appears remarkable that the Redeemer (according to Matthew) designates some of those who should be sent, Scribes, γραμματεῖς (= סוּפְרִיִּים.) The expression is here used in the good sense, and in contrast with the Pharisaic Scribes ; we might supply, "I will send you men *truly* acquainted with the Word of God, who are that which ye ought to be and pretend to be." One difficulty remains in Matthew in the word σταυρώσατε, *ye shall crucify*. For as the Jews did not inflict the punishment of crucifixion, we cannot suppose that one of the ancient prophets had been crucified, nor has anything of the kind been known in later times. True, the instance of Simon (the ἀδελφὸς τοῦ κυρίου) who (according to Euseb. H. E. iii. 32, edit. Stroth. p. 169) was crucified, has been adduced. But since his death took place after the destruction of Jerusalem, and therefore after the threatened

word λόγος in John, not suited to the lips of the speaker. But if Jesus, in John, calls himself the truth, the resurrection, the life, why should he not call himself also the wisdom.

judgments had been executed, little attention can be paid to his case. Hence it is in the highest degree probable that the Redeemer includes himself in the series of the Divinely commissioned messengers. And the fact that he represents himself as the author of the mission is explained by the twofold relation in which he could speak of himself; at one time he could speak of his eternal and absolute existence; at another of his personal manifestation in time.

Ver. 35.—The prediction respecting the treatment of the messengers of God is followed by a threatening of punishment. (The form αἷμα ἔρχεται ἐπὶ τινα, *blood comes on one* [Matth. xxvii. 25] denotes the imputation of murder.\* Αἷμα δίκαιον or ἀθῶον = יָקָם עַד. The expression is founded upon the idea that the blood is the supporter of the ψυχή, *life*, Deut. xii. 23.) The phrase ὅπως ἔλθῃ, *that there may come*, etc., must not be deprived of its peculiar force (as it would be, if taken [ἐκβατικῶς] as signifying *consequence*; on the contrary, it has reference to διὰ τοῦτο, and marks *design*); the difficult idea that God sends messengers, *in order* that they may be rejected, and the rejecters punished, is to be explained in the same way as the passage, Matthew xiii. 13, ff., where consult the interpretation.

The first difficulty in this verse is in the words “upon you.” It ‘you’ be applied to the Pharisees who were actually present, it does not appear on what ground they were to be responsible for all the blood of righteous persons that had been shed; and if it be taken as meaning the whole nation, inclusive of previous generations, this seems unsuited to a discourse addressed to a definite number of individuals. The simplest solution of the difficulty is that Jesus looked upon the Pharisees and Scribes as representatives of the whole people, † so that the entire body is to be viewed in them. Regarding them thus, Jesus could with propriety say: “I send to you prophets;” because even the Pharisees, in connexion with the nation at large, might have obtained benefit from their mission, the efficacy of which extended to the whole mass. But, in the second place, the expression ἐκχυνόμενον ἐπὶ τῆς γῆς, *shed upon the earth*, appears hyperbolical, since the Pharisees cannot be deemed responsible for the murder of righteous persons among all nations. Here, however, we must not overlook the circumstance, that in this passage of course no reference is made to individuals distinguished by a natural righteousness, such as even Pagans possessed, but to men enlightened by the Spirit of God. However much we may be inclined to follow Justin Martyr in supposing an operation of the λόγος σπερ-

\* Luke xi. 50, 51, has instead of this, the formula, ἐκζητεῖν αἷμα ἀπὸ τινος, according to the Hebrew עַד עַד.

† Better: as representatives of the then existing generation. Upon them was the curse (threatened Deut. xxviii.) to come (Anno 70), which all successive generations had accumulated.—[E.]

ματικός in the minds of such men as Zoroaster, Plato, and others, yet we must ever draw a specific distinction between the illumination of wise Pagans like these, and the illumination of the infallible messengers of God to his people. The main operation of God upon the human mind was confined entirely to the prophets and wise men in the nation of Israel; and hence the guilt of Israel in despising and abusing the messengers of God, whose vocation to that office had been proved by special evidence, might truly be spoken of as equal to that which had destroyed the holy ones of the earth. Abel is mentioned as the first of these holy ones, because he may be viewed, in contrast with Cain (1 John iii. 12), as the representative of the whole generation of saints. Moreover, it was not unusual with the Rabbins to regard as prophets the antediluvian posterity of Seth, who took the place of Abel. (Comp. the remarks on 2 Pet. ii. 5; Jude ver. 14.) Now, the first murdered saint, of whom mention is made in Genesis, is here placed in juxtaposition with the last instance of the murder of a prophet recorded in the sacred Scriptures of the Old Testament—viz., that of Zacharias, (comp. 2 Chron. xxiv. 21). What is there said of him is quite in harmony with the words of Matthew as well as with those of Luke (the latter only has οἶκον instead of ναοῦ); it is stated that he was stoned (at the command of King Joash) in the court of the Temple (according to the LXX., ἐν αὐλῇ οἴκου κυρίου). The θουσιαστήριον, altar, of which the Evangelists write, is the great altar of burnt offering that stood in the open air at the entrance of the building which strictly formed the temple. The agreement of the words before us with that event, as also the use of the aorist (ἐφονεύσατε), render it in the highest degree probable that the Lord alludes to that passage in the Chronicles. It is, however, a remarkable circumstance, that the Zacharias there mentioned was not a son of Barachias, but of Jehoiada (זְרַרְיָהוּ, in the LXX. Ἰωδᾶς). The hypothesis that Zacharias had two fathers, a natural one and one who performed the duties of a father; or that the prophet Zachariah, some of whose visions are preserved in the canon of the Old Testament, is meant, because he was a son of Barachias (although nothing is known about his death in the temple); or that originally the reading was υἱὸς Ἰωδᾶς (according to Jerome, the Nazarenes had this reading in their gospel; comp. my Gesch. der. Ev. s. 77), are all to be rejected as arbitrary. The only question that remains to be considered is, whether the Zacharias mentioned by Josephus (B. J. iv. 6, 4), a son of Baruch, who was murdered by the zealots in the temple, can be the person referred to. The following reasons lead me to think this altogether improbable; 1, The name Baruch is not identical with Barachias (בְּרַכְיָהוּ); 2, The Zacharias spoken of by Josephus was not a prophet—and, in the present case, everything

depends upon this point, for the subject in hand is the murder of messengers expressly sent to the people by the wisdom of God ; 3, The tense (*ἐφονεύσατε, ye murdered*), is not consistent with such an interpretation, since at the time when Jesus uttered these words, the murder of the Zacharias of whom Josephus speaks was yet future. (The *enallage temporum*, which some authors have supposed here, is quite untenable.) Hence, if we simply keep in view the circumstance that it was the intention of Jesus to cite instances from the first and the last books of Scripture (according to the position of books in the original text), in order to shew that this conduct towards the messengers of God in that portion of the race which was given up to sin, ran through the whole history of that race from the beginning (according to Luke xi. 50, ἀπὸ καταβολῆς κόσμου); then no important objection can be urged against the reference to the passage in 2 Chron. xxiv. 21. The supposition that Matthew may have confounded the name of the father of the person murdered with that of the father of Zachariah, whose prophecies are preserved in the canon of the Old Testament, contains nothing at which we need stumble, and it is better to adopt this than to profess adherence to a forced interpretation.\*

Ver. 36.—The Lord declares, that all this innocent blood of the servants of God that has been shed (πάντα ταῦτα must not be taken as referring to the previous denunciations of woe, as is shewn in the parallel passage of Luke xi. 51, where ἐκζητηθήσεται is again used) shall now manifest its results in this generation. (In Luke xi. 50 also the words ἀπὸ τῆς γενεᾶς ταύτης are to be connected with ἐκζητηθῆ, as ver. 51, not with ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου.) By γενεὰ αὐτῆ, *this generation*, we are to understand the men living at that time (a *nation* is never called γενεά in the New Testament, or even in profane Greek literature);† these are viewed as ripe evil fruit, as persons in whom the sin of the whole body of their ancestors was concentrated, and as thus calling down the great judgments of God. There is in this no denial of the fact that earlier generations who had died, were guilty, or were punished ; but the growth of sin is asserted—the children of those who killed the prophets were matured into murderers of Christ.

Ver. 37-39.—The last verses of this long discourse have already been explained in the remarks on Luke xiii. 34, 35.—There they stood in such a peculiar and exact connexion, that we could not but

\* Neither on the part of Jesus nor of the Evangelists is such an error, such ignorance of the Old Testament conceivable. It is far more natural to assume that Jehoiada was not the father, but the grandfather of Zachariah ; (Jehoiada had already died, and at an age of 130 years, 2 Chron. xxiv. 15, before Zachariah had been called to the prophetic office) and that an oral tradition (whether well founded or fabulous, at all events current in the time of Jesus) preserved the name of the *father* of Zachariah.—[E.

† Concerning γενεά, compare also the remarks on Matth. xxiv. 34.

consider their position in that passage as the original one. Nevertheless, Matthew also has used them, in a most suitable connexion, and, by means of them, has formed a very fine transition to chap. xxiv. ; for in ver. 39 mention is made of the second coming of Christ. And although Jerusalem is here accused as the disobedient and faithless party—whereas, up to this point, the discourse was directed against the Pharisees—the difference extends only thus far, that instead of individuals, the theocratic metropolis, in which they ruled, and whence they exercised their influence upon the whole nation, is now spoken of.

Another important point in this passage is suggested by the expression *οὐκ ἠθέλησατε*.\* *ye would not*, compared with the kindred passage Luke xix. 42, in which the fact of their slighting salvation is ascribed to ignorance. If either the one or the other statement were regarded as absolute, an inconsistent meaning would arise. Total *ignorance* would exclude *guilt*; total *want of will* would exclude all possibility of conversion. But the two representations viewed relatively, mutually explain each other. No one among the Pharisees could have continued without some impression of the Divine dignity of the Redeemer ; but instead of yielding their minds to this impression, they thrust it away from them ; and thus, while they excluded all deeper and more substantial knowledge of Christ and of his appointment for their eternal salvation, this ignorance rooted itself in their original unwillingness, and therefore was in the highest degree criminal. Still, however, under such circumstances, there remained a possibility of conversion, since deeper knowledge, if once imparted, might yet produce repentance ; hence the discourse is concluded (ver. 39) with a glance at the time when the Redeemer, who was unrecognized in his humble condition, shall appear in glory, and shall then be greeted by many even among those who now rejected him. (Comp. the remarks on Luke xiii. 35.) The agreement between this thought and the foregoing language of ver. 33 is easily seen, if in the former (ver. 33) we assume an obdurate perseverance in the old state of feeling, in the latter a change of mind.

\* This idea is a most instructive comment on the doctrine of man's free will. The power of the Almighty appears as impotence before the obstinacy of the creature, and has nothing but tears (Luke xix. 41) with which to overcome it. But these very tears of purest love excite the mightiest energy, for they determine the resisting will into *free* affectionate sympathy ; and this cannot be accomplished by omnipotence, because *omnipotence* cannot will it.



## § 8. THE GIFT OF THE WIDOW

(Mark xii. 41-44; Luke xxi. 1-4.)

The following little narrative of the widow, whom Jesus observed at the treasury, is inserted by Mark and Luke not merely on its own account; it stands in strictest harmony with the connexion. Both Evangelists hint only in few words at the anti-Pharisaic discourse of Christ, before they relate the case of the widow; but these brief intimations contain the very feature that places the avarice of the Pharisees in the most glaring light, viz., that by fair speeches and under religious pretexts, they got from poor widows all that they had. Immediately upon these follows a description of a widow who offered her all to God from spontaneous love, and this poor woman is commended. It was evidently intended that the contrast resulting from this juxtaposition of the two characters should strengthen the picture of the sinful character of the Pharisees. They strove, with a purely worldly aim, after earthly possessions, which they often appropriated to themselves in unlawful ways, and then from these they gave to God a scanty alms; the widow loved God with all her heart and all her mind, and she offered to him her all. The widow, as the symbol of genuine self-denying and self-sacrificing love, is contrasted with the Pharisees, the representatives of hypocrisy and mock-religion. Now, it is singular that in this interesting and instructive little narrative, the Lord represents the offerings placed in the treasury (*γαζοφυλάκιον*) as in fact gifts brought to God; whereas it would surely seem that these treasures of the temple were only the property of a selfish priesthood, and that therefore it would have been better not to give encouragement to their avarice by fresh contributions. But Christ even here views the theocratic institutions in their actual existence and according to their ideal purpose, which, although marred by abuse, could never be destroyed. Accordingly, the treasures of the temple had an appropriate designation in being devoted to the maintenance of the whole external temple worship, and, in a legal point of view, a contribution to those treasures was justly regarded as an offering brought to God himself. Hence, the act of the widow, judged only from the motive, not from outward appearance, is, for all circumstances, an illustration of love that is wholly self-denying; and this is what the narrative was designed to inculcate, in contrast with the feigned love of the Pharisees.

The two reports of Mark and Luke are in the main harmonious, and, indeed, often agree so exactly (comp. Mark xii. 44, with Luke xxi. 4), that a use of the same Greek text (probably Mark has here

used Luke) might be supposed. Mark, however, according to his custom, has cast his narrative in a somewhat larger mould, and added some single features which enliven it. (For example, see ver. 43, the words *προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ*.) The place in which the incident occurred was the so-called court of the women; there stood thirteen brazen vessels shaped like trumpets (which, on account of this form, were called *κίτρη*), into which those who visited the temple cast their gifts. (Comp. Winer in his *Reallex.*) [One *γαζοφυλάκιον*, *treasury*, and that a single object standing by the wall, is mentioned *Jos. Ant.* 19. 6. 1. It is this which is here intended, and which is not to be confounded with the treasure repositories (*γαζοφυλακίαις*) which the rich Jews subsequently constructed in the temple during the siege. *Jos. Bell. Jud.* v. 5, 2; vi. 5, 2.] The poor widow (Luke has *πειχρός* = *πένης*, *אָר*, which does not occur elsewhere in the New Testament) dropped in two of the smallest coins (comp. the remarks, Luke xii. 59, on the word *λεπτόν*), which, however, constituted all her property. (Comp. Luke viii. 43, xv. 12, where *βίος*, *living*, occurs in the same signification. Mark explains it, “all that she had” (*πάντα ὅσα εἶχεν*). Hence it is observed that she gave more (*πλεῖον*) than the rich—she gave *ἐκ τῆς ὑστέρησεως αὐτῆς*, *of her deficiency*. This expression forms the antithesis to the *περισσεῖον*, *abundance*, of the rich, and thus acquires its precise meaning. As it is said, “she cast in of her deficiency” (*ὑστέρησις*, Luke *ὑστέρημα*), the statement cannot imply an absolute want of resources, but merely a relative one; so that the sense is—“under the impulse of self-sacrificing love, she gave so much of her small property, that it might be said she had nothing left, while the rich gave but little in proportion to their vast possessions.”

### § 9. PREDICTIONS OF JESUS RESPECTING THE LAST THINGS.

(*Matth.* xxiv. 1—xxv. 46. *Mark* xiii. 1–37. *Luke* xxi. 5–38.)

In regard to the *form* of the great prophetic discourse of Christ, with which Matthew concludes his account of the residence of Jesus in Jerusalem before his sufferings, it may be observed, that this again evidently manifests itself as a composition of the Evangelist. Matthew has here collected together the predictions concerning the Saviour's advent, uttered by him at different times and under various circumstances. True, there can be no doubt that, during the last sojourn of Christ in Jerusalem, he delivered a longer discourse respecting the events to be anticipated. It was to be expected that the Lord, when about to leave his own, would give them some guiding lights as to the future; and the harmony of all three Evangel-

ists in their statements about the time, place, and general contents of the discourse, is a guarantee for the correctness of their report ; but the mode in which Luke (especially chap. xvii.) places elements (occurring, according to Matthew, in this discourse) in their appropriate historical connexion with other occasions and localities, renders it in the highest degree probable that Matthew here again, in accordance with his custom, has blended kindred thoughts, spoken at different times, into the last principal discourse. [?] Still, the passages which we find only in Matthew, especially the fine parables concerning the advent of Christ (Matth. xxv.), are so exactly adapted to the last days of Christ's intercourse with his disciples, as to leave no doubt that, in transferring these to this period, he has given his account with more precision and fullness than the other Evangelists. But however certain it may be that here, as in other instances, Matthew has given us a union of separate discourses, yet we must deny that this discourse, as he reports it, is an incongruous whole. Schleiermacher (über die Schriften des Lc. s. 217, ff.) has directed special attention to the circumstance that those passages of the large discourse (Matth. xxiv.), which in Luke stand in a different connexion, completely interrupt the train of thought in Matthew. This scholar remarks, in the first place, that Matth. xxiv. 42 is immediately connected with ver. 36, and that the intervening verses, received from Luke xvii. 23, ff. into Matthew, are not at all suited to the context of the latter Evangelist. Because since God commanded Noah to build the ark precisely at the right time, this was just as much as if he had revealed to him the day and hour ; and hence the admonition to watch, because they knew *not* the hour, was inappropriate. But this position would seem untenable ; for the general direction which Noah received to build the ark did not by any means involve a disclosure of the *day and hour* ; rather it was in his following the command of God, without knowing the day or the hour, that Noah evinced his faith and obedience. In like manner, also, the disciples were told that the coming of the Lord was near, and, in conformity with this admonition, they were to prove their faith by watchfulness.—The other observation of Schleiermacher, that Matth. xxiv. 27 does not harmonize with ver. 26, is equally untenable. He is of opinion that a warning to the disciples against going forth to the false Messiah, could not be founded on the immediateness and universality of Christ's coming, but rather on the fact of his not yet having come. But the *ubiquity* of his advent is here referred to, not as a *reason* for their not going forth, but as a *sign* by which the advent of the true Messiah may be distinguished from that of pseudo-Christ. And the introduction of such a sign is quite in place here, while the language of the following verse (ver. 28) conveys the same meaning—only under the

form of another figure—viz., that the advent of the Son of Man is sudden, and its approach depends upon the increasing corruption of the world.—According to Schleiermacher, however, the most remarkable instance of the want of connexion in Matthew occurs in ver. 29. For, he observes, it appears from this verse that the sign of the Son of Man, and the Son of Man himself, should follow that coming (*παρουσία*) which is compared to lightning; whereas, on the contrary, ver. 29 would come very well immediately after ver. 24. But this remark is also without weight; for in ver. 27 the Parousia (*παρουσία, advent*) is not spoken of in its historical relation to other events, but we have there merely a *preliminary* sign of the true Parousia, whereby it might be distinguished from the appearance of false Christs. Hence it is quite consistent that in ver. 29, should follow the *fuller* exposition of the historical circumstances which precede the actual Parousia.\* In this discourse also, with all the freedom of its composition, Matthew discovers great skill and power in the arrangement of the thoughts. Proceeding in a strictly logical manner, he speaks first of the political and moral corruption that should take place; then passes on to those commotions in the heavenly regions which precede the great catastrophe; and after giving a description of the care exercised by God over his faithful ones at the time of his arrival, finishes with appropriate exhortations.

In regard to the *contents* of the discourse, we are *first* briefly to consider the relations of the accounts of the synoptical Evangelists to the representation of John in his Gospel. Now, although John also speaks of the advent of Christ and the judgment (v. 21, ff., viii.

\* Olshausen's view in opposition to Schleiermacher is unquestionably just, but not, perhaps, stated with quite sufficient distinctness. From ver. 23, "Then if any one say to you," &c., to ver. 29, "And immediately after the affliction," &c., the verses are episodical, the main description being suspended in order to warn the disciples against false Christs and prophets whom the occasion will produce. He intimates the manner in which they will come, "in the desert," "in the chambers," in places more or less secluded and concealed; and then gives them the grand token by which the coming of the true Messiah may be distinguished from *all* these counterfeit appearances. *His* appearance will not be secluded, and partial, but, like the lightning that flashes across the whole face of heaven, it will be open, instantaneous, and universal. He closes this digression with a statement in brief and striking language, of the *cause* of this swarming of the false prophets,—“where the carcass is, will be gathered the eagles:” i. e. such a disordered and decaying condition will naturally engender or attract all the corruption that will prey upon it. So Fleck interprets this last sentence, rightly, as I think. The γάρ, in which Olshausen finds his chief objection to the interpretation, is wanting in many MSS., and is rejected by Lachmann and Tischendorf; yet it may even be retained without any unwarrantable ellipsis, “and all this very naturally *for*,” &c.—But at all events, with v. 29 the succession of events, broken at v. 23, is again taken up. It had been there stated that there should be great affliction (*μεγάλη θλίψις*), but shortened for the sake of the elect. The Saviour now resumes, “immediately after the affliction,” etc. (*μετὰ τῆν θλίψιν κ. τ. λ.*). Thus the intermediate passage is clearly parenthetical, the allusion to the *mode* of the Son of Man's coming, like a flash of lightning, being introduced merely in passing as a means of distinguishing the spurious Messiahs from the true.—[K.

15, 16. ix. 39, xii. 47, ff. xiv. 18), yet in his Gospel we do not find any such descriptions of outward occurrences which were to accompany them ; and hence it is undeniable, that there is a difference between the mode of expression adopted by the synoptical Evangelists and that employed by John, in reference to the doctrine of the last things. Still, however, it can by no means be said, that even the mode of expression adopted by the former differs from the *general* scope of Scripture in regard to this doctrine ; on the contrary, very many of the descriptions in the twenty-fourth chapter of Matthew have their analogies in the Old Testament (the passages will be cited in the exposition of the several verses) ; and the Pauline writings (1 Thess. iv. ; 2 Thess. ii. ; 1 Cor. xv.), but above all, the Apocalypse presupposes the same view of this subject as Matthew gives in the chapter just mentioned. Now, whoever believes the Apocalypse to be a work of John, has a sufficient security, in its relation to his Gospel, for the fact that John did not hold a different view from that presented by the synoptical Evangelists. But granting even that the Apocalypse is the production of another author (which, by the way, is not our opinion), still it must be conceded that the *Gospel* of John affords the only instance of deviation from the general mode of conceiving the doctrine in the Old as well as the New Testament. And since this deviation consists merely in *omitting* customary representations, nothing is more natural than to regard the difference of representation as not founded in a difference of views on the part of the writers, much less in any variation in the teaching of the Redeemer, but simply and solely in the special scope and aim of this work. The fact that the Gospel of John was designed for idealizing Gnostics who were not Jews, is quite sufficient to explain this and all its other peculiar variations from the synoptical Evangelists.\*

In the *second* place, as regards the contents of the discourse, a great difficulty of this section (especially ch. xxiv.) lies in its placing in apparent juxtaposition circumstances which, according to the history, are separated by wide intervals. Obvious descriptions of the approaching overthrow of Jerusalem and the Jewish polity are blended with no less evident representations of the second coming of the Lord to his kingdom. It cannot be denied that those commentators who agree with the views always held by the church (among whom we must reckon Schott, the most recent interpreter of this section, in his well-known work, *Comment. in Christi Sermones, qui de ejus reditu agunt*, Jenæ, 1820), treat the ideas in this section in a far less simple and straightforward manner than the rationalistic ex-

\* Fleck, in his work *de regno divino*, p. 483, exaggerates the differences, and thinks that Christ could only have spoken in the one way or in the other. But there is no *actual* contradiction between the synoptical Evangelists and John ; the latter merely omits what was not intelligible to his readers, or was not suited to their point of view

positors.\* Doctrinal views lead the former to attempt a separation of the elements which are blended in Matthew and the other Evangelists. Particularly Schott is of opinion that the description of the advent of Christ to his kingdom begins with ver. 29, "and immediately after the tribulation, etc.," and refers all that precedes only to the destruction of Jerusalem. But apart from the impossibility of interpreting ver. 29 itself as the commencement of something entirely new and different, it is equally certain that the latter part of the description contains the most definite references to the present generation (comp. ver. 34) as that the former part plainly alludes to the last times. Hence we do not hesitate to adopt (with Fritzsche, Fleck, Schulz, de Wette) the simple interpretation—and the only one consistent with the text—that Jesus did intend to represent his coming as contemporaneous with the destruction of Jerusalem, and the overthrow of the Jewish polity.† However, this result of the exposition certainly requires a closer consideration, in order to be understood in its harmony with the whole circle of the Saviour's teaching. And in making such an inquiry, much assistance may be gained from observing that this proximity of the advent of the Lord to the time immediately at hand is not at all peculiar to the section before us. Besides the passages in the Gospels, most of which have already been discussed (Matth. x. 23, xvi. 27, 28, xxiii. 38, 39, xxvi. 64, and the parallels), statements of the same kind occur in almost all the writings of the New Testament (1 Cor. x. 11; Phil. iv. 5; 2 Thess. ii. 2; 1 Pet. iv. 7; 1 John ii. 18; James v. 8; Rev. i. 1, 3, iii. 11, xxii. 7, 10, 12, 20), from which it is clear that the apostles expected the return of Jesus in their lifetime. And as in the New Testament, so also in the prophets of the Old Testament, we constantly find the idea that the coming of the Messiah was near. (The well-known formula קָרִיב יוֹם יְהוָה occurs very frequently, Ezek. xxx. 3; Joel ii. 1, i. 15; Isaiah xiii. 6; Obad. ver. 15; Zephan. i. 7, 14; Hagg. ii. 7.) Accordingly we may say that the coming of the Lord, whether the first or the last, has always been vividly anticipated as being at hand; and in *no single* passage, either of the Old or of the New Testament, is it stated that it will be *long* delayed; nay, this mode of expression is distinctly condemned, for example, Matth. xxiv. 48. (This passage, Dan. viii. 14, is the only exception here; but even in this case, seventy weeks being given, the metaphorical expression appears to conceal from the multitude the actual distance of the event.‡

\* Concerning this doctrine compare the treatise of Baumeister in Klaiber's Stud. B. i. II. 2, s. 219, ff., II. 3, s. 1, ff., B. ii. II. 1, s. 1, ff., H. 2, s. 1, ff.

† On this entire discourse and its interpretation compare with Olshausen (whose explanation I have left unchanged) my Kritik der Ev. Gesch. (Auf. 2, § 102).—[E.

‡ The numerical statements in the Apocalypse are not designed to indicate the *time* at which the last great catastrophe will *take place*, but only the single epochs within

Schott, indeed (*loc. cit.* s. 413), thinks that intimations of the kind are found in the New Testament ; but in this he is mistaken. He appeals to passages, such as Matth. xxiv. 48, xxv. 5, 19 ; but these verses do not speak of the coming of the Lord as absolutely distant, but merely as relatively so, in respect to persons expecting it. And in Luke xx. 9, in the parable of the vineyard, where the long absence of the Lord is mentioned, the reference is not to the remoteness of the return of Christ, but to the long period which elapsed since the time of Moses, during which God did not manifest himself to the people of Israel. Hence the difficulty that occurs here is founded in the *general doctrine of Scripture* respecting the last things, and can be solved only by a reference to the nature of prophecy generally, as well as to the peculiar character of the particular fact in question—viz., the return of Christ.

Now in regard to *prophecy* generally, we agree with the idea so admirably developed by Hengstenberg (*Christology of O. T.* p. 217, ff.), that it is to be viewed as a spiritual vision. By virtue of this vision of the future, as something really present to their minds—the best designation we can give of it is that of a perspective view—the actual events indeed were accurately discerned by the prophets; but neither the distance of the event foreseen from the present to which they themselves belonged, nor the intervals between the individual objects beheld. This explains the fact, that in the prophecies of the Old Testament, the two appearances of Christ in humiliation and glory—although the prophets were cognizant of both—are not separated by wide intervals, but closely connected. The birth of the promised child (Isa. ix. 6, 7) is immediately succeeded by his peaceful reign ; the springing of the rod from the stem of Jesse is directly followed by changes of nature (Isa. xi. 1-6); and so everywhere in the Old Testament, the first appearance of the Lord is viewed as only just preceding the full blessing that results from the second

which the catastrophe itself will move on ; the whole Apocalypse represents the Parousia of the Lord as immediately at hand—that is, as visible to the generation then living. How therefore any calculations of the time of the Lord's advent, sufficient for anything more than our *subjective* need, can be justified by Scripture, it is difficult to understand. At the same time there is no more reason to favour any oversight of the most obvious signs that the great crisis approaches, or to cherish the assurance that the Lord will not yet come for a long season. History shews that, in all times in which the conflict between light and darkness has been specially vigorous, there has also been manifested in the minds of believers a lively desire for the coming of the Lord ; and yet it is equally true, that when a crisis has passed, the church has become conscious that two conditions connected with the last crisis yet remained unfulfilled. Between these two influences (which may be recognized as already at work in the time of the apostles, by comparing the two Epistles to the Thessalonians) a balance was always preserved, and *indifference* opposed as much as enthusiasm. The circumstance that Jesus did not deliver his discourse in the presence of all the twelve disciples, but only before the three most matured among them, shews that the more precise communications respecting his advent are not designed for all

(Isa. liii. 1, lxi. 1; Jerem. xxiii. 5, ff., xxxi. 31, ff., xxxiii. 14, ff.; Ezek. xxxiv. 23, ff., xxxvi. 24, ff., xxxvii. 24, ff.)

Meanwhile, in the course of prophecy, we may observe an advancing clearness; that which in the Old Testament is as yet undistinguished—the difference between the advent of Christ in humiliation and his advent in glory—appears perfectly marked in the Gospels; and again, those things which are represented in the Gospels as contemporaneous, viz., the establishment of the kingdom of God and the judgment of the world (which are no more separated in the Gospels than the first and second advents of Christ are in the Old Testament), are in the Apocalypse accurately distinguished. Now, as it is quite consistent with Scripture to suppose that the precise time when the last great catastrophes should happen, was, and was designed to be, unknown to the prophets and apostles (comp. Matth. xxiv. 36; Mark xiii. 32; Acts i. 7), it remains for us simply to say, that the lively ardour of their desire for the manifestation of the Messiah, and their immediate vision of the event, induced them to picture it as close at hand. True, indeed, these remarks cannot be applied to the Lord; for although (Mark xiii. 32) Jesus says of himself that he knows not the day of his coming, this ignorance cannot possibly be regarded as absolute. (Comp. the exposition of the passage below.) Hence, in order to justify such definite discourses as he delivered concerning the nearness of his advent, we must contemplate more closely the nature of the fact.

Now, the primary reason why the declarations of Christ respecting the near approach of his coming, although they were not realized in their utmost sense, yet involve no error, is this—that it is an essential ingredient in the doctrine of the advent of Christ that it should be considered every moment *possible*, and that believers should deem it every moment *probable*. A referring of it to an indefinite distance would have robbed it of its ethical significance. The constant *expectation* of the return of Christ is verified also by the fact that Christ with his kingdom is perpetually *coming*; it is relatively true that the history of the world is a judgment of the world, without superseding by the judicial agency of God, as already manifesting itself in the history of human development, *the* judgment as the concluding act of all developments. And precisely on this foundation rests the principle, that great events in history, wherein either the fulness of the blessing that is in Christ, or his severity against sin, is strikingly manifested, may be viewed as types of the last time—as a coming of Christ. To this category, so far as respects the fulness of blessing revealed by Christ, belongs the outpouring of the Holy Spirit. (In the language of John the word *ἐρχεσθαι* is undoubtedly used in reference to the manifestation of the



Lord in the spiritual world. Comp. John xiv. 18-23; Rev. ii. 5-16, iii. 3. In the last passage even the well-known phrase ἥξω ὡς κλέπτου, *I shall come as a thief*, is employed to designate a spiritual coming.) And, in relation to the manifestation of avenging justice, the fall of Jerusalem, with the ruin of the religious and political life of the Jewish people, may be viewed in precisely the same light. This latter event, like the flood in the days of Noah and the destruction of Jerusalem by Nebuchadnezzar, is one of the chief types of the approaching separation of all into two classes—the righteous and the wicked; and hence the Redeemer himself connects the description of the last great catastrophe with this fearful judgment. Nor is it at all consistent with the meaning of the prophetic representations to regard them as restricted in their reference to the one or the other of those events—for example, to look at everything as relating *only* to the destruction of Jerusalem; on the contrary, each single occurrence is to be viewed in connexion with the whole.

Another circumstance, by which the distinct declarations of the Lord, respecting the near approach of his advent, are completely removed from the province of error, is the conflict between freedom and necessity, which appears peculiarly prominent in this passage. On the one hand, the time of fulfilment is represented as fixed in the counsels of God (Dan. xi. 36; Acts i. 7); on the other, the time seems uncertain, and open to be deferred or hastened by the faithfulness or unfaithfulness of men (Habak. ii. 3; 2 Pet. iii). This diverse and apparently contradictory mode of expression is quite analogous to the general relation of freedom and necessity, as it presents itself in reference to this subject. As everything future, even that which proceeds from the freedom of the creature, when viewed in relation to the Divine knowledge, can only be regarded as *necessary*; so everything future, as far as it concerns man, can only be regarded as *conditional* upon the use of his freedom. As obstinate perseverance in sin hastens destruction, so genuine repentance may avert it; this is illustrated in the Old Testament, in the prophet Jonah, by the history of Nineveh, and intimated in the New Testament by Paul, when (like Abraham praying for Sodom) he describes the elements of good existing in the world as exercising a restraint upon the judgments of God (2 Thess. ii. 7); and 2 Pet. iii. 9, the delay of the coming of the Lord is viewed as an act of Divine long-suffering,\* designed to afford men time for repentance. Accordingly, when the Redeemer promises the near approach of his coming, this announcement is to be taken with the restriction (to be understood in connexion with all predictions and judgments),

\* Compare also Acts iii. 19, where it is said: "Repent ye, *that* the time of refreshing may come."

“All this will come to pass, unless men avert the wrath of God by sincere repentance.” None of the predictions of Divine judgments are bare historical proclamations of that which will take place ; they are alarms calling men to repentance—of which it may be said that they announce something, in order that that which they announce may *not* come to pass. This is no more pleasing to the natural man than the grace of the Lord was to Jonah ; but it is none the less a Divine arrangement. Sin *must* be condemned, but whether God condemn it by the obstinacy of man, or man himself condemn it, by receiving into himself the mind of God, depends upon man’s free-will, which, however, does not destroy the necessity in God, but consists in it, and through it. All generations, therefore, that have waited in vain, since the time of the apostles, for the fulfilment of the promise of the Lord’s external advent, have experienced it internally, if they have spiritually found the Redeemer ; and the hour of death will afford every individual a perfect analogy to that which would be involved in the visible return of the Lord to each and all.\* But to all succeeding generations, the prophecy of the Saviour (like all the parallel predictions of the Old Testament prophets) remains valid in its full sense ; for, although names and forms may be changed, the opposing forces continue the same, and must at length bring to its climax the conflict described. Hence the prophecies of Scripture which have been, in one sense, fulfilled, still remain in another sense unfulfilled. The overlooking of these points accounts for the fact, that many expositors, with a good intention, but contrary to the simple meaning of words, would make a forced separation between events yet future, and that which is described as near—viz., the destruction of Jerusalem. Such a separation can never be substantiated from the mere language ; and since the whole teaching of Scripture is in harmony with our passage, nothing remains but to justify this form of Scriptural representation upon higher grounds, in the manner which we have attempted.

In regard to the *separate thoughts* in the following prophecy concerning the last things, it may be observed, that it is by no means the design of the Lord to give a comprehensive survey of *all* the circumstances connected with his return. On the contrary, in the first portion of the discourse (chap. xxiv.), he exhibits only that aspect of his coming which is calculated to excite fear, and describes the temptations and errors accompanying it in their succession (but rarely—e. g. Luke xxi. 28 ; Matth. xxiv. 31—is there any mention

\* Comp. the words of Hamann in Herbst’s *Bibl. Christl. Denk. Th. i. s. 85*—“The death of every man is the time when the manifestation of the coming of the Lord is in part fulfilled to his soul. In this sense it is literally true that the time of the fulfilment is near

of its consolatory aspect towards the saints), whilst the resurrection of the just, the kingdom of God, the general resurrection, and the judgment, are not spoken of. Only in the subsequent parables (Matth. xxv.) do we find the more definite statement, that his appearing will be productive not less of happiness to believers and those living in love, than of condemnation to unbelievers. And even in these parables the single circumstances are not described in distinct succession, but they exhibit the whole as one grand picture into which all the separate features are compressed. The proper distance between the individual points, as, specially, between the general judicial proceedings of the Redeemer as set forth in the last parable of the sheep and the goats, and the scenes depicted in chap. xxiv., can be inferred only from the minute and amplified representation of the Apocalypse.

Ver. 1, 2.—According to the unanimous accounts of the three Evangelists, the conversation respecting the advent of the Lord originated in a definite occasion, of such a nature as almost necessarily to lead to it. It was at the decisive moment when the Redeemer quitted the Temple with his disciples, never again to enter it. As he withdrew, the gracious presence of God left the sanctuary; and the temple with all its service, and the whole theocratic constitution allied to it, was given over to destruction. No moment in the life of the Saviour could have afforded a more seasonable opportunity to dwell on the coming catastrophes, and to leave a legacy with his disciples from which they might derive hints for their conduct in the threatening crisis. The whole of the following discourse is to be viewed in the light of an instruction to the disciples, who, as the appointed leaders of the church, needed an insight into things that would happen in the future; in order that, on the one hand, they might not suffer shipwreck in their own faith, and, on the other, might be enabled to conduct the church through the perilous sea. When Jesus and his disciples passed out of the temple, the latter, having a presentiment that they should not enter it again with him, pointed him, with an expression of wonder, to its mighty pile; and upon this followed the declaration of the Redeemer, that the lofty fabric of the temple was approaching its destruction. (Ver. 1 ἐξελθὼν has reference to xxi. 23. Mark xiii. 1 speaks of one of the disciples as the individual who uttered the words; probably it was Peter, who [according to ver. 3] with John, James, and Andrew, questioned the Lord more closely on this great event. The temple, as it then stood, owed its completion to Herod, who had been engaged [comp. John ii. 20] for a long time in restoring it. Josephus gives an elaborate description of the magnificence of the temple. [Comp. Winer's Realwörterb. sub. verb.] The ἀναθήματα, *offerings*, mentioned by Luke, denote,

according to the classic signification of the word, offerings which were given in great numbers to the Temple at Jerusalem, and displayed on the walls or in the porches and side buildings [the latter is the meaning of *οικοδομαί*]. The reading *οὐ βλέπετε πάντα ταῦτα* in the text of Matthew, ver. 2, is probably inferior to that supported by Fritzche and Fleck, which omits the negative. Only it is difficult to explain how the *οὐ* got into the manuscripts. If it be retained in the text, as Schulz thinks it should, it must be taken, like Matth. vii. 22, as standing for *οὐχί* = *κῶλ*.)

Ver. 3.—After this glance at the structure of the temple, the Lord goes with his disciples, as he was accustomed, over the Mount of Olives, to Bethany. On the summit of the mountain from which he could see the city and the temple, he sat down in the midst of a few of his disciples—those whom he treated with special confidence—and disclosed to them the future in a sublime picture. The question of the disciples which led to those more minute disclosures is given with the most precision by Matthew; Mark and Luke comprehend the Parousia and the End (*συντέλεια*), which are both mentioned by Matthew, under the general expression *πάντα ταῦτα*, *all these things*. But this very relation of the accounts of Mark and Luke to that of Matthew, furnishes us with a hint as to the true interpretation. The apostles viewed these two great events in immediate connexion with the destruction of the temple, and thought of the one as dependent on the other. Hence their inquiry has reference only to two objects. First they seek to know the time of the destruction of the temple; and, secondly, they desire a sign (*σημεῖον*, *σημ*) whereby, on the one hand, they may know the correctness of the prophecy, and, on the other, may themselves recognize the proximity of the great events. Respecting the time, the Lord says only that it is very near; but he gives them more than one sign, and thus puts them in a position to recognize the gradual approach of the fact. Now this fact includes two distinct parts which, although not identical, are so closely connected, that when the one takes place, the other does also. The word *παρουσία* (Parousia, *presence*) is the ordinary expression for the second coming of the Lord. (Matthew xxiv. 27, 37, 39; 1 Thessalonians ii. 19, iii. 13, iv. 15, v. 23; 2 Thessaionians ii. 1; James v. 7, 8.) With the classic authors *παρουσία* commonly signifies presence; it has the same meaning sometimes in the New Testament, in the writings of Paul (2 Cor. x. 10; Phil. i. 26, ii. 12; 2 Thess. ii. 9); in other cases it is used in the sense of advent, and once (2 Pet. i. 16) it denotes the incarnation of the Redeemer, as applied to his first coming. But it generally designates the second coming in glory, synonymously with *ἐπιφάνεια*, *appearing* (1 Tim. vi. 14; 2 Tim. iv. 1, 8. The same expression is also employed in the passage 2 Tim.

i. 10, in reference to the first advent of the Lord), and ἀποκάλυψις, *revelation* (1 Cor. i. 7; 2 Thess. i. 7; 1 Pet. i. 7, 13; in the passage, Luke xvii. 30, the verb occurs.) In one instance (2 Thess. ii. 8) we have the compound expression ἐπιφάνεια τῆς παρουσίας. Now as the prophets (according to the observation already made), did not make any chronological distinction between the coming of Christ in his humiliation, and his coming in glory (and this mode of treating the subject has its relative truth, because, having risen from the dead, he was exalted to the right hand of God, and rules in his church as the Prince of Peace); so, in the Gospels, the coming of Christ in glory is not distinguished from eternity, or from the creation of the new heaven and of the new earth. The Apocalypse is the first place in which these events appear in their complete separation. However, their connexion in the Gospels has not less relative truth than the union of the first and the second coming of the Lord in the Old Testament. For such a mighty victory of good over evil is represented as taking place upon the return of Christ at the resurrection of the just, and the establishment of the Lord's kingdom, that this period may be considered as a natural type of the final complete conquest. Accordingly the question, whether the words, *συντέλεια τοῦ αἰῶνος*, *end of the world*, are to be understood as meaning the commencement of eternity, or the beginning of the Messianic period,\* must be dismissed (as we have already stated in our remarks on Matth. xii. 31), for in the representation of the apostles the two are united, and immediately associated with the destruction of Jerusalem. (In one case only, Heb. ix. 26, the expression relates to the whole time since the appearance of Christ in the flesh.) The only instances of its occurrence in the New Testament, are Matth. xiii. 39, 40, 49, xxviii. 20. The LXX. have *συντέλεια καιροῦ* in the passage Dan. ix. 27, for נִגְזָר. The other writers of the New Testament, to express the same idea—the conclusion of the *αἰὼν οὗτος* and the beginning of the *αἰὼν μέλλων*—use the forms *ἔσχαται ἡμέραι* (Acts ii. 17) *ἔσχατοι χρόνοι* (1 Pet. i. 20), *ἔσχατον τῶν ἡμερῶν* (Heb. i. 2), *καιρὸς ἔσχατος* (1 Pet. i. 5), *ἔσχατη ἡμέρα* (John vi. 39, 40, etc.), *ἔσχατη ὥρα* (1 John ii. 18), *ἡμέρα ὀργῆς καὶ ἀποκαλύψεως* (Rom. ii. 5; Rev. vi. 17, xi. 18), which correspond with the Old Testament expressions: *עֵשֶׂת יְמֵי מַלְחָמָה* (Gen. xlix. 1; Isaiah ii. 2; Mic. iv. 1), *עֵשֶׂת יָדָה* (Dan. xii. 13), or merely *יָדָה* (Dan. viii. 17, xi. 40) which answers to the Greek *τέλος*, Matth. xxiv. 6, 14. The Lord, in replying to the question respecting the *time* and the *sign* of his coming, describes the approaching commotions as closely connected, and draws no distinction between his (invisible) Parousia at the destruction of Jerusalem, and the *συντέλεια τοῦ αἰῶνος* separated

\* It is remarkable that we never find the expression *συντέλεια τοῦ κόσμου*: the word *αἰὼν* indicates the *time* of the world, which passes away, whilst the world itself remains

from it by hundreds of years ; on the contrary, the advent in its great leading events is immediately associated with the present, and thus great impressiveness is given to the entire portraiture without its treading too closely upon the truth.

Ver. 4, 5.—The Redeemer now exhibits in his discourse, that aspect of the coming events which was adapted to restrain the disciples from prying into the future, from mere curiosity, and direct their thoughts to themselves. Jesus shews them that the approaching events will be of a very perilous nature, and that it will require all their strength of faith to guard themselves against falling into snares. As the first danger, the Redeemer mentions that men will rise up who will pretend to be the Messiah, and will seduce many. This temptation is again spoken of, ver. 11, 23, 24 (comp. with Mark xiii. 21, 22 ; Luke xvii. 23), because such phenomena will present themselves not only at the beginning of the birth-pangs of the new age, but will recur from time to time, till light gains the dominion over darkness. Moreover, ver. 23, 24 indicate progress in these sinful phenomena themselves, for there the Lord speaks of wonders wrought in the power of darkness which are not mentioned here. Among the false Christs (*ψευδόχριστοι*) and false prophets (*ψευδοπροφήται*), however, a great distinction is to be made. Individuals may be so carried away by fanatical zeal for the cause of religion, as to delude themselves into the belief that they are messengers of God ; such a case appears to be described, Ezek. xiii. 1, ff., where persons prophesying *out of their own heart* (*וְנִבְּאוּ מֵאִלְמָנִי*), or men who follow their own spirit (*הַלְלִיכִים אַחֲרֵי רִיבָם*), are spoken of in opposition to true prophets appointed by the Spirit of God. But, on the other hand, we may also conceive of wicked and conscious *deceivers*, who boldly pervert the faith of the people of God in the prophets, and in an expected Messiah, for their own avaricious or ambitious aims. It is not improbable that this latter class may have means of getting *powers of darkness* into their possession, and thus become all the more dangerous, in that they dazzle by their prodigies (*τέρατα*) the eyes of the unwary. Both the false Christs and the false prophets, however, must always be distinguished from the Antichrist (*ἀντίχριστος*) of John.\* This epithet conveys the idea not of one person so named announcing himself as Christ, but of one who proceeding *out of* the church, and forsaking it, contends against the entire Christian principle, and the Lord him-

\* I cannot agree with the opinion of Lücke (comp. his remarks on 1 John ii. 18), who thinks the idea expressed by the term *ἀντίχριστος* in John is different from that contained in the of him who "opposeth himself," etc. (*ἀντικείμενος*), of Paul (2 Thess. ii. 1, ff.) The description of Paul is quite in harmony with Dan. xi., and does not by any means appear to denote a form of evil *without* the church. In the Apocalypse, the beast out of the sea, that opposes every thing Divine, and is full of blasphemy, is parallel with Antichrist. (Rev. xiii. 1, ff.)

self. The false Christs, on the contrary, are to be viewed as *having no connexion* with the Church, and merely giving themselves out—either consciously or unconsciously—to be Christ. Hence Antichrist is a more daring and fearful form of sin; inasmuch as it *denies* the idea of Christ itself, whilst the pseudo Christ *acknowledges* it, but seeks to use it for its own ends. The circumstance, finally, that there is no record of any one having declared himself to be the Messiah *before* the destruction of Jerusalem (Theudas, Acts v. 36, and the Egyptians, Acts xxi. 38, represented themselves only as prophets), is to be regarded as shewing that the whole prophecy was not fulfilled at the time of the destruction of the city. It is well known that *after* that event many wretched men played the part of Messiah, and deceived credulous persons. I will mention only two; in ancient times Bar Chochba; and in modern days Sabbatai Zehbi, who, in the seventeenth century, in Constantinople, finished his career by going over to Islam.\*

Ver. 6-8.—The Redeemer having thus described the temptation that will result from the sin of men, proceeds to depict certain terrible physical events. The advent of the Lord appears to be a time of ripeness in evil as well as in good (Matth. xiii. 30); all the afflictions and sorrows that have been poured out upon mankind during the course of the world's history, then come forth in their mightiest and most aggravated form. But, like evil generally, this form of evil is only the *external* echo of *internal* discord and convulsion in the moral world; it is only on account of their having this moral source, and because of their possible salutary reaction, that these external circumstances are of any significance. The Rabbins very expressly designated the sufferings and disturbances that will precede the advent of the Lord: מַתְּחִילָא מַתְּחִילָא, the birth-pangs of the Messiah; and reference is made to the expression in the words ἀρχὴ ὠδίνων, *beginning of pangs*, Matth. xxiv. 8.† They viewed the universe as parturient and bringing forth a higher and nobler state of things under pangs and pains. The endeavour to point out cases of all the forms of human distress mentioned here, as existing in the time previous to the destruction of Jerusalem, is really inconsistent; for even though analogies to all the specified phenomena of suffering are found, yet these are not the very things prophesied. At the coming of the Lord, all will be repeated in the

\* Comp. Henke's Kirchengeschichte, Th. iv. s. 359, ff. Von Meyer, in the Blätt. f. höh. Wahrh. Th. 7, S. 306, ff., following Peter Beer's history of the Jewish sects, speaks of another man of this description, named Jacob Frank. According to the same authority, Peter Beer, there are still persons among the Chasidim in Russian Poland who exercise a power over their adherents, from which it may be inferred that they assume Messianic authority. Accounts are given of *fifteen* false Messiahs among the Jews since the time of Christ.

† Comp. Eisenmenger's entd. Judenth. B. i. S. 711.

highest measure. The words of the Redeemer here evidently shew his aim to be to divert the minds of his disciples from the importance which man is so fond of attaching to these external commotions and troubles. Twice (ver. 6 and ver. 8) he assures them, that these troubles are not the end itself (concerning *τέλος* = *τε*, comp. the remarks above on ver. 1), but only the beginning of sorrows—obviously intimating that what are to follow will be still more severe.

(Rumours of wars (*ἀκοαὶ πολέμων*), relate to wars that have not actually broken out, but the fearful rumours of which keep the mind in a state of alarm. It is better to understand ver. 7 as having reference to insurrections, than to take it as descriptive of wars which had just been spoken of. The dissolution of all political order is the main thought of the passage. *Θροεῖσθαι*, instead of which Luke has *προεῖσθαι*, occurs in the parallel, 2 Thess. ii. 2. *Πάντα*, in Matth. xxiv. 6, is to be taken as standing for *τὰ πάντα*, or *ταῦτα πάντα*. The Old Testament affords parallels to the contents of these verses, in the passages 2 Chron. xv. 5, 6; Isaiah xiii. 13; Joel iii. 3; Zech. xiv. 3. The words added by Luke xxi. 11, *φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ*, *fearful sights and signs from heaven*, are introduced by Matthew in a subsequent part of the description [ver. 29], and more in harmony with the context. The expression *φόβητρον* occurs in the New Testament only in this passage.)

Ver. 9.—The Saviour proceeds to specify some of these sharper sufferings and dangers to be endured by his disciples, and instances, as such, personal persecutions and martyrdom. He states that the *ground* of the hatred cherished against them is the name of Christ (here again *ὄνομα*, *name*, like *שׁוֹמֵר* stands for the person, and the whole nature of the person himself), so that the Divine element in believers, comes into a like conflict with the ungodliness existing in the world, and its children, as was manifested in the person of Christ himself. As in Christ, so also in believers, that Divine element will conquer only by death. The observation appended by Luke (xxi. 18), and peculiar to himself, *καὶ θριξ̄ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται*, *and not a hair of your head shall perish*, cannot have reference to external but to internal inviolability; for previous to this, ver. 16, we have the statement, *καὶ θανατώσουσιν ἐξ ὑμῶν*, *some of you they shall put to death*.\* (The same metaphor occurs, Luke xii.

\* If it be said that the words of Luke are only, "they shall put to death *some* of you" (*θανατώσουσιν ἐξ ὑμῶν*), so that the sense is: *some* would be killed, but the *rest* would remain unhurt; then an utterly unjustifiable distinction arises, and the dead appear to suffer an injury—which cannot possibly be the meaning of the passage. On the contrary, the words represent the hatred of the mass at large in its impotence. As an external force, it can reach only the external man; the true man remains untouched. In the parallel passages, 1 Sam. xiv. 45; 2 Sam. xiv. 11; Acts xxvii. 34, it is said: *θριξ̄ ἐκ τῆς κεφαλῆς οὐ πεσεῖται*—a form which must be regarded as identical with our own.



6, ff.; and there also, it does not relate merely to the outward preservation of earthly life.) Now, if this hatred on account of the name of Christ is represented as altogether *general*, *μισούμενοι ὑπὸ πάντων*, *hated by all* (Matthew adds *ἔθνῶν*, *nations*)—then the idea expressed is, that mankind, without the spirit of Jesus Christ, live in the ungodly element of darkness, and by this very circumstance are prevented from recognizing in its true character the light of the Redeemer which has been received by believers. In regard to the fuller details given by Mark and Luke (with slight transpositions) respecting the form of the persecutions, and the position of believers in reference to the nearest earthly relations of kindred and friendship, we may observe, that it is probable they were originally spoken in the connexion of the discourse, but that Matthew put these thoughts in an abbreviated form, because he had already copiously introduced them in the passages Matth. x. 17, ff., 34, ff. The history of the Church of Christ, as has been remarked in our exposition of those passages, affords numerous confirmations of this prophecy. But to what extent persecutions of believers to the death will be repeated when the advent of the Lord draws near, time must teach. The possibility of such things, at least, is proved by the persecutions of the faithful at the hands of their sanguinary oppressors during the time of the first French Revolution.

Ver. 10-13.—The sad consequences of these persecutions, to the Church, are now minutely described. To many they will prove a stumbling-block, and will lead them into great delinquencies. False teachers will arise, who will seduce many from the Church, and the ardour of brotherly love will be extinguished. The exhortation to *ὑπομονή* (or persevering endurance in all these sufferings), suggested by these thoughts, is expressed ver. 13; affliction is represented as that which purifies and perfects, so that it is equally a means of separating the impure, and of transforming into complete salvation the life of the upright.\*

That the teachers of error here spoken of (ver. 11) would be in the bosom of the Church, is not expressly stated; and it may be Grotius, who renders the form thus: *ne hilum quidem damni senties*, also points out another interpretation of the words in the present connexion; he says: *si quid ipsorum ad tempus interire videtur, non tam interit quam apud Deum deponitur, qui cum scenore est redditurus*. Accordingly he seems to understand the passage thus: "Ye will indeed be hated and killed, but nothing of you shall perish—ye will receive it all again at the resurrection." However, the idea of preservation and restoration can be applied only to what is spiritual; for Scripture says nothing about a revivification of all the parts of the destroyed body; and hence we come back to the meaning: ye will suffer no true injury (not even the slightest); on the contrary, ye will receive advantage from all this, for, by patient endurance of sufferings (ver. 9), ye will gain your souls.

\* Luke xxi. 19 has, instead of *σώζεσθαι*, the parallel expression *κτᾶσθαι τὴν ψυχὴν*, to gain or win the soul; antithesis to *ἀπολέσαι*. Comp. Matth. xvi. 25, where *εὐρίσκειν* and *σώζειν* occur synonymously. Comp. also on 7. 13, the passage Matth. x. 22, where the same words are employed.

supposed that teachers not belonging to the Church will succeed in drawing many feeble and half-hearted members out of it, for fear of persecutions ; just as the growing iniquity (*ἀνομία*) *without* the Church acts banefully upon the love in the Church itself (ver. 12). But, as it is not expressly said that they will be *without* the Church, the words may be taken indefinitely as we find them, and applied to both cases ; so that the general meaning is, that sin and corruption will gain greater power through the persecutions that should result from them, and will wound the Church itself in many of its members. (*ψύχεσθαι*, to grow cold, occurs nowhere else in the New Testament ; it is derived from the metaphor which compares love to a fire, Luke xii. 49.) The probability that such phenomena as those described, ver. 10–12, were to precede the destruction of Jerusalem, cannot be shewn ; the persecutions of that period were not so violent as to drive many away from the faith and from the first glow of love. If anything of the kind did take place, it was only a feeble type of the decline of the Church predicted here, which Paul (2 Thess. ii. 3) designates as the “falling away” (*ἀποστασία*). And another proof that this prophecy also will find its fulfilment, in far more fearful phenomena than those which preceded the fall of Jerusalem, is furnished by the terrible fact of the first French Revolution—when the Christian religion was formally abolished, and compelled to give place to the idolatrous worship of reason.

Ver. 14.—The proclamation of the Gospel in the world, and its vast extension to all the nations of the earth, forms, in the discourse of the Lord, the contrast to the apostacy of many from the Church in consequence of persecutions and seductions. In this extension, the Divine energy inherent in the word is manifested as infinitely more mighty than all the power by which the Church is assaulted from without. (The expression *εὐαγγέλιον τῆς βασιλείας*, *Gospel of the kingdom*, in Matthew specifies the kingdom as the object of the glad tidings proclaimed by the preachers ; that message, however, is to be viewed as combining both the external and internal ; only, that here the connexion naturally leads to this, viz., that the proclamation would invite men to receive the spirit of the new living community, so that, at the Parousia, when it shall appear in ascendancy, they may be received into it.)

Now, this verse is particularly opposed to that view which refers the whole of this portion of the discourse (as far as ver. 29) to the destruction of Jerusalem alone. For the parallel *πάντα τὰ ἔθνη*, *all nations*, prohibits us from applying *οἰκουμένη*, *world*, either to the Jewish state or to the Roman empire ; nor can those who support the above hypothesis allow that there was a proclamation of the Gospel in all the world before the destruction of Jerusalem ; while

the explanation that the announcement was not made to nations, as such, but to individuals *belonging to* them, who, it may be, came in contact with the apostles (so that the sense would be: "the proclamation shall not then be confined to Jews, but addressed to members of all nations"), is evidently the mere resort of necessity. According to our fundamental view, the preaching of the Gospel in all the world (as the prophets so often declared that the word of God should come to the remotest isles\*) is a true sign of the near approach of the Lord's advent, only that here—like the whole description—it leans upon a great historical event which forms the natural type of the final catastrophe. Hence it is here said (with a retrospective reference to ver. 6), *τότε ἔξει τὸ τέλος*, *then shall the end come*, so that the end of the *αἰὼν οὖτος*, *present age*, is clearly connected with this sublime triumph of the Divine word over all ungodliness. At the same time, the language before us does not imply that every member of every nation will be converted to the Church of Christ, as is shewn by the words "for a testimony to all nations" (*εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι*). (The same phraseology occurred Mark xiii. 9; Luke xxi. 12, in reference to persecutions.) All that is required is that the Gospel, as the purest light of the manifestation of God, be shewn to all; thus every one is placed under the necessity of deciding and taking part either *for* or *against* it. Hence the proclamation of the kingdom of God is itself a deciding time (*κρίσις*) for the nations, whereby those who are of an ungodly mind are made manifest; and this is the precise point expressed in the phrase "for a testimony to them." In the representation of Luke (which here begins to differ widely from Matthew), this idea is wanting; and, instead of it, he has introduced into this discourse the thoughts omitted by Matthew respecting the support that would be rendered to the preachers of the Gospel by the Holy Spirit; Mark also refers to the same subject, and connects it immediately with the proclamation of the Gospel. Matthew has the words (x. 19, 20), in his account of the instructions to the apostles; and although they are by no means unsuitable in that connexion, yet it must be confessed that the last addresses of Christ, like the great concluding discourses reported by John, afford us reason for considering it very probable that the Lord then made reference to the assistance of the Holy Spirit. Accordingly, it appears that Mark and Luke have preserved, in these passages, true elements of the discourse of Christ, which Matthew omitted here because he had introduced them into previous discourses.

Ver. 15.—Immediately after this description of the spread of the Gospel through all nations, there follows a very minute repre-

\* Comp. Isaiah xix. 21, ff., xlix. 6, li. 5, lv. 5, lvi. 7, lx. 3, 9, lxvi. 19, 20; Zephaniah ii. 11; Zechar. ii. 11.

sensation of the destruction of Jerusalem, without any pause being observed, or any intimation being given, that what follows is to be separated from what has preceded. Luke's account especially, which contains much that is peculiar, makes the reference to the destruction of the holy city unmistakable. This blending of the proximate and the most remote in one vision can be explained only by the principle we have laid down (ver. 1), as the ground on which our view of this section is founded: viz., that the destruction of Jerusalem is employed as the nearest point with which the last things—necessarily remaining indefinite in their chronology—could be connected; and that, according to the design of the Redeemer, this event itself was a type of the overthrow of the whole state of things obtaining in the present life, including the internal institution of the church.

According to Matthew and Mark, the description of the Lord proceeds upon a prophecy of Daniel. This express reference by the Redeemer to the book of Daniel, will always furnish the believer with an important argument for the retention of Daniel's writings in the canon, although he may not yet be able, on historical grounds, altogether to surmount the critical doubts respecting them, which, as it seems to me, still remain, even after the most recent and very valuable attempt to demonstrate the authenticity of Daniel's prophecies.\* It is impossible that Christ should have employed Daniel, as he did here, unless he approved of the importance ascribed to the book bearing his name. (In the text of Mark, the form of citation τὸ ῥηθὲν ὑπὸ Δανιήλ τοῦ προφήτου, is spurious, and merely interpolated from Matthew; but it is evident that Mark has in his eye the same passage of Daniel as Matthew quotes.) The main passage here referred to by the Lord is the remarkable prophecy, Dan. ix. 26, 27, which we find more definitely expressed, Dan. xi. 31; xii. 11. According to my conviction, this *cannot* relate to Antiochus Epiphanes, but only to the destruction of Jerusalem by the Romans. Although the calculation has its difficulties—and these not slight ones—(difficulties which designedly exist in all dates connected with the prophecies of Scripture, because it is intended that the time should remain indefinite, and that nearer light concerning the future should be given to individuals only for special ends); yet the reference of the prophecy to this fact is throughout so distinctly expressed, that it never ought to be mistaken. But if this general

\* It appears to me that Daniel in the Old Testament, in a critical point of view, stands parallel with the second epistle of Peter in the New Testament. Neither of them can, on critical and historical grounds, be conclusively vindicated as the genuine writings of the authors to whom they are attributed. Meanwhile it is sufficient to shew that neither are the arguments against their authenticity conclusive, and that hence the question of authenticity, in regard to these writings, cannot be solved on historico-critical grounds.

reference of the prediction cannot be doubted, so neither can the expression *βδέλυγμα τῆς ἐρημώσεως*, *abomination of desolation* (= *בְּדִלְיָמָא דְּעִרְמֻשׁוֹ*; the expression is best taken as meaning the horror attendant on universal devastation and destruction; the context would seem to point to some particular scene of horror conspicuous in the general desolation) be applied to the events in the time of Antiochus, but can only relate to what transpired when the city was demolished by the Romans. Now since Jesus applies the passage to this very fact, he here uses the prophetic words in their most literal sense. But what occurrence at the time of the fall of Jerusalem is denoted by this obscure expression (it is chosen in conformity with the LXX.; the version of Theodotion, which, as is well known, is generally used in the book of Daniel, has *βδέλυγμα τῶν ἐρημώσεων*) we are not definitely informed; and it must necessarily remain a matter of uncertainty, because, according to the character of prophecy, the actual fact ultimately contemplated, as the immediate precursor of Christ's advent, only had its feeble types in the period of the destruction. Two objects, however, must be decidedly excluded; the passage cannot have reference either to the band of zealots who caused a massacre in the temple, or to the Roman army. Neither of these has any religious character; but such a character is indicated by the expression *βδέλυγμα*, *abomination*, in its connexion with *τόπος ἅγιος*, *holy place*; and the idea that the passage refers to the Roman army is merely occasioned by a mistaken comparison of Luke xxi. 20, who should be treated independently, because he gives another report of the discourse of Christ. The expression *τόπος ἅγιος*, *holy place* (for which Mark has *ὕπου οὐ δεῖ*, that is, *ubi nefas est*), cannot relate to the Holy Land; it can be applied only to the *temple*, because in the original text the words are *הַמִּקְדָּשׁ*. And, moreover, the expression *ἐστὸς*, *standing* (with Fritzsche, I prefer the neuter because it refers to *βδέλυγμα*) is incompatible with either reference, to the zealots or the Romans. The most consistent hypothesis is, that the profanation of the temple by *idolatrous worship* is the phenomenon alluded to;\* but as the historical accounts respecting the attempts made to introduce it, afford us but little satisfactory information, it is difficult to fix upon anything specific. According to Josephus (Bell. Jud. ii. 7), Pilate attempted to set up the statue of the emperor, though not in the temple. Jerome (in his commentary on the passage) says, that a statue of Adrian occupied the place of the demolished temple; but this was *after* its destruction, whilst here the discourse

\* The expression *βδέλυγμα* is in the highest degree favourable to this view. Suidas explains it thus: *πάν εἰδωλὸν καὶ πᾶν ἐκτύπωμα ἀνθρώπου οὕτως ἐκαλεῖτο παρὰ Ἰουδαίους*, *every image and every likeness of man was thus called among the Jews*. In the Hebrew also, *קִרְבָּן* is used especially of religious impurity, and *עֲבֹדֹת זָרִים* are plainly *idols*. (Comp. Gesenius sub verb.)

relates to occurrences *before* that catastrophe. Such events, therefore, furnish only feeble analogies to that which is the proper subject of this prophecy. Paul (2 Thess. ii. 4) affirms this distinctly and beyond all mistake, and the possibility of such a fearful development of sin in times of external civilization and culture is again strikingly proved by the French Revolution, with its idolatrous worship of reason.

A further difficulty is occasioned by the parenthesis in Matthew and Mark, *ὁ ἀναγινώσκων νοείτω*, *let him that readeth understand*. That the Lord himself uttered these words with reference to the text of Daniel, does not appear to me probable; in such a case something more definite would have been added, as, for example, "the words of the prophet" (*τὰ τοῦ προφήτου*). But if these are the words of the Evangelist, appended by him to direct the attention of his contemporaries to this passage, then the question occurs, whether they will not afford a date for the composition of the Gospel. It is by no means improbable that if Matthew recognized the near approach of the dreadful destruction of the metropolis, in the signs that preceded it, he might have felt it right to add such a hint for his readers; this hint, however, gives us no premises from which to deduce anything further than that the Gospel of Matthew must have been composed shortly *before* the destruction of Jerusalem; the uncertainty as to the particular events to which Matthew may have referred in what he added, does not permit us to fix the time more precisely.\*

Here the account given by Luke is peculiar. As we have already remarked, the interpretation of the words quoted in Matthew and Mark, by a reference to Luke, as meaning the Roman army, is evidently forced; Luke gives another version of the Lord's discourse. Still it is not improbable that the particulars preserved by him are genuine constituent parts of the original discourse of the Redeemer. In Luke xix. 43, 44, we find the same idea—that of the city being invested by enemies, and the siege proceeding against it; but that passage cannot be regarded as a *post eventum* description of what happened during the siege of Titus, because the Old Testament contains representations precisely similar. (Comp. Isaiah xxix. 3; Jerem. vi. 6; Ezek. xvii. 17.) Luke xix. 43, not only represents the city as beleaguered, but describes the mode of the blockade, by means of a mole thrown up. (*Χάραξ* signifies vallum or agger, an artificial elevation, by means of which besiegers endeavour to reach the walls of the blockaded city. Ezek. xvii. 17, the LXX. use the expression *χαρακοβολία* for this form of siege. The passage, Luke

\* Hug Einl. in's N. T. Th. ii. s. 14, goes too far when he thinks this passage gives ground for the inference that the Romans must already have occupied Galilee, and must have been on the point of taking Judea also, when Matthew wrote these words.

**xix. 44**, is the only instance in which *ἐδαφίζω* occurs in the New Testament. It signifies literally [from *ἐδαφος*] to level with the ground, then generally to overthrow, to annihilate. In this wider signification, the expression is extended also to the children of Jerusalem [*τὰ τέκνα σου ἐν σοί*].)

Ver. 16-21.—In the following verses the reference to the destruction of Jerusalem again presents itself unmistakably in many particular features. The judgment is described as breaking in so suddenly and inevitably, that the utmost haste is recommended, and this very haste, as well as the entire surrender of all earthly possessions (comp. the same thought Luke xvii. 31) retains its significance in the typical application of this description to the advent of the Lord. The Lord will also preserve believers who yield themselves with child-like confidence to His guidance, in a safe hiding-place (comp. the remarks on ver. 31), against the universal devastation and destruction. (The mountains are mentioned as the places difficult of access to troops making an assault, and it must be borne in mind that the houses were flat, so that the inhabitants could make an immediate descent from the roof to the open fields, and effect a more speedy flight. We have a perfect parallel to this description in Luke xvii. 31, which passage treats of the advent of the Lord under the figure of the destruction of Jerusalem.) The calamity itself appears inevitable, but prayer might effect alleviations; as, for example, that the flight may not take place in the inclement season of the year. Matthew has the peculiar addition, *μηδὲ σαββάτω, nor on the Sabbath*. In interpreting this it must be observed that Jesus [regards the law of the Sabbath as Divine, and part of the moral law] yet without sanctioning the rigid notions which prevailed among the Jews concerning the Sabbatic law as correct. In conclusion it may be observed that even this special description of the fall of Jerusalem is not without allusion to the coming of the Lord, as is shown by ver. 21, where the (*θλίψις μεγάλη*) *great affliction*, such as had not happened since the creation of the world, can only have reference to the *בְּיָמֵינוּ בְּיָמֵינוּ*; especially as it is added: *οὐδ' οὐ μὴ γένηται*.

Here again the representation of Luke so decidedly differs, that it requires a separate consideration, as a peculiar version. Jerusalem was expressly named as the besieged city, ver. 20; and so also in the following verses of Luke the same application of the language is most decidedly retained—Jerusalem being described, ver. 24, as destroyed by Gentile nations. Even the mention of the great period of suffering is made in such a manner as not to convey so express a reference to the coming of Christ as that in Matthew and Mark. It is designated (ver. 23): *ὀργὴ τῶ λαῶ τούτῳ, wrath upon this people*, and accordingly this destruction appears to be

merely a judgment upon the Jews. But the supposition that the account of Luke relates *merely* to this fact, without making any reference to the advent of the Lord, is most decidedly opposed by verse 24 in its immediate connexion with verse 25. In the former the time of the Gentiles is represented as being fulfilled, and in the latter the signs of the Parousia are described as altogether unmistakeable; so that we cannot admit any *essential* difference between the statements of Matthew and Mark compared with those of Luke. The points of difference have more to do with single features in the representation than with the matter itself.—(Ver. 21, the words *ἐν μέσῳ αὐτῆς*, *in the midst of it*, refer to Jerusalem. The city is brought into contrast with its environs [*χώραις*]. Those believers who were in the city were to flee out of it [and thus it came to pass, for the Christians fled beyond the Jordan to Pella], while those who were already out of it were not to seek safety in it, because the city, with everything in it, was to become a prey to destruction. *Ἐκχωρέω* occurs nowhere else in the New Testament. Verse 22 expressly designates the destruction of Jerusalem as a Divine act of judgment [concerning *ἐκδίκησις*, comp. the remarks on Luke xviii. 3, 7] already predicted in the Holy Scriptures of the Old Testament.)—The form *πάντα τὰ γεγραμμένα*, *all things written*, cannot have reference only to the passage Matt. xxiv. 15, quoted from the prophet Daniel; on the contrary, it comprehends the entire sum of those prophecies and types in the Old Testament, which set forth the wrath of God against the nation of Israel. Hence we must begin with the curse pronounced by Moses upon the people if they would not obey the voice of God (Deut. xxviii. 15, ff.), and connect with it the threatenings of all holy men and prophets, in which they denounced punishments upon unbelief and disobedience. And even if these had their preliminary fulfilment in many oppressions endured by the nation—as may be said, for example, of the destruction of Jerusalem by Nebuchadnezzar, and the captivity of Israel in Babylon—yet all previous sufferings appear insignificant when compared with the ruin of the city by the Romans. All prior judgments, therefore, are types of this last and proper act of Divine justice, which followed the rejection of the Messiah, the highest and also the final act in the manifestation of the grace of the Lord. (Comp. Matt. xxi. 38, ff., where the Lord, in His parable, connects the judgment with the expulsion of the Son.) This is especially true of the Babylonish exile, to which there appears to be an allusion in the words of Luke, ver. 24. *αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη*, *they shall be led captive among all nations*. The carrying away of Israel from the land of his fathers to Babylon was only a prelude to the general captivity of the Israelites (predicted by Moses, Deut. xxviii. 64) among all nations, from one end



of the earth to the other. Thus the whole world was opened to them, excepting only the holy city—the centre of all their hopes and desires—this (since the time of Adrian) was closed against them. It was accessible to none but Gentiles, who made the holy place a place of idolatrous worship and licentiousness. (Πατέω, like καταπατέω, is also used by the profane writers in the sense of contemptuously treading under the feet, abusing. Hence it involves the idea of audacity and sinfulness as the only source from which abuse can spring. There is but one other instance of its occurrence, in the same signification, in the New Testament, viz. Rev. xi. 2, τὴν πόλιν τὴν ἁγίαν πατήσουσι ἔθνη, *the Gentiles shall trample on the holy city*; and this language appears to refer to our passage, thus affording no small confirmation to the view that the words before us, while peculiar to Luke, really belong to the discourse of the Lord.)

The final clause of ver. 24, “until the times of the Gentiles be fulfilled” (ἄχρι πληρωθῶσι καιροὶ ἐθνῶν), is of the highest significance. The main idea it expresses is, that nations, like individuals, have a limited time of development, beyond which they cannot pass. As Israel filled up the measure of his disobedience and then was rejected, so also the rule of the Gentiles over Israel has its term. True, these words contain no express information respecting the relation of Israel to the Gentiles, at the termination of their power over it; but this may be gathered from other passages. According to Rom. xi. the rejection of Israel is not total, and therefore the fulfilment of the “times of the Gentiles” is to be viewed as connected with the restoration of the Jews. And, on the other hand, this fulfilment in relation to the Gentiles, is to be regarded as a judgment poured out upon them for the purpose of punishing and sifting them.\* (The prophets of the Old Testament speak in a similar manner respecting the nations whom the Lord used as scourges to his own people; for a time they kept the ascendancy, and then they themselves were hurled down. See Isaiah x. 5, 12, 15; Zech. i. 14, 15; Dan. ix. 26, compared with xii. 11.) The meaning of the words certainly has its *primary application* to the Romans, as the nation by whom the Lord God permitted the Jews to be chastised. But as the destruction of Jerusalem (according to the principle already laid down in our remarks on Matt. xxiv. 1) was employed only as the nearest great historical event to represent the description of the last time, so also the several circumstances in the history of

\* The time of the conversion of the Gentiles is not the period referred to. The Lord does not here speak of the Gentiles in so far as they also are objects of Divine favour, but so far as they are used as instruments in the Divine government of the world. (Comp. Schott in his Comm. p. 338. The passages, Jer. xxvii. 7, l. 31, which Schott quotes, are illustrations in point.) Verse 25 throws decisive light on the meaning of Luke in these words, for, after the description of the sufferings of the Jews, mention is made of the συνοχὴ ἐθνῶν, *distress of nations*.

the former people have their further relation to this. A more minute view of this subject will be furnished in the interpretation of the passage, Rev. xi. 2, which is quite parallel with Luke xxi. 24, and contains a reference to Dan. xii. 11.

Ver. 22.—Whilst Luke immediately follows up the description of the fall of Jerusalem with the mention of prodigies which would be visible in heaven and on earth, Matthew (ver. 22–28) introduces between these points a more amplified description of the distress which he had mentioned, ver. 21; and Mark inserts a similar paragraph in the same place, only in a form somewhat more abbreviated. The peculiarity of the ideas is a guarantee for the correctness of their position here, with this exception only—that Luke employs ver. 27, 28 in a more appropriate connexion than that which they have in Matthew. Matthew xxiv. 22, describes the great affliction as so fearful that in the mercy of God a special curtailment would be necessary, for without this none (*οὐ πᾶσα* = *לֹא כָל*) of the feeble race of men (*σάρξ* = *בָּשָׂר* certainly signifies mankind generally, but with the accessory idea of weak, perishable elements contained in the mass) would survive the woe. (There can be no doubt that here “saved” (*σώξασθαι*) primarily refers to the outward, corporeal life, so that the sense is: “all would be destroyed.” But since the subject of discourse is a visitation of Divine justice, the corporeal destruction involves moral guilt; the impossibility that the *elect* should perish, in this judgment of God, is parallel with the impossibility of their being seduced [ver. 24].—*Κόλοβώω*, from *κόλοβος*, literally signifies to mutilate, then to cut off, to shorten. This is the only instance of its occurrence in the New Testament. Now this abbreviation of the distress comes to pass for the sake of the elect (*διὰ τοὺς ἐκλεκτούς*). The question might be asked, whether the design of the language is to represent the elect as exercising this influence merely by their *presence*, or whether the effect results from their *prayer*. But wherever the elect are, they are only to be conceived of as in prayer, so that the two senses coincide. Thus we find the same idea here as in the Old Testament (Gen. xviii.), that the saints exercise a preserving influence upon the whole mass. And the truth of this idea is easily seen if, instead of the ordinary view of human relations, which isolates the individual man, we adopt a more profound one, according to which alike the human race as a whole, and single nations in their collective capacity, appear founded upon a vital, mutual influence of the individuals that constitute them. For this view shows the forbearance of God with the ungodly for the sake of the godly, as not resulting from arbitrary Divine decree: it springs from the natural connexion of the spiritual life of the mass, that those individuals in whom the germs of the nobler life are preserved, sustain the whole; if they also become the

prey of corruption, the whole must sink. In the fall of Jerusalem this principle was but very imperfectly realized. True, the siege might have lasted longer, and the ruin might have been such that not a single person should have escaped; but how it can be said that this was prevented for the sake of the elect, does not appear. For the Christians fled to Pella, and this flight was a proof that Jerusalem, with its inhabitants, was given over to destruction as incorrigible (like the world before the flood after Noah's removal into the ark, and like the dwellers in Sodom after the flight of Lot to Zoar); not that God shortened their tribulation on account of the believers. Schott, indeed, thinks (p. 57) that we are not to understand by the elect the Christians, but such Jews as were about to go over to the Church of Christ. But the reference of the elect, ver. 24 and 31, to the members of the church, renders this hypothesis quite untenable. This passage also evidently has its final reference to the advent of the Lord, preceded by the birth-pangs of the Messiah; these will fall at once upon believers and unbelievers—upon the former to perfect, upon the latter to punish them; but for the sake of believers the merciful One will shorten them. It is not till after this (ver. 31) that believers are separated from their connexion with unbelievers, and gathered together in a mountainous place (Zoar); then the community of unbelievers, having lost its moral foundation, is plunged into irretrievable destruction.

Ver. 23-26.—The physical sufferings are accompanied further by sharp temptations; deceiving and deceived men represent themselves as the Messiah and as prophets (comp. the remarks on Matth. xxiv. 4, 5). The temptation by pretended appearances of Divine messengers appears continuous in its operation upon the church, and, at the same time, advances in itself. According to this passage, it is so severe that even the elect might be deceived, if it did not involve an internal contradiction to suppose that the representatives of the kingdom of light on earth would be overcome by darkness. The reference of the "elect" in this passage to any others than the apostles and believing members of the church, is utterly untenable, for the whole is addressed directly to the apostles themselves. Hence the words can only be taken as meaning "so as to lead astray, if possible, *you* and *all* the elect" (ὥστε πλανῆσαι εἰ δυνατὸν, ὑμᾶς καὶ πάντας τοὺς ἐκλεκτούς); it is only thus that the force of the admonition can be felt. A remarkable point in this passage is, that signs and wonders are ascribed to false prophets. These being signs by which genuine prophets proved their authority, inexperienced persons might easily be deceived by them. Now, the admission that miracles might be performed by false prophets, is an incontestable witness (as we have already remarked in the exposition of Matth. iv. 12) that miracles cannot prove the truth,

The truth can only be proved by itself, as the presence of light is attested only by light itself. But the gift of miracles certainly shews the connexion of an individual with the spiritual world, whether with the world of light and truth, or with the kingdom of darkness and lies. The question whether an individual is acting in the spirit of light or of darkness, cannot long remain a matter of doubt to an upright person; and, if miraculous powers are united with falsehood, this is to an enlightened mind so much stronger an intimation to keep aloof. The meaning which the Lord here intends to convey is enlarged upon by Paul (2 Thess. ii. 9) and John (Rev. xiii. 12, ff.); but without the presupposition of a kingdom of darkness and its agency, we can have no possible conception of miracles of pseudo-prophets.\*

Ver. 27, 28.—A contrast is drawn between the forms in which false Christs appear (*ἐν τῇ ἐρήμῳ, in the desert*—*ἐν τοῖς ταμείοις, in the secret chambers*) are to be taken merely as general expressions for the antithesis between inhabited and uninhabited, concealed and open†), and the mode in which the only true Messiah is manifested. The latter is like an all-illuminating flash of lightning, which no one can mistake; as easily as the former admits deception, the latter unmistakably reveals itself. Granting that the figure of the lightning turns partly on the unexpected and startling suddenness of its appearance, yet the connexion absolutely requires that the main reference should be to its discernibleness and openness to universal observation. This is contrasted, as the test of the appearing of the true Messiah, with the pretended Messianic advents of impostors, who are always obliged to mask themselves, in one mode or another. Now, in what way this can relate to the so-called invisible advent of the Lord at the destruction of Jerusalem, does not at all appear; the words have no sense except when applied to the coming of the Lord in the clouds of heaven.‡ In the text of Luke (xvii. 24) this figure of the lightning is worded somewhat differently: ὥσπερ ἡ ἀστραπή, ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν

\* The expression *δῶσοῦσι σημεῖα, shall give signs*, forbids the supposition that the mere *pretence* of being able to work miracles is meant: it ascribes to false prophets the real power to perform them. Paul speaks expressly, 2 Thess. ii. 9, of the *ἐνέργεια τοῦ σατανᾶ, working of Satan*, which effects them.

† This representation of the ministry of false prophets is strikingly descriptive of the spirit that inspires them. Instead of the open, transparent spirit of the true Gospel, they manifest a spirit of sedition which shuns the light, and is constantly under the necessity of hiding this or that from its all-revealing rays.

‡ Schott is impartial enough to acknowledge the impossibility of applying ver. 27, 28 to the invisible advent of Christ at the destruction of Jerusalem; but he is inclined (since these verses are wanting in Mark and otherwise associated by Luke) to remove them altogether from Matthew, so that ver. 26 shall form the conclusion of the prophecy concerning the destruction of Jerusalem, and ver. 29 the commencement of the prophecy respecting the advent of Christ. (Comp. *loc. cit.* p. 72.)

λάμπει; whilst Matthew mentions the cardinal points of the earth : ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν. (With ἐκ τῆς and εἰς τὴν the word χώρα must be supplied; so that, even according to Luke, the language denotes those regions of the heavens through which the lightning flashes.)

It is probable, as we have already remarked, that this passage and ver. 28 do not constitute *original* parts of the discourse of the Lord. In Luke xvii. 24, 37, the two verses stand in a more exact connexion; and besides this, we have seen that in the whole narrative of Luke, to which this passage also belongs, a closer train of thought is to be observed, which appears to rest upon accurate historical accounts; whilst Matthew, throughout his gospel, treats the elements of the discourses more freely. But ver. 28, ὅπου γὰρ ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθῶσονται οἱ ἀετοί, especially does not seem to stand in connexion with what precedes it, according to Matthew; whilst in Luke\* the previous question (ποῦ κύριε) renders the proverbial sentence exceedingly appropriate to the description about to be given of the destruction of unbelievers. Now, as in Matthew, the unmistakable coming of Christ, was described in the verses immediately preceding, the connexion might seem to recommend the untenable interpretation, which makes the πτώμα mean Christ himself, and the ἀετοί believers collected around him.† But apart from the unsuitableness of the figure, we find no parallel case of such a relation between the πτώμα and the ἀετοί. On the contrary the *usus loquendi* of the Old Testament (comp. Hab. i. 8; Jerem. xlvi. 40, xlix. 22; Job xxxix. 30) indicates the natural idea of the humiliation and destruction of that which is given over to ruin. The only question is, how this idea coincides with the connexion. According to the context in Luke xvii. 37, the only way of understanding the passage is to take σώμα, *body*, as meaning the Jewish state, deprived of all life, and the ἀετοί, *eagles* as the Romans completely putting an end to its existence (it is not improbable that allusion is made to the eagles of the legions); but both the former and the latter point, as types, to the last great catastrophes. In Matthew, however, this signification of the proverb is directly contrary to the connexion; hence we must either say that the passage is here inappropriately inserted, or admit that Matthew and Luke use the same apothegm in different senses. To the former view I must declare myself most decidedly opposed; because it would entirely rob the Evangelist of his character as an author of scripture; and it is always observable in his gospel, that where he does not preserve the original order he institutes a new one. Accordingly, I adopt the other

\* In the text of Luke, however, σώμα, is to be preferred to the reading πτώμα which has been copied from Matthew.

† So Fritzsche (in loc.) who translates the words; ubi Messias, ibi homines, qui ejus potestatis futuri sint.

hypothesis. But there are two modes in which the connexion with what precedes may be formed. Either *eagles* must be referred back (with Fleck, loc. cit. 384) to the *ψευδόχριστοι*, *false Christs* (ver. 24), so that the meaning is, “where corruption has become general, there men are immediately found who know how to employ it for their own ends;” or else the *γάρ*, *for*, must be allowed to decide for the immediate connexion of ver. 28 with ver. 27, and the “eagles” must be interpreted as descriptive of the Messiah coming to inflict punishment upon the corrupt Israel. The latter view is grammatically preferable, on account of the *for*, which it is more difficult to connect with ver. 26; for this reason Fritzche adopts it, only, as we have remarked, applying *πτῶμα* to the Redeemer—an application which appears to me inadmissible. But one thing only can be adduced against this view, viz., that the plural (*ἀετοί*) does not properly apply to the appearing of Christ. But if his appearing be conceived as connected with that of angels (as required by Matthew xxv. 31), this difficulty is solved. The nobler expression *ἀετός* = *אֵשֶׁת*, Isaiah xl. 31, is in other passages also used metaphorically in the good sense.\* The figure strictly required, not eagles, but vultures, because the eagle only devours living animals; but the names of kindred animals are not unfrequently interchanged. (Comp. Gesenius in his lex. sub verb, *אֵשֶׁת*.)

Ver. 29.—The correctness of our interpretation of the Lord’s prophecy respecting his advent, as developed at the beginning of this chapter, is not more evident in any passage than in the difficult verse which now follows. Whatever other explanation is offered, the difficulties are not solved. For if all that is now added be referred, like what has preceded, to the destruction of Jerusalem, without allowing the description of the Lord’s advent to be blended with this; then, in the first place, it does not appear how the *θλίψις*, *affliction* (by which, according to the connexion, we can understand only the events described, ver. 21, and not the temptation by false prover. 24) can be represented as past (comp. *μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων*), since the destruction itself (by some understood as the invisible coming of Christ) is the affliction. And in the second place, the description of the miraculous signs (ver. 29), and the details of the Parousia itself (ver. 30, 31) are by no means suited to the fact of the destruction of Jerusalem. But if a pause in the representation of Jesus be supposed (as Schott suggests), and the foregoing part be applied to the fall of Jerusalem, while the sequel is taken as belonging to the coming of Christ at the end of the world, then, although the words *μετὰ τὴν θλίψιν*, *after the affliction*, gain their right signification, *εὐθέως*, *immediately*, is inexplicable,

\* Comp. the remarkable passage Rev. viii. 13, where the term *ἀετός* is applied to an angel. The text. rec. also reads *ἄγγελος* in the passage.

and ver. 33, 34, refer every thing (πάντα ταῦτα) again to the immediate presence of the apostles. The interpretation which Schott (p. 99) attempts to give of εὐθέως, when he compares it with the Hebrew כִּסְרָה, and takes it in the sense of “suddenly,” “unexpectedly,” is only to be regarded as a shift; for this scholar himself sees therein a false rendering by the unknown translator of our Greek Matthew from the Hebrew original. If there appeared no other choice, I would rather adopt the fine conjecture of Weber (conjecturæ ad Mt. 24. Viteb. 1810), that εὐθέως belongs to the preceding verse, and ver. 29 opens with the words: μετὰ δὲ τὴν θλίψιν κ. τ. λ.; but, the exact agreement of the manuscripts speaks too strongly for the integrity of the text\* to render a conjecture admissible in this passage. But according to the fundamental view of prophecy which we have laid down, this verse coincides with the connexion very naturally. The representation of the Redeemer certainly marks a progression in the several events of the future concerning which he speaks, so that the following great signs, taking place in the heavens, stand in contrast with the commotions on earth previously described, and the distress of all nations (according to Luke) with that of the Jewish people; thus it was proper to speak of these subsequent events as following the afflictions of those days (μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων). Nevertheless this entire circle of successive events is transferred to the immediately coming present (according to the principles already laid down); and therefore εὐθέως, *immediately* (which Mark explains by the words ἐν ἐκείναις ταῖς ἡμέραις, *in those days*), was used, quite consistently, in its literal sense.† (Haggai, ii. 6, similarly ascribes the great movements of heaven and earth to the immediate present; he employs the expression כִּסְרָה, that is, after a short time, εὐθέως.) The unity of the whole picture (in which no divisions whatever can be distinguished) is most strikingly obvious in Luke, who, with a καὶ ἔσται, *and there shall be*, xxi. 25, links the following description to the preceding one, which refers most definitely to Jerusalem.

According to the scope of the whole—and the succeeding verses (30, 31) do not leave a doubt on this subject—the signs (σημεῖα) in the sun, moon, and stars, cannot be interpreted allegorically, as representing political or ecclesiastical relations and their dissolution; for political disturbances have already been spoken of, ver. 7. And just as little is the sense exhausted, if the language is understood as referring to ordinary and frequently recurring phenomena, which were only at times regarded as prodigies, for example, eclipses of

\* Throughout the whole verse, there is not the slightest difference in the MSS., which is seldom the case in passages of any importance.

† A reference of εὐθέως to the Divine chronometry (according to 2 Peter iii. 8), is not here admissible, because the representation is evidently adapted to human conceptions. (Comp. the question, Matth. xxiv. 3.)

the sun and moon, or falling stars. It would be preferable to explain the signs in the sun and moon, of their obscuration during earthquakes, by evaporations and volumes of smoke; this is a very extraordinary and terrific phenomenon, and would well correspond with the raging of the sea (Luke xxi. 25), which often accompanies earthquakes. But the parallel passages of the Old Testament point too definitely to another view to allow of our retaining this. The Old Testament—which is followed by the New in the idea alluded to—never isolates our globe, as a separate sphere, from the heavenly world and its orbs, as the modern philosophy usually does; on the contrary, heaven and earth make up one perfect whole. Hence mighty phenomena on earth influence alike previously and subsequently the heavenly world. (Thus with the star that led the Magi at the birth of Christ) On this principle the prophets predict not merely violent commotions on the earth, but with them similar events in heaven; and these are by no means viewed as incidentally coinciding, but as necessarily connected. The Creator of heaven and earth, in the exercise of his sovereign rule, makes the upper and the lower worlds simultaneously tremble from their foundations. Among the passages in which such celestial phenomena are predicted, Isaiah xiii. 10, xxiv. 23, xxxiv. 4; Ezek. xxxii. 7, 8; Joel ii, 30, 31; Hagg. ii. 7, are specially to be noticed. In the last of these, God promises that at the time when he sends the Messiah (whose first and second advents are viewed as coincident, according to the usual mode of representation) he will shake heaven and earth, the sea and the dry land. Our passage is in perfect correspondence with this language; Matthew and Mark detail the commotion in the heavenly world, Luke gives greater prominence to the disturbance on earth. Hence the obscurations of the sun and the moon are most correctly interpreted of extraordinary phenomena in the celestial regions themselves;\* and so also with the expression: “the stars shall fall from heaven” (*ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ*). There is here no reference to stars falling to the earth, as is said of a star, Rev. viii. 10, in symbolical language: *Πίπτειν, fall*, may therefore be taken (as Schott, p. 78, very justly remarks) for *ἐκπίπτειν*, perish, disappear.† Not that absolute destruction is meant; but simply that violent shakings and fearful commotions of the heavenly bodies will, for a time, withdraw them from the eye of man, and veil everything in awful night. This idea is well supported by the expression *σαλεύεσθαι* (from *σάλος*, salum, the roll-

\* The term *φῆγος* is used among the Attics, by way of distinction, for moonlight, *φῶς* for daylight. But the distinction is not constantly observed. (Comp. Passow in the lex. sub verb.)

† Compare the parallels in the Old Testament, Isaiah xiv. 12 (where the king of Babylon is described as a falling morning star, *הַיְלֵל בֶּן־בֹּרַחַ*), and xxxiv. 4, where the LXX. have the phrase *πάντα τὰ ἄστρα πεσειται*.



ing sea [found in the New Testament only in this passage and in Luke], hence to be moved up and down, to be tossed). Probably the word contains an allusion to the parallel in Haggai (עֲזָרָתָא עֲזָרָתָא רַחֲמֵי), although the LXX. have rendered it by *σειώ*. The only remaining expression in which there is any difficulty is *δυνάμεις τῶν οὐρανῶν*, *powers of heaven*. Since the stars have already been mentioned, this cannot, without tautology, be understood as meaning the heavenly host, the *עֲזָרָתָא רַחֲמֵי*. The best interpretation makes *δυνάμεις* signify the angelic world. (Comp. the remarks on Rev. ix. 1.) For in part *σαλεύεσθαι*, *shaken*, may be applied to spiritual commotion. (2 Thess. ii. 2), and partly we are to conceive alike of the angels and their dwelling-place—the entire upper sphere—as appearing to be moved. Hence we need not understand the language metaphorically. But as to the remark of Schott, that *δυνάμεις*, *powers*, in the sense of higher powers, angels, does not occur in connexion with *οὐρανῶν*, *of the heavens*, Bretschneider (in his lex. Pt. i. p. 262) shows that in the Apocrypha mention is made of *οὐρανίων δυνάμεων*, *heavenly powers* (comp. also 2 Kings xvii. 16, according to the LXX.); and there appears to be no reason whatever why that connexion should be inadmissible, especially as it is in the highest degree probable that the designation of stars as God's host is founded in the idea of the ancients, that the stars were animated and inspired by spirits.

While then Matthew and Mark describe the celestial phenomena which will usher in the Parousia, Luke points also minutely to the violent earthly commotions that will precede it. These are designated, in contrast with the earlier sufferings of the Jews in Palestine (Luke xxi. 21), as about to come upon the whole earth (*γῆ*, *οἰκουμένη*), and upon all nations (*ἔθνη*). (Matth. xxiv. 30, we find instead of those forms, the expression: *πᾶσαι αἱ φυλαὶ τῆς γῆς*.) The words of Luke, *ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν ἀπορία ἢ χόους θαλάσσης καὶ σάλου*, contain an important various reading, which Schulz has even received into the text. The Codices A.B.L.M. and several others read *ἡχούσης*, but the substantive may still be preferable as the more difficult reading. (*Ἀπορία ἡχούσης* signifies “perplexity on account of the roaring of the sea.” The meaning is that the dreadful commotion of the elements will render men altogether helpless and bereft of their senses, not knowing what next awaits them [*προσδοκία τῶν ἐπερχομένων*]). *Συνοχή* occurs in only one other instance, 2 Cor. ii. 4, connected with *καρδίας*. The figure is derived from the *sensible* influence of distress as revealed in a (*συνοχή*, *holding together*) compression, *straitening*.

Ver. 30.—All three Evangelists agree in connecting the Parousia of the Son of Man immediately with these signs by a *τότε*, *then*. But Matthew alone remarks, with reference to the question of the

disciples (Matth. xxiv. 3), that immediately before the return of the Lord, another special sign of the Son of Man (σημείον τοῦ υἱοῦ τοῦ ἀνθρώπου) will appear in heaven. It is impossible to determine this with precision, as it is spoken of only in this passage. Most probably a star is meant (in allusion to Numb. xxiv. 17); so that just as before the birth of Jesus a star was seen which heralded his coming—like the morning star that precedes the sun at its rising—a similar sign will appear before his second advent. Thus much is certain (on account of the article,) that a *definite* sign is to be understood, so that the expression cannot relate (as Schott thinks) to the signs described, ver. 29; and, in like manner, it cannot be intended to designate an earthly event or an invisible occurrence in the church, since the words ἐν τῷ οὐρανῷ, *in heaven*, which cannot be joined to υἱὸς τοῦ ἀνθρώπου, are expressly connected with it. But all conjectures for which there is absolutely no scriptural warrant (for example, that a cross will be seen in the heavens) are best left in their own uncertainty. The sight of this decisive sign will awaken terror in the (unbelieving) nations of the earth (comp. the remarks on κόπτεσθαι, Matth. xi. 17; Luke viii. 52), and they will then behold the solemn Parousia of the Son of Man. It is beyond all doubt, that the following description neither relates to an invisible advent of Christ, nor can be understood in any metaphorical sense whatever. For although ἐρχεσθαι and ἔλκειν (*come*), alone might be so understood (comp. the observations on Matth. xxiv. 1), no passage can be adduced in which the complete phrase, ἐρχεται ὁ υἱὸς τοῦ ἀνθρώπου ἐν νεφέλαις μετὰ δυνάμεως καὶ δόξης, *the Son of Man cometh in the clouds of heaven with power and glory*, can with any probability be thus understood. (Comp. Matth. xxvi. 64; Mark xiv. 62; 1 Thess. iv. 16, 17; 2 Pet. iii. 10; Rev. xix. 11; Dan. vii. 13, 14.) Let any one, with an unprejudiced mind, place himself within the sphere of ideas familiar to the hearers of Jesus, and he will entertain no doubt that the clouds, in which he promises to appear, are literally clouds of light. (In Rev. xix. 11 we find, instead of this expression, the metaphor of a white horse, denoting swiftness of motion and brightness.) These are to form, as it were, the basis on which the Redeemer, descending from Heaven, will rest, while brightness (δόξα = כבוד) encircles the whole of the sublime phenomenon. According to constant custom, deeply founded in the nature of man, all appearances of God are surrounded with light, in the Old Testament as well as in the New; there is no imagination whatever, individual or national, that can conceive of the Deity under any other image than that of light. Δύναμις, *power*, however, is not to be taken merely as a synonym of δόξα; in this instance it unquestionably has the signification of *host* (= מַחֲנֵה סָבִיב, which the LXX. in the passage, 2 Kings xvii. 16, translate δύναμις τοῦ

οὐρανῶ), since it belongs to the pomp of the Parousia, that the Lord does not come alone, but with the host of his holy ones (Matth. xvi. 27, xxv. 31 ; Jude, ver. 14 ; Rev. xix. 14). It is further observed, that, in like manner, according to a constant *usus loquendi*, the Redeemer represents himself in his coming as the Son of Man, not as the Son of God. Here there might be an appeal, on the one hand, to the general use which the Saviour makes of this name, when he speaks of himself ; and on the other to passages such as Dan. vii. 13, 14, which the Lord may have had in view. Yet there is still a peculiar significance in the fact, that this name—which denotes the ideal humanity of the Lord—is constantly employed in the description of his advent ; for by this means, we have the most distinct assurance of the reality and corporeality of his appearance. The return of the Son of Man necessarily presupposes his ascension in a glorified body, and his sitting, in this glorified body, at the right hand of God.

Luke makes the transition to the next thought in a very appropriate manner, xxi. 28. After the impression of the return of the Lord upon the tribes of the earth (*φυλαὶ τῆς γῆς*) has been described, there follows a representation of its effect upon *believers*. To the former it is the essence of everything terrific, because of its immediate connexion with the judgment ; to the latter, it is the essence of everything desired, because it is the commencement of their promised bliss in the kingdom of God (ver. 31). That kingdom, in relation to the sufferings of the present, takes the form of redemption (*ἀπολύτρωσις*) to the saints. The same term, indeed, applies (like *σῶζεσθαι*, Matth. xxiv. 22), in the primary sense, to release from the external troubles of the *αἰὼν οὗτος* ; but so far as these are the results of sin, deliverance from the former involves freedom from the latter. (Concerning the expression *ἀπολύτρωσις*, comp. the remarks on Matth. xx. 28.—There is also mention made of an *ἀπολύτρωσις τοῦ σώματος*, *redemption of the body*, Rom. viii. 23 [the connexion points to the corporeal glorification, as the deliverance from *ματαιότης*, *vanity*, *decay*, ver. 20], but this also presupposes a spiritual redemption.) Believers may joyfully anticipate this attainment of the final goal at the time of the Parousia. (*\*Ἀρχεσθαι*, *begin*, is here by no means redundant ; on the contrary, the events described are viewed in their gradual development, and treated as affording encouragement and consolation to the members of Christ's kingdom.—*Ἀνακίπτειν* was employed, Luke xiii. 11, to denote the physical act of looking up ; here it is a metaphorical expression for a hopeful, confident state of mind.)

Ver. 31.—Luke contents himself with indicating the relation of the Parousia to the saints ; but Matthew and Mark dwell more definitely on the Divine agency by which they will be delivered from

all danger and trouble. Whilst the appearing of the Lord is fraught with destruction to unbelievers, the elect will be removed, by a sublime arrangement, from all peril, and collected together in one (safe) place. That this passage does not relate merely to Palestine, and the believers in that land, is shewn by the expressions: ἐκ τῶν τεσσάρων ἀνέμων, *from the four winds*, (חַיְתָּי רַחֲמָי, 1 Chron. ix. 24; Ezek. xxxvii. 9; Rev. vii. 1), and ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν, *from one end of heaven to the other*,\* both of which phrases metaphorically denote the widest extent of the earth. Just as little can the language refer to the diffusion of the Gospel (as an invisible gathering of the nations), for it is not the heathen, but those already converted, who will be gathered together. (The general proclamation of the Gospel has already been spoken of, ver. 14.) Nor can this passage be applied even to the general union of all the saints in the kingdom of God, which would presuppose the resurrection. (On that subject, comp. 1 Thess. iv. 17; 2 Thess. ii. 1, where the ἐπισυναγωγή, *gathering*, of believers with the Lord, after the resurrection, is the subject of discourse.) For in conformity with the question of the disciples (ver. 3), the whole representation of the Lord refers only to the *time* and the *signs* of his coming. Hence the picture embraces all that precedes that event, up to his appearing in the clouds (ver. 30); but the advent itself, and the occurrences connected with it—the resurrection of the dead, the clothing of the living with immortality, and their removal to the presence of the Lord (2 Cor. v. 4; 1 Thess. iv. 17)—are left untouched. In the whole description, the Redeemer specially has in view the moral design to excite holy earnestness and vigilance, as well as to afford encouragement in the conflict of this life.

According to passages of the Old Testament (comp. Isaiah xi. 12, ff.; xxvi. 20, xxvii. 13; Ezek. xxxvi. 24; Zechar. x. 8, ff.), it would seem that before the resurrection of the just, all the dispersed Israelites will be gathered together. (Comp. Eisenmenger's Entd. Judenth. Pt. ii. p. 894, 95.) We may suppose that the design of this gathering is, first, to separate them from the mass of unbelievers, so that they may be removed from the punishments that will fall upon that class† (Luke xxi. 36, *ἵνα καταξωθῆτε ἐκ φυγῆς ταῦτα πάντα*); and, secondly, to unite them more closely together, so that the manifestation of the Lord may not be beheld by a few

\* Equal to מִכָּל־רִחְמָי וְרַחֲמָי רַחֲמָי, Deut. iv. 32, xiii. 7; xxviii. 64. In a similar manner, John (Rev. vii. 1) speaks of the *τέσσαρες γωνίαι τῆς γῆς*.

† The book of the Revelation (xix. 11–21) describes this judicial punishment of the wicked at the Parousia. The gathering of believers is not mentioned, but according to Rev. xviii. 4, it is presupposed, for in chap. xx. they appear preserved and ruling with the Lord. The community of believers is the bride (xix. 7) to whom the heavenly Bridegroom comes. The gathering together of the wicked (Rev. xvi. 14, 15) forms the antithesis to that of the saints.

individuals only, but the privilege may be shared in common by the great body of his believing people. In relation to the first object, this separation and gathering of believers has its type in the gathering together of Noah's descendants in the ark, of Lot's family in Zoar, and of the Christians of Jerusalem in Pella. (Comp. the remarks on Rev. iii. 10.) It is only in this view that the following exhortations to fidelity and watchfulness gain their true significance; for this implies the possibility of escaping the dreadful events at the Parousia, and being removed to the place of safety. As regards the angels sent forth with the loud sounding trumpet, by whom the collection is accomplished, it has already been remarked at Matth. xiii. 51, that the expression *ἄγγελος* is often applied to human messengers and instruments of the Lord. Now the words *μετὰ σάλπιγγος*, *with a trumpet*, seem to render it improbable that we are here to understand *ἀγγέλους* as meaning men (comp. Schott, p. 119); for this mode of speech is never employed in reference to the preaching of the Gospel. But if it be considered that the *σάλπιγξ* would seem to denote less the communicating of a doctrine than the power of the Spirit by which persons are awakened and brought together for a definite object, then it does not appear why this effective energy may not as well be ascribed to human individuals who are endowed with the Spirit [?]. In the Revelation also (chap. viii.) the seven angels with trumpets may be regarded as meaning individuals who exert upon the church a specially powerful, awakening energy [?]. (Comp. Matth. xxv. 31, concerning the angels who accompany Jesus on his return.)

Ver. 32, 33.—Here Christ concludes the communication of actual events connected with the Parousia. In a parable (respecting *παράβολή*, see the remarks on Matth. xiii. 3) probably suggested by a fig-tree in the neighbourhood—he compares the course of natural development with that of the seed of God's kingdom. The vernal swelling of the branches (*ἀπαλός*, literally "tender," "soft;" this is the only instance of its occurrence) is placed along side of the communications respecting the near approach of the kingdom. (Hence the words *πάντα ταῦτα*, *all these things*, are not to be applied merely to the concluding statements of the Lord, but embrace *all* that He said in reply to the question of the disciples.) Here, the connexion shews that we must conceive of the kingdom of God (according to Luke xxi. 31) as that state of things, commencing with the second coming of the Lord, when good will be also outwardly predominant. (Comp. the remarks on Matth. iii. 2.) The element which wrought after the first advent of the Lord, in humility in the hidden realm of the Spirit, and could produce but comparatively feeble outward effects—because sin still retained its ascendancy in the whole visible world—will, at the second coming of Christ, reign triumphantly

over nature and mankind. And there is yet another idea comprehended under the one name, "kingdom of God" (*βασιλεία τοῦ Θεοῦ*) which, although not developed here, is brought out very distinctly at a subsequent period (in the book of the Revelation)—viz., the kingdom of the saints upon the renovated earth (Rev. xx.), and the new heaven and the new earth (Rev. xxi.). The text of Luke somewhat differs in this parable; but the difference is not essential. (The same parallel is extended to *πάντα τὰ δένδρα* [ver. 29], and instead of *ἐκφύειν τὰ φύλλα*, the expression *προβάλλειν* is used = *קצף*. [Comp. Gesenius sub verb.] The words *ἀφ' ἑαυτῶν γινώσκειν*, *to know of ourselves*, indicate that independence which can dispense with the guidance of another: "accordingly ye can judge from *your own* observation concerning the approach of the kingdom of God.")

Ver. 34, 35.—The use of the second person in the address, in the preceding verses, to the disciples, plainly shewed that the fulfilment of the Lord's predictions was conceived as transferred to the present; but a still more distinct impression than has yet been given is furnished by the declaration that everything previously spoken of (*πάντα ταῦτα*) will come to pass in the lifetime of *this generation* (*γενεά* = *דור*). The statements of this passage cannot be applied either to the church (as the spiritual posterity of Christ), or to the people of Israel (as enduring to the end); both of these interpretations are inadmissible, partly upon philological grounds, and partly on account of the parallels, Matt. xvi. 28, xxiii. 36; in the first of which *γενεά*, *generation*, is circumscribed by *τινὲς τῶν ὧδε ἐστῶτων*, *some of those who stand here*, and *μὴ παρέρχεσθαι*, *not passing by*, by *μὴ γεύσασθαι θανάτον*, *not tasting death*.\* *Γενεά* is not used in the sense of *nation* in any one passage, either of the New Testament or of profane writers. If it relate to a particular people, for example to Israel, then it signifies the members of that people living at a particular time. There is only one instance in the version of the LXX. (Levit. xx. 18) where the *γενεά* stands for *עם*. (Comp. Schleusner lex. in LXX. vol. ii. p. 11.) But if this application of the term to the generation then living be retained here, then, according to the ordinary interpretation of the passage, it must not be united with the foregoing reference to the return of the Lord.† Hence Schott (p. 131) most arbitrarily conjectures that here the

\* See, however, my opposing explanation of this at Matt. xvi. 28. "Some of those standing here" refers there, I feel assured, to those Apostles who, on the Mount of Transfiguration, would behold, *before* death, a glory typical of that which awaited the Saviour in his kingdom.—[K.]

† "All these things" (*ταῦτα πάντα*, v. 33), are those general fortokenings (compared with the gradual swelling of the branches) of the day of the Lord, *יְרֻסָהוּנָה* (which for Israel commenced in the year 70, A. D., for the Gentiles will begin with the "times of the Gentiles"—*καιροῖς ἰθὺν*). "All these things," v. 34, are precisely the same signs, since the words in v. 34 point clearly back to the same words in v. 33. The then existing generation was to live to see all these signs.—[E.]

discourse suddenly returns to the destruction of Jerusalem. Such a change, when there is nothing to support it, cannot be supposed in any discourse. The instances adduced by Schott (p. 133) are from the same chapter, and labour under the same arbitrariness; and as to the observation that here the second person is used, whereas ver. 30, where something far later is spoken of, the third is employed (*ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον*)—this proves nothing; for the third person refers to unbelievers, and the second to believers. The only way of explaining these difficulties is that which we have already stated—viz., to view the prophecy with reference to the immediate present, but in such a manner that everything includes a further reference to the future.

Jesus (ver. 35) founds the truth of these predictions upon the nature of His words generally. They, being imperishable, form the antithesis to that which is perishable; whatever is capable of perishing, even in the highest and grandest object (heaven and earth = the universe), will perish; the word of Christ cannot pass away. Here the word of Christ and the word of God are viewed as perfectly identical, for the same language was used, Matth. v. 18, in respect to the Old Testament as the word of God. And the sentence *οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι*, is by no means to be understood as merely meaning that the previous predictions would certainly be fulfilled, and that therefore the word of Christ is true; for then it might be said that all the statements concerning the destruction of Jerusalem, having been fulfilled, have already passed away and perished. On the contrary, the language in question traces the certainty of the fulfilment of the prophecies to the eternal nature of the Word of God, spoken by Christ who is the Word of the Father; it follows from the nature of this word that it is never exhausted, and even its fulfilment does not do away with it or change it, but by means of the power that dwells in it, it continually renews its youth, and retains its freshness and force in all circumstances and in all ages. (John vi. 63.)

Ver. 36.—The foregoing general statement, that the present generation would not pass away till the prophecy was fulfilled (ver. 34), is now more definitely explained by the fact that there is no exact assignment of dates (*ἡμέρα καὶ ὥρα*); this is absolutely refused as impossible. Hence there is no reason to suppose a contradiction between ver. 34 and ver. 36, assuming which, Schott (p. 131) refers ver. 34 to the destruction of Jerusalem, but ver. 36 to the second advent. On the contrary the mode of expression here adopted is the only one that can be conceived of as suited to the circumstances of the case. For had the Redeemer intended to say that his coming was yet very distant, such a statement would have entirely destroyed the ethical import of the prophecy, viz. the incitement to watchful-

ness which it was designed to produce ; and if, on the other hand, he had so expressed himself as to say nothing at all about the time when these things would come to pass, this total silence would have been no less paralyzing in its influence. But the representation given by the Lord was so formed as to act in a two-fold way ; first, to keep before the mind the constant possibility of his coming ; and, secondly, to shew the impossibility of fixing upon a precise period ; the former object was accomplished by ver. 34, the latter by ver. 36.

It may indeed be said that ver. 34 does not express the *possibility*, but the *certainly*, of the Lord's returning in the time of the generation then alive. But this very decided form of promise (beginning with the phrase : ἀμὴν λέγω ὑμῖν) is explained by the relative truth which the coming of Christ has in reference to that generation in particular, and also to all generations of the world. (Comp. the remarks on Matth. xxiv. 1.) The advent is by no means to be looked upon as an occurrence happening at a particular time in the remote future, for in that case it would only concern the people *living at the precise period when it comes to pass*, and would be of no consequence to previous generations ; on the contrary, it is to be viewed as something extending throughout the history of the world, and *spiritually* near to *every one*, without excluding the fact that the prophecy respecting it will also be *externally* fulfilled in its whole meaning, at the end of the αἰὼν οὗτος, *present age*.

Special notice is due to the peculiar addition of Mark : *nor the Son* (οὐδὲ ὁ υἱός). The harmony of the manuscripts and versions is a sufficient guarantee for its genuineness, but its interpretation is not free from difficulty. The first question is, what ought to be supplied after "the Son" (ὁ υἱός)—*of man*, or *of God* ? The former supplement seems to be supported by its juxtaposition with οὐδεὶς, *no one*, and ἄγγελοι τῶν οὐρανῶν, *angels of heaven*, for these expressions place the creature in contrast with the Uncreated ; to the former, ignorance is ascribed, to the latter, knowledge ; hence if the Son is represented as participating in the former, it seems more appropriate that this should be said of him as Son of Man than as Son of God. But, on the other hand, *father*, as the correlate to *son*, *strongly* calls for τοῦ Θεοῦ, *of God*, to be understood, for if "son" did not occur, there can be no doubt that "God" would be chosen as the antithesis to "angels" and "no one." True, it may be said, that in the text of Matthew we find πατήρ, but not υἱός. But the different readings shew that the expression was not deemed quite suitable in this connexion ; some have received οὐδὲ ὁ υἱός from Mark ; others have appended μοῦ, which Matthew ordinarily associates with the application of πατήρ to God in the discourses of Jesus. Now, although these readings are not genuine in the text



of Matthew, yet they render it very probable that the reading *πατήρ* is only founded in the circumstance that *οὐδὲ ὁ υἱός* originally preceded in the discourse, but Matthew, for unknown reasons, omitted it. If, however, the Son of God is here referred to, the ignorance of the day and hour predicated of him cannot be absolute, because the consubstantiality of the Father and the Son does not permit a specific separation between the knowledge of the Father and the Son; rather, it must be understood as designating the *κένωσις* of the Lord in his position of humiliation.\* Hence we must not reason from these words in Mark to the parallel passage in Acts i. 7, in which the Lord, after his resurrection, declares that it is not within the range of human faculties (*οὐχ ἕμῳ ἔστι*) to know the precise period of the Parousia, and infer that even *at that time* the Lord did not know it. (Comp. the exposition of Acts i. 7.)

All three Evangelists finish this prophetic picture with an exhortation to watchfulness; but in the further illustrations which immediately follow the verse before us, they differ so much, that their representations must be regarded as independent statements. Mark, indeed, does not say anything different from Matthew, but merely reports the exhortation to watchfulness in an abbreviated

\* Without assuming perfectly to explain the difficulty here involved, we may, I think, assume thus much, that (even apart from doctrinal considerations) the *exegetical* difficulties against supposing an ignorance on the part of the Saviour of the day and the hour of his coming are insuperable. The being who knew all that he has so minutely foretold of the signs, the attendant circumstances, the manner and the consequences of his coming, could not be ignorant of the simple fact of the *time*, which assuredly involved no deeper knowledge. He who could thus prophesy *all round* the period, could not but know the period itself. Certainly not if his knowledge was underived; but will it be argued that his knowledge was derived, and therefore limited? True, God could reveal to a man the knowledge of every thing but the date, and withhold that. But to such a withholding the general spirit of the present prophecy runs entirely counter. Had it not been for this declaration, we should have pronounced, unhesitatingly, that he who knew all the rest here foretold, must have known this. But again, did the Saviour hold his knowledge by any such tenure? John says that he "*himself* knew what was in man," and this seems to presuppose a personal and absolute omniscience. He sometimes represents himself as following the Father in working miracles, and yet we find in him abundant proofs of an indwelling and perpetual divinity. As his Father wrought so he wrought, although in his *official* position he was subordinate to the Father in those displays of omnipotence. But that he *had* the omnipotence is clear, and certainly if he was omnipotent he was omniscient. Any *one* unlimited attribute implies *all* unlimited attributes. If his knowledge was limited, so must have been his power.

We are *driven*, then, by the mere facts of the case, to find another than literal explanation of the words. And is it not furnished in the strong hyperbolic language so frequently and freely employed by the Saviour? Is it not the strongest possible statement that the *time* of that great event was to be kept a profound secret? It was unknown to man, it was unknown to angels; it had never been lodged even with the Son himself—the Great Revealer of Divine truth—for the purpose of being communicated to man. Whatever difficulties press upon this interpretation, they are surely less, even in an *exegetical* view, than those which involve an absolute ignorance in the Son of a single point around *every side* of which he is shedding the blaze of a Divine illumination.—[K.

form, in a parable which Matthew, in the last verse of the chapter, gives more at large. Luke, on the contrary (ver. 34-36), has given a perfectly independent account. He first warns against worldliness of life (*κραিপάλη* literally means a "heaviness of the head from previous intoxication," or "the effect of excessive eating"); then adds an admonition respecting the suddenness of the day of judgment, and its destructive character to all who live in security (he employs here the expression *παγίς*, "snare, noose," which is often used [1 Tim. iii. 7; vi. 9, and in the Old Testament, Prov. vii; 23 xiii. 14, xxii. 5] for danger, ruin.—The verb *κάθημαι* here denotes the easy, comfortable life of men indulging in worldly security); and, lastly, he concludes with an exhortation to watchfulness and prayer. As the objects of prayer he specifies *καταξιωθῆναι ἐκφυγεῖν*, *being counted worthy to escape*, and *σταθῆναι ἔμπροσθεν τοῦ υἱοῦ ἀνθρώπου*, *to stand before the Son of man*. *Ἐκφυγεῖν*, as already observed, relates to the idea unfolded, Matth. xxiv. 31, that the saints, after having been proved, will be withdrawn from all the calamities which impend at the second coming itself. But *σταθῆναι*, *stand*, which has its antithesis in *πίπτειν*, *fall* (Rom. xiv. 4) denotes recognition and acceptance in the judgment. If for this escape and standing a worthiness is required, this, according to the fundamental principle of the Gospel, is to be sought, not in a number of deeds, but in *faith*. This faith, however, is to be viewed as a living principle, which, springing from the life of the Lord, enables its possessor to stand before him and his judgment. Luke xxi. 37, 38, furnish historical notices of the Redeemer's life during his last days in Jerusalem (how he taught in the Temple by day, spent the night out of the city, and again in the morning was expected by the people); but these have no further reference to the prophetic announcements. (Respecting *ἀνλίζεσθαι* = *רָצוּ*, comp. Matth. xxi. 17.—This is the only instance in the New Testament where we find *ἀρρορίζω* = *אַרְרִיצָה*.)

Now Luke, xvii. 26, ff., agrees in the main with Matthew's mode of presenting (xxiv. 37, ff.) the conclusion of the discourse concerning the Lord's return. And the exact connexion of the passage in Luke leaves no doubt as to the fact, that it stands there in its original connexion, Matthew having only removed it in accordance with his custom, and not at all unsuitably, to another position. But, on the one hand, he abbreviates the discourse which Luke gives at large, even in such parts as would have been quite appropriate to the connexion (for instance, he omits the example of Lot and his wife, although it so strikingly illustrates the reward of faith and the punishment of unbelief [Luke xvii. 28, 30, 32]); and on the other, he omits what was not adapted to his design, although it belonged to the connexion of Luke (comp. Luke xvii. 33, 37.)

Ver. 37-39.—In the first place, Matthew draws a parallel between the times of the Parousia, and a kindred period in the history of the old world—the deluge (Luke xvii. 26, 27). Luke adds a second parallel taken from the destruction of Sodom. In both cases only a few followed the warning voice of God, and assembled in a safe mountain-retreat; the great mass did not repent or undergo any true change of mind, but persisted in the old life of estrangement from God. One thing is remarkable throughout the whole of this representation, that the contemporaries of Noah and Lot are not, by any means, described as wicked and vicious, but merely as sensual men. (Ἔσθίειν, πίνειν κ. τ. λ., and according to Luke ἀγοράζειν, πωλεῖν κ. τ. λ. denote only the ordinary business of the outward life.) That the wicked are lost is easily understood, but the man who, without any glaring evil deeds, wastes his life upon external things, fancies himself in this freedom from positive crime, secure from the judgment of God; he little thinks that his whole existence and being is sinful, because it is worldly and alienated from God. (James iv. 4.) The discourse of the Lord is directed against this carnal security, and not against vice, which is condemned by the law.

Ver. 40, 41.—Upon this world, full of secure sinners, the Parousia, and with it the κρίσις, will break in without mercy. Good and evil, which coexisted and were mingled together, will now be separated; the closest and most intimate relations, things linked in apparent union, will now be made known, as in their inmost nature entirely different. Matthew gives the examples of companionship in the labours of the field or in grinding at the mill; Luke (xvii. 34) adduces the intimate relationship of married persons, who rest on the same bed, and yet come under the influence of different elements. (In the text of Luke, ver. 36 is wanting in most, and those the best codices, viz., in A.B.E.G.H.K.L.Q.S. Probably it has been received from Matthew into Luke.—Instead of the futures παραληφθήσεται, ἀφεθήσεται in Luke, Matthew has the present tenses, παραλαμβάνεται, ἀφίεται. The latter render the description more vivid and graphic. These are the only passages in the New Testament where the antithesis between παραλαμβάνειν and ἀφιέναι occurs. The simplest mode of explaining this use of the two words is to take παραλαμβάνειν, according to Luke xvii. 35, in the signification “to receive and accept as worthy,” “to admit into one’s society,” so that it is identical with ἐκλέγειν; and ἀφιέναι, on the contrary should be understood as denoting the negative act of non-acceptance.)

Ver. 42.—An exhortation to watchfulness is now given as a concluding admonitory thought, drawn from this illustration, and grounded also upon a further reflection—the uncertainty of the period (ώρα), when the Lord will come. Here again, of course, the

conviction that he will come in the lifetime of the generation to whom he speaks, is to be presupposed (as in Matth. xxiv. 34); for what force would there be in an exhortation to vigilance, that had respect to a period of time far beyond the individual life of the persons addressed?

Ver. 43-51.—These thoughts are succeeded in Matthew by two other parables, which Luke also has xii. 36-40; and in this instance again we must acknowledge that the connexion of Luke is the original one. For it is altogether improbable that the Lord would have frequently repeated these parables in such a peculiar connexion. Here, as in Luke, the parable of the householder (*οικοδεσπότης*) and the servants (*δούλοι*) are blended together with this difference only, that Matthew gives the precedence to that of the householder, Luke to the other. On the import of such a commingling we have already said what was necessary in our remarks on Luke; we here simply consider the relation of the similitudes to the whole representation of the Parousia. It is easily seen that the last of the two (which Luke also has xii. 42-46, although in another connexion)—respecting the faithful and wise servant (*δούλος πιστός καὶ φρόνιμος*, ver. 45) and the wicked servant (*δούλος κακός*)—relates to watchfulness. (Mark xiii. 34, in his expansion of the parallel, draws a distinction between the managing servants to whom the Lord commits the authority [Matth. xxiv. 45 and Luke xii. 42 view them as superior stewards, to whom the servants (*θεραπεία* = *θεράποντες*—the abstract for the concrete—) are subordinated] and the *θυρωρός*, *porter*, to whom he gives special prominence as the watcher; comp. Matth. xxv. 6.) The faithful and *wise* servant watches, and while he considers the period of the Lord's advent uncertain, deems it equally possible that it may come in his own time. The bad servant (who is also the *μωρός*, *foolish*, Matth. xxv. 2) negatively fixes the time of the Lord's coming, by declaring that it is yet distant. (Concerning *χρονίζω* comp. Luke i. 21, xii. 45.) In this putting off really consists the unfaithfulness of the servant; and the "beating" etc., is to be regarded as its consequence. In ver. 51, this is designated as *ὑπόκρισις*, *hypocrisy*, because the delay and the relation of the servant to the Lord are mutually contradictory. The true servant desires the return of the beloved Master; the wicked one, who in reality belongs to another (the world), wishes it to be deferred, because he dreads it. Where there is the glow of ardent love to God, there is a constant expectation of the coming of the Lord; although in the course of the Christian conflict, the delay is often *too* long even for the sincere heart (comp. the remarks on Matth. xxv. 7). We have already observed on Luke xii. 46, that Matthew appears to have preserved the true reading in *ὑποκριτῶν*, *hypocrites*; Luke has the more general term *ἀπίστων*, *faithless*, which is not so well

adapted to the connexion in Luke, where hypocrisy (*ὑπόκρισις*) is the very subject of discourse.

The *second* parable—that of the householder—involves greater difficulty ; it seems unsuited to the connexion. Ignorance of the time when the thief would come, here appears to be the circumstance that prevents the master of the house from watching ; now the whole description is designed as an exhortation to watchfulness, and therefore it might be argued analogically that the watching here enjoined would be facilitated if the time were known. But the more specific reference of the householder and thief has already been developed in the exposition of Luke xii. 39 ; in this parable the intention is to represent the other aspect of the Parousia, its relation to the unbelieving world, while that of the servants describes its relation to believers. In so far, however, as the disciples by no means appear as yet entirely free from the worldly principle and its influence, this aspect of the Parousia has an application to them also. For whilst the parable of the servants gives a direct admonition as to watchfulness, the same thing is indirectly urged by that of the householder. The day of the Lord's coming must be unknown to believers, that their desire may be kept constantly awake, to unbelievers that judgment may suddenly surprise them in their carelessness ; but this carnal security, while it forms a temptation even to believers, on the other hand serves to excite their watchfulness by the contrast which it presents. Thus, as the whole Christ is set for the fall and rising of many, so also is his Parousia. (Instead of the more general terms *ποία φυλακῆ*, or *ώρα* [Matth. xxiv. 42, 44], Mark xiii. 35, has the expressions : *ὄψε, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωί*, at evening, or at midnight, or at cock-crowing, or in the morning. This distribution of the night into four vigils is the more popular form. Comp. the remarks on Matth. xiv. 25.—*Διχοτομεῖν* literally signifies “ to divide into two pieces ; ” but here, on account of the following words, which are not compatible with the idea of death, the meaning is, “ to punish severely, to hew, to lash.”—*Μέρος τιθέναι* = *רָחַק רַחֵק*. Comp. Rev. xxi. 8.—Concerning *κλανθμός* and *βρυγμός ὀδόντων* comp. the observations on Matth. viii. 12. It does not appear that the words can be understood here as denoting eternal perdition ; they merely designate exclusion from the kingdom of God which begins with the advent of the Lord, and the torment which results from the consciousness of having deserved it ; for the further discussion of the subject comp. the exposition of Matth. xxv. 12, 30.)

The following three parables are found only in Matthew ; Luke has one analogous (Luke xix. 11, ff.) to the second in another connexion. It is unquestionable that they were all spoken in the last period of the Lord's ministry, since they have such distinct refer-

ence to the second advent ; but whether they immediately followed the conversation on the Mount of Olives (chap. xxiv.), cannot be affirmed with certainty. However, the three parables stand in such close connexion both with one another, and with what precedes, as to render it very probable that they were at least not delivered long after the discourse respecting the second coming (chap. xxiv). For the two first—that of the virgins and that of the servants—contain admonitions to be watchful and faithful in expectation of the speedy return of the Lord ; and thus stand in close connexion with the discourse immediately preceding. Both parables represent the blessing attending true devotedness to the Lord, and the curse resulting from a divided heart. But in order to understand these two parables, it is in the highest degree important to mark their relation to the *third*. Whilst the two first are, so to speak, co-ordinate, the third appears to be destined for quite another point of view. This is shewn, first, by the form of transition (ver. 31, ὅταν δέ, *but when*), which introduces something new and different ; whilst the second parable is connected with the first by a ὡσπερ γάρ, *for just as*, and the first with chap. xxiv. by a τότε, *then*. Then, secondly, the expressions *virgin*, *servant*, plainly indicate a special relationship to the Redeemer ; hence, in the first and second parables, the reference is not to men without distinction, but to children of the kingdom, concerning whose vigilance and fidelity, judgment is passed. In the third, on the contrary, all nations appear before the judgment-seat of Christ, with the exception of true believers (πάντα τὰ ἔθνη, ver. 32). And, finally, in the last parable, the good, in common with the bad, are represented as perfectly unconscious of their relation to the Lord (ver. 37, 44) ; whilst, according to the two previous ones, both parties appear to act with a consciousness of this relation. These important points of difference forbid the supposition that all three representations relate to one and the same fact ; but they are explained in a similar manner, if—in accordance with the Jewish views (comp. Bertholdt *Christ. jud.* p. 176. seq.), which the New Testament confirms—we distinguish the general judgment of all nations and individuals (associated with the general resurrection), from the kingdom of God and the resurrection of the just. The establishment of the kingdom of God is connected with a sifting of those who belonged to the earthly church (comp. Rev. xx. 4, about the preliminary judgment) ; all who stand that trial are members of the kingdom, and participants in the marriage of the Lamb, but those who cannot endure it, although they certainly are excluded from the kingdom of God, are not as yet eternally condemned. The final decision respecting them also takes place at the general judgment of the world (Rev. xx. 12). It is true that these two periods are not distinctly separated in the whole of Matthew's

representation ; on the contrary, they prophetically coincide ; the only place in the New Testament where we find the order of succession plainly marked is in the book of the Revelation ; but the intimations here given are sufficient to render it clear that the 25th chap. of Matthew is founded upon the same view of the future.

The ordinary interpretation of this chapter—according to which the same thing substantially is conveyed by all three representations, viz. that the good will be rewarded and the wicked will be punished, and that hence the subject of discourse is merely the final account which all must render—has some truth in it, inasmuch as all the positions of men have a similarity to one another, and therefore the various figures may be used for all relations. But this general applicability of the parables must not lead us to overlook the immediate and special references that present themselves in each separately. (Comp. the further particulars in the remarks on Matth. xxv. 14, 31.)

Ver. 1-13.—The external form of the parable of the ten virgins is to be explained from the customs of the Israelites. The bridegroom, accompanied by his friends (*νιοὶ τοῦ νυμφῶνος*, or *φίλοι τ. ν.*, John iii. 29) brought the bride from the house of her father. The bride was surrounded by her companions, who went to meet the bridegroom as he approached, and then accompanied her with torches to the house of the bridegroom, where the marriage-supper was prepared.\* According to the usual figure, the Lord now represents himself as the Bridegroom who comes to the earthly church, as the bride, that he may conduct her to his dwelling. As the angels accompany the Bridegroom (ver. 31), so the virgins, who await the delayed arrival of the Bridegroom, are distinguished from the bride.† Thus the sense of the parable as a whole is easily made out ; the only question is, how far its single features are to be retained. The only fixed rule by which we can be guided in the matter is the appropriateness of the reference, and this rule, when applied without any straining, presents so many interesting points of relation in this parable, that it must be considered one of the finest in the Gospel. For the more numerous the points of comparison which a parable affords, without any unnatural or forced interpretation, the greater its perfection.

\* Comp. Jahn's Hebrew Antiquities, Part i. vol. 2, § 179. The Rabbins also made use of this custom in similar comparisons. (Comp. Wetstein and Lightfoot on the passage.) In 1 Macc. ix. 37, ff. there is a description of an oriental marriage procession.

† In the Cod. D., and several authorities—in particular, the Syriac version and the Vulgate—after the words, *ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου* (ver. 1), we have also, *καὶ τῆς νύμφης*. However, this reading rests upon a false view of the parable ; it was thought that where the bridegroom was, there the bride also must be. But, according to oriental custom, the bridegroom came to fetch the bride, and the maidens conducted her to meet him.

Now, first, as regards the virgins (*παρθένοι*) we may remark that the expression certainly has a special reference, which is best perceived by comparing with it the following parable of the servants. The "virgins," like the "servants," are by no means intended to designate all members of the church (Matth. xxiv. 45, the *δούλοι* are expressly distinguished from the *θεραπεία*, who are nevertheless to be viewed as members of the same community—the family of God), but only those among them who stood in a position like that of the apostles and disciples generally towards the Redeemer [?]. But even among these, a distinction may be observed between those whose relation to the Lord is chiefly that of passive love, and others who are characterized by greater activity; among the twelve, the former class is represented by John, the latter by Peter. True, in so far as no member of the true church is without either the one or the other characteristic, both parables admit of a perfectly general application; but we must not, on this account, overlook the special reference to particular tendencies in the Christian life. (Comp. the exposition of Luke xii. 35.) The number *ten*, which Luke xix. 13 specifies as that of the servants also, appears simply to contain the idea of a definite body. According to the Jewish custom, ten form an assembly (*בֵּיתֵךְ*), and hence it was very natural to fix upon this number. (Passages in Wetstein in loc. state, that it was usual to choose just ten bridesmaids. But Jahn, loc. cit., remarks, that it was customary to have as many as seventy; of course this only extended to rich families.) The intensity of chaste love to the Lord, which was represented by the virgins, well accords with their waiting for the delayed approach of the bridegroom. Whilst the *servants* are busily at work, and engaged in a variety of concerns, the *virgins* wait to meet the beloved. (Comp. the remarks on Luke x. 42, concerning Mary and her relation to Martha.) The fact that they are all characterized as virgins is a proof that the antithesis of *φρόνιμοι*, *wise*, and *μωραί*, *foolish*, is not to be taken in the sense of good and *wicked*, for the idea of gross transgression is incompatible with love to the Lord.\* The foolish virgins are merely to be viewed

\* Would it not be safer to reason the other way, and instead of inferring from the common application of the name of "virgins," that the epithets "wise" and "foolish" mark no radical discrimination of character, rather to infer from this radical discrimination as well as the difference in their destiny, that the name "virgins" has no such special significance as Olshausen attributes to it? The distinctions which the author draws from the words "virgins" and "servants" seem to me forced and fanciful. These terms are employed, I think, simply because our Saviour finds in the relation of the virgins to the Bridegroom in the Jewish marriage rites, and in that of servants entrusted with funds to their absent lord, apposite and striking illustrations by which to enforce the necessity of watchfulness in view of his coming. The "virgins" and "servants" of the parables are *literal* virgins and *literal* servants; they represent relations rather than characters; and to make them good *in advance* is to forestall the result of the very ordeal by which they are tested in the parable. Undoubtedly we should guard against stripping a parable of any legitimate subordinate ideas, and of such secondary teachings as may be some-



as representing minds that seek that which is pleasing and sweet in the service of the Lord, instead of following him in right earnest, and hence neglect to labour after thorough renewal, and to build in the right way upon the foundation that is laid (1 Cor. iii. 15). The parable describes this lukewarmness in their nature, by saying that they neglected to take any oil in their vessels. (Ver. 4, *ἐλαιον* does not seem consistent with *λαμπάδες*. But it is explained by the form of the ancient torches. They frequently consisted of a wooden staff, a vessel being let into an opening at the upper end, containing a wick, which burnt with oil or pitch. [Comp. Jahn, loc. cit.] This contrivance united the peculiarities of the torch and the lamp.) The parables explained by the Lord himself (Matth. xiii.) are proofs that we need not be afraid of going too far, if we take the single features of this parable into account as strictly illustrative. According to the pervading scriptural symbol, the oil designates the Spirit; the virgins were not altogether destitute of this higher element of life; their *hearts* glowed with love to the Lord, which impelled them to go out and meet him; but their faith had no other root than *feeling*; it had not sanctified all their dispositions and faculties; and hence, when feeling was no longer sufficient, and nothing but thorough self-denial could avail them, the flame of their love died away. The severe discipline which was necessary is expressed partly by the long delay of the Bridegroom's arrival, and partly by the representation that it was night. This induced slumber, in which (with reference to the immediately preceding description, Matth. xxiv. 42) the virgins must be regarded as overcome by temptation. (Ver. 5, *νυστάζω* is the feebler expression, which signifies "to nod the head from sleepiness;" *καθεύδω* is the strict term for deep slumber.) It might indeed appear that, in this case, sleep did not indicate a negligent state of mind, since *all*, even the *wise*, fell asleep; but, on account of the immediately foregoing and express admonition to watch—which, according to Mark xiii. 37, was addressed to all—this is hardly to be admitted; especially since this admonition is again made prominent, Matth. xxv. 13, in the winding-up of the narrative. On the contrary, the description becomes much more striking if the meaning is thus understood: "the Bridegroom delayed his coming so long, that at last even the wise virgins slept." This gives great point to the warning *ἀγρυπνεῖτε, watch, be wakeful*. Now the words *μέσης δὲ νυκτὸς κραυγὴ γέγονεν, but at midnight there is a cry made*, ver. 6. shew that there were *watchers* in the church; although these are not so decidedly distin-

times given; but in general the attempt to make a parable "crawl on all fours," to find a significancy in the separate elements instead of simply seizing the central idea, is the source of many difficulties and some errors. I cannot but regard Olshausen as thus erring in his parabolic explanations.--[K.]

guished from the virgins in the present case, as in Mark xiii. 34, where the *θυρωρός*, *porter*, is charged with the special duty of watching. The confusion occasioned by the surprise of the Lord's arrival, discloses the difference between the slumbering virgins. The wise ones, who have in every respect completely given themselves up to the Lord, are able not only to rouse themselves at the summons, but to rekindle the glimmering torch into a vigorous flame. This the foolish ones cannot do, because they lack the inward supply of the Spirit. They therefore seek spiritual support from the wise; but in this critical moment each one can only answer for herself, and hence they are directed to them that sell (*πωλοῦντες*). It is perfectly natural to find in the sacred Scripture and its authors an explanation of this feature in the parable; to these the foolish virgins are recommended to resort, that they may find counsel and strength in the distress of their souls. But before the extinct life can be quickened again, the Bridegroom comes, and those who are not ready see themselves shut out. According to this connexion, it is clear that the words *ὄκ οἶδα ἡμῶς*, *I know you not* (ver. 12) cannot denote eternal condemnation; for, on the contrary, the foolish virgins are only excluded from the marriage of the Lamb (Rev. xix. 7); hence they must be viewed as parallel with the persons described, 1 Cor. iii. 15, whose building is destroyed, but who are not thereby deprived of eternal happiness. These virgins possessed the general condition of happiness, faith (which led them to cry *κύριε, κύριε, ἀνοίξον ἡμῖν*, *Lord, Lord, open unto us*, ver. 11); but they lacked the requisite qualification for the kingdom of God, that sanctification which proceeds from faith (Heb. xii. 14).\* In the concluding verse (ver. 13) the words *ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται* should be removed; they have probably been inserted from parallel passages, such as xxiv. 44.

Ver. 14-30.—The external form of the *second* parable—that of the servants—presents no difficulty.† The *ἄνθρωπος ἀποδηῶν*, *man going abroad* (Mark xiii. 34 has *ἀπόδημος*, the antithesis to *ἐνδημος*, and this is the only instance in which the expression occurs in the New Testament), according to Luke xix. 12, is an *εὐγενής*, *noble*, descended from a family of distinguished rank; he is here represented as travelling to a distance to receive a kingdom there (a type of the installation of Christ into his heavenly dominion), but upon his return, even his nearest subjects, the citizens of his own city (*πολιταί*), will not obey him. It is quite clear from the parallel in Luke, that the ten *δούλοι*, *servants* (Luke xix. 13), do not mean all

\* An interesting interpretation of the parable of the ten virgins is given by V. Meyer in the *Blätt. für höh. Wahrh.* Pt. 7, p. 247, ff.

† The transition *ὥσπερ γάρ* wants the corresponding member of the sentence. According to Matth. xxiv. 37, we may supply: *οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου*.

men, or even all Christians indiscriminately, but such as possess a decided qualification for the guidance and government of the church. The mass under this guidance are the citizens. Matthew designates the endowments bestowed upon the servants by the term *τάλαντον*, *talent*, Luke by *μνᾶ*, *mina*. This variation merely expresses the freedom exercised by the reporters of the parables of Jesus, in regard to non-essential points. The sum entrusted to the servants is here perfectly unimportant; all that is intended to be shewn is, that the reward of the servant depends upon the *use* which he makes of what is committed to his charge. The servants (*δοῦλοι*) are represented as the active members of the church, whose duty it is to employ the gifts conferred upon them in external labours for the cause of the Lord; and the parable is designed to describe the opposite cases of fidelity and unfaithfulness. Hence the talents entrusted signify the general gifts of nature, so far only as these form the condition of endowment with the gifts of grace. This is referred to in the words, ver. 15, "to each according to his several ability" (*ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν*, scil. *ἔδωκε*). For he who is without any natural abilities, is not fitted to be a *powerful* instrument of grace. A general application of the parable may be made, in so far as it may be said that every one is entrusted with something, for the right use of which an account will be required. But this application of the parable is not identical with its original reference. According to the very close association with chap. xxiv., the withdrawment of the Lord after the distribution of the gifts, and his return after a long absence (*μετὰ χρόνον πολύν*), in order to hold a reckoning (*λόγον συναίρειν* = *rationem conferre*), relates to the disciples, whom the Lord, when he departed to the Father, invested with spiritual gifts, that being left to themselves they might administer till his return. Hence the whole connexion here also requires the assumption that a return at the time of the apostles is spoken of, so that the words *after a long time* primarily refer to the *waiting* of the apostles. As to the apostles being left to themselves after the withdrawment of the Lord, this may appear to stand in opposition to such passages as Matth. xxviii. 20, "I am with you always, even unto the end of the world." But this constant spiritual presence of the Lord in the minds of his people is often concealed, and imperceptible; it is never destructive of free choice, and hence does not exclude faithfulness and unfaithfulness. Hence, in regard to the later generations of servants, who did not see the Lord in the body, their endowment with power from above, of the use of which an account is at length to be rendered, must be viewed as extending from the moment when Christ first gives a living manifestation of himself in the soul, to those seasons in which the individual is left to the discharge of cares designed to test his sincerity in the Lord's

cause. The return of the Lord is the period of reckoning with the servants involving reward for the faithful, and punishment for the unfaithful. The faithful are described as those who have increased what was entrusted to them ; that is, with these spiritual powers conferred upon them by Christ, they have carried on his sublime work in his spirit and nature. (The expressions employed to designate faithful labour are ἐργάζεσθαι [Luke xix. 16 has προσεργάζεσθαι] and ποιεῖν. The latter answers to the Hebrew נָצַח and לָבַח, in the signification "to acquire." Compare Gesenius in his Lex. under נָצַח and לָבַח. To convey the idea of κερδαίνειν, "to make gain," "to obtain advantage," Luke, xix. 13, 15, uses πραγματεύεσθαι, διαπραγματεύεσθαι, which does not occur elsewhere in the New Testament ; it is the strict term for trade and money transactions, which has even passed into the later Hebrew. [Comp. Buxtorf. lex. p. 1796, seq.] Thus the parable is founded upon the supposed case of a merchant, which has occurred also in a former instance, Matth. xiii. 45.) It is represented as the reward of these faithful labourers, that they will be called to a higher sphere of activity adapted to their desires. The earthly relations of the kingdom of God, upon which the "servants" continually spent their toils, are contrasted, as the *ὀλίγα*, few things, with the *πολλά*, many things, that is, the affairs of the kingdom when it shall be manifested in its heavenly victorious form. (Luke xix. 17, 19, gives more specifically, adhering to the metaphor, ten and five cities as the reward.)

The manner in which the parable speaks of the *third* servant is peculiar ; without having gained anything he brought back to the Lord what was entrusted to him. It is evident that the design is not to describe a man entirely fallen from the faith, an apostate ; but one who, although he has not dissolved his connexion as a servant, or squandered his talent, yet, from a false view of his relation to the Lord, has not used it to his advantage. Hence he is called, ver. 30, δοῦλος ἀχρεῖος, *unprofitable servant* ; so that he is regarded as a "servant" of the Lord, although one who has not done his duty. His false view of the Lord consisted in overlooking his love, and supposing instead an inexorable legal rigour.\* (Instead of σκληρός, ver. 24, Luke xix. 21 has ἀστηρός *austerus*, which occurs nowhere else in the New Testament. Luke somewhat modifies the parable, by speaking of a σουδάριον [sudarium] *naphkin*, in which the money was hid ; Matthew represents it as buried in the earth. The talent of course rendered that impossible which might have applied to a mina.) By this view of unfaithfulness, a remarkable contrast is formed between this parable and that of the virgins. Whilst the

\* Διασκορπίζειν, vers. 24 and 26, is not to be understood as synonymous with σπεῖρειν ; it is better to take it = πῦρ, in the sense, "to purify by means of a winnowing shovel."

guilt of the foolish virgins proceeded from thoughtless presumption upon the kindness of the master, this servant failed through an unbelieving assumption of his severity, so that the two parables are complements to each other, and describe the two leading temptations of believers in their relation to the Redeemer, to abuse grace, or to exclude themselves from access to it by false legality.

One point in the rebuke administered by the master to his disobedient servant (ver. 27) requires special notice, viz., the remark : *ἔδει σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, thou oughtest to have put my money to the exchangers.* (*Τραπεζίτης* from *τράπεζα*, which Luke has here [xix. 23], "the banker's table." *Τόκος*, interest, profit. Instead of *ἐκομισάμην* in Matthew, Luke has *ἔπραξα*, which is commonly used in reference to money, in the sense of *exigere, extorquere.*) We cannot regard these words as a perfectly useless addition, for they furnish an appropriate thought. The fearful servant, who dreaded his master, had evidently refrained from laying out the property committed to him, in the way of independent activity for the interests of his master, because he was afraid of losing it; that is—to drop the metaphor—the dangers connected with activity for the kingdom of God on earth, on account of the manifold temptations and opposing forces of the world, restrain many persons, who lack faith in the help of God, from going believably to work according to their abilities. These timid natures, that are not fitted for independent labour on behalf of the kingdom of God, are now advised at least to associate themselves with persons of greater strength, under whose guidance they may apply their gifts to the service of the Church. The first thing mentioned as the punishment of total unfaithfulness is the loss of the gift entrusted, which is then committed, by the command of the Lord, to the servant who was endowed with ten talents. The proverb which follows (ver. 29) in connexion with this proceeding, has already been explained in the remarks on Matth. xiii. 12; its recurrence here in an entirely different connexion cannot be considered strange, when it is remembered that the idea which it contains is of such a nature, that the Redeemer could readily employ it in the most multifarious applications. The fundamental idea here expressed—viz., that goodness constantly secures richer benefits to him who receives it, while it is the curse of sin that it makes even poverty poorer still—is here also perfectly applicable. Whilst blessings are heaped upon the faithful, the unfaithful man, stripped of all the gifts conferred upon him, is cast out into darkness (ver. 30). Here again, the immediate reference is not to eternal condemnation, but to exclusion from the "kingdom," into which the faithful enter. The degree of guilt in the case of the unfaithful, determines the possibility of their being awakened to true repentance. The kingdom,

finally, is viewed as a region of light, encircled by darkness. And in reference to this point, the metaphorical language of Scripture is very exact in the choice of expressions. Concerning the children of light who are unfaithful to their vocation, it is said that they are cast into the darkness; but, respecting the children of darkness, we are told that they are consigned to the *πῦρ αἰώνιον*, *everlasting fire*; so that each finds his punishment in the opposite element.\*

As regards the points of difference presented by Luke, in this parable of the servants, we may remark, that they consist, first, in the carrying out of the subordinate idea of the citizens, who would not that the lord should reign over them. Whilst the one servant represents an inactive member of the body of Christ, the Church, who failed to perform his duty, these citizens are open rebels, and hence their lord orders them to be killed. It is evident that this penal proceeding is essentially distinguished from the reproof administered to the one servant. According to the connexion in Luke—as we have already observed—the “citizens” signify the Jews who engaged in a hostile opposition to Jesus, and, in the wider sense, all real enemies of Christ. In the second place, the two narrators differ in the circumstance that, according to Matthew, the distribution of the talents was unequal, but the profit realized upon that which had been received was equal; whereas in Luke, on the contrary, every one receives the same, but the amounts gained are different. It certainly is a superficial mode of interpretation to explain away these points of variation, as features of no importance; there is no doubt that they have their distinct applications. However, I cannot agree with Schleiermacher (comp. the remarks on Luke xix. 11, ff.) in the opinion, that they render the parables specifically different. The representation of Matthew expresses the idea that the Lord himself distributes gifts differently even among his disciples, assigning to one a greater, to another a smaller, sphere of operation; but that the Redeemer only looks at the application which each one makes of what is bestowed upon him. Luke, on the other hand, shews how equal degrees of endowment on the part of the Lord, may result in inequality, by means of the different degrees of activity on the part of men. Now, as the tendency of the whole parable is to describe the influence of human fidelity in the kingdom of God, the representation of Luke, which places this most prominently in view, deserves the preference before that of Matthew.

Ver. 31-46.—By means of the third and last parable respecting the coming of the Lord—as we have already remarked on xxv. 1—we now obtain the proper data from which to fix the meaning of the two preceding ones. The form of transition, “but when” (*ὅταν*

\* It is not *light* (the opposite of darkness) in which the children of darkness are punished, but *fire*.—[K.]

δὲ), indicates something different as the subject of discourse in the similitude that follows; hence we cannot admit with Schott (loc. cit. p. 168, ff.), that both the foregoing parables and the words now before us, refer to the last judgment. This learned man has, indeed, given a triumphant refutation of the hypothesis that the parables relate to the destruction of Jerusalem; to which event we cannot refer a single feature throughout the whole three, and it can only be brought into view, in so far as the description in the twenty-fourth chapter represents the coming of Christ as connected, although not identified with it. But according to the view he maintains, that all three parables have reference to the last judgment, the third cannot be shewn to have any peculiar character, the righteous (*δίκαιοι*), and the unrighteous (*ἀδικοι*), of whom it speaks, being made perfectly parallel with the faithful and unfaithful servants. If, however, the third parable treats of something different from the previous ones, this cannot be anything else than the judgment of *unbelievers*, while, in the two that precede, the subject is the sifting of believers. True, if we understand the persons judged, in the parable of the sheep and the goats, to mean all men without exception, the expression *πάντα τὰ ἔθνη*, *all nations*, suits this view very well; but then, it does not appear who the "least of Christ's brethren" (*ἀδελφοὶ Χριστοῦ ἐλάχιστοι*, ver. 40) are. If the assemblage consists of all men, it follows of necessity that believers themselves must be comprehended under that designation; but it is evident that in these words they are distinguished from the righteous (*δίκαιοι*) and the unrighteous (*ἀδικοι*). And, moreover, according to the above interpretation, the fact that all the righteous could say: *κύριε, πότε σε εἶδομεν πεινῶντα κ. τ. λ.*, *Lord, when saw we, etc.*, ver. 37, is inexplicable. Believers surely would know that the Lord regards what is done to his brethren as done to himself. If it be said that this is the language of humility, we must oppose such a view, for *Christian* humility is by no means to be conceived of as devoid of consciousness. It *knows* what it does, and its distinguishing feature consists in this—that it does not acknowledge its work as its own, but as the works of God in it. (Such was the humility of Paul, who boasted: "I have laboured more than ye all," but adds, "yet not I, but the grace of God that is in me," 1 Cor. xv. 10.) Finally, the hypothesis that all men, even believers and perfectly just men, are here to be understood by the term *δίκαιοι*, is directly contrary to the doctrine of the New Testament, that believers shall not come into judgment (comp. John iii. 18, v. 24; 1 Cor. xi. 31).

Nor is there any more ground for the opinion, that, in the parable of the sheep and the goats, merely Christians, without unbelievers, are meant. For, in addition to the arguments adduced in refutation of the view just considered—all of which apply to this as

well—to take the expression “all nations” as referring to Christendom, is utterly untenable. It is indeed said, that it denotes the Church of the Lord collected *out of* all nations; but it is impossible to shew that an expression, the fixed meaning of which is so different, can be employed in this sense. Hence, the only alternative is to understand the term as denoting all men, with the exception of true believers—that is, *all unbelievers*; and this interpretation being adopted, the parable preserves its own internal harmony, as well as its right position in relation to those which precede.\* The expression πάντα τὰ ἔθνη, *all nations*, then perfectly corresponds with the Hebrew עַמֵּי הָעוֹלָם, in opposition to the people of Israel. The collective body of believers is now viewed as Israel. These do not come into judgment at all, but at the resurrection of the just enter into the joy of the kingdom of God. Those who are idle and unfaithful are indeed shut out from the kingdom of God; but this act of shutting out must not be confounded with the general judgment. Accordingly the ἀδελφοί, *brethren* of Christ (ver. 40) are easily distinguished from unbelievers who appear in judgment; the *brethren* are believers, and because the *righteous* receive them (δέχεσθαι), they receive the reward of prophets, righteous men, or believers. (Here compare the exposition of the whole passage, Matth. x. 40-42.) There is a meaning in the profession: “And when saw we thee,” etc., when it is taken as the language of unbelievers; for even the righteous among them must be viewed as excluded from the higher consciousness wrought by the spirit of Christ; the power of love was active in their hearts, without their being themselves conscious of what they did. Now if this parable be taken in connexion with the foregoing ones, it will be seen how well, according to our interpretation, they complete each other. The two first parables contain a representation of the sifting of believers (in conformity with their two leading dispositions, the contemplative and the practical); then this is followed by the judgment of the mass of unbelievers; the former is to be viewed as taking place at the resurrection of the just, the latter at the general resurrection of the dead. These two matters make up the whole of the Redeemer’s beatific and punitive procedure at his coming.†

\* The sense of the parable has already been very justly acknowledged by Keil (in his and Tzchirner’s Analekton, vol. i. p. 3).

† The remarks of De Wette, in opposition to this interpretation of the third parable, as applying only to the judgment of non-Christians—that is, those who are not the subjects of true regeneration—have not convinced me of its unsoundness. On the contrary, I think that the only thing that has led this scholar to reject my exposition is the unhistorical assertion, that Matthew makes no distinction between the millennial and the eternal reigns of Christ. If it be considered that this distinction was a general Jewish idea it cannot be understood how Matthew could be free from it, especially when we take into account the way in which, as De Wette allows, the whole representation of Matthew is modified by the national element. And if Matthew observed this distinction, the relation of the three parables cannot well be determined in any other manner than that in which I have attempted to define it.



It is true that this explanation of the third parable appears to give rise to other difficulties which do not press upon the first-named hypothesis.\* For, according to our view, unbelievers (the *δίκαιοι*) would be received to favour, whereas, Heb. xi. 6, it is said that "without faith it is impossible to please God," and Romans iii. 28, "man is justified by faith (alone)." And further, good works would

\* That "all nations" here arrayed before the judgment seat are "all men with the exception of true believers, *i. e.*, *all unbelievers*," it is impossible to admit. Those who are separated from the goats, and placed, as *sheep*, on the right hand of the judge, who are welcomed, as his active friends, into his kingdom, and then go into eternal life, are surely regenerate believers if the Bible knows of such a class. Olshausen's argument against this is first that they are distinguished from "those very brethren" who are with the judge as his acknowledged friends, and secondly that they evince an *unconsciousness* of their Christian acts incompatible with spiritual enlightenment. In regard to the first objection, such a distinction is indeed drawn. But it is accounted for, I think, by the representations of God's mode of dealing with Israel. He had sent prophets and teachers among them, and the Saviour had sent forth his apostles and the Seventy. As therefore the reception given to those recognized servants and brethren of the Lord, was the test of Israel's character, so now the Saviour transfers the same principle to the assembled nations, and declares them received or rejected according as they had treated him through his accredited agents. This clearly distinguishes the "these my brethren" as the previously acknowledged and public ministers of Christ from the men among whom they were sent, "He that receiveth you," etc. Secondly, as to the *unconsciousness* of the righteous of their good deeds, we may remark, first, that the unrighteous seem equally unconscious of the proper nature of their delinquencies, and if this does not exclude them from the category of *unbelievers*, why should that of the other class exclude them from the category of believers? But, in the next place, the parable itself—if we may so call it—furnishes ample explanation of this unconsciousness. The Saviour's grounds of approval and welcome are intentionally and *characteristically* placed in the most abrupt and startling form. He expresses in the strongest and most hyperbolical manner the essential spirit of their conduct. He bases his words of welcome on the fact that they had rendered to *himself personally* the most varied and important services. They might well hesitate as to the import of such a representation, and naturally inquire *when* they had laid the supreme judge under such obligations; as might also the unrighteous be startled at a view of their delinquencies which they had never before taken. And still further, both the Saviour's address and their reply seem *purposely and dramatically constructed* in order to bring out the great truth couched in the final declaration, that as they treated his messengers and representatives they treated *him*. This same principle, *viz.*: that of a dramatic scene appended for the sake of a more full exhibition of a great principle is, I think, frequently applicable to the explanation of the parables. In the parable of the labourers in the vineyard, the workmen are represented as murmuring against their employer, in order to give scope for the statement of his absolute sovereignty in the dispensation of his favours. In that of the Prodigal Son, the introduction of the elder brother, with his fault-finding at the demonstrations of joy over a recovered profligate, (while conveying a side intimation to the Pharisees: "if you are as good as you profess to be, you should rejoice at the restoration of the vile and degraded,") is mainly intended to introduce the father's touching statement of the reasons for rejoicing over a lost one found. So the dramatic scene in the parable of the rich man and Lazarus, is neither intended to teach that the blessed and the lost hold such parleyings with each other, nor that the lost will or do have any benevolent regard for the living, but simply to give scope for bringing out in strong relief the law of retributive justice, the unchangeableness of the final state, and the impotence of miracles to benefit those who are insensible to moral and scriptural truth.—[K.

be presupposed in unbelievers, whereas, "whatsoever is not of faith is sin" (Rom. xiv. 23). [Among those ignorant of Christ, there is indeed none to whom *faith* can be ascribed, Rom. x. 14. And just as little any who could do a single good work, *i. e.*, one free from all mixture of sin. But there are among them, doubtless, those who perseveringly strive after freedom from sin (Rom. ii. 7), and *struggle* against sin (Rom. ii. 14), and grieve over it, and thus have a conscious need of deliverance from it. Such men are then *accepted* in the sense of Acts x. 35. Not that they are *justified* by their imperfect works. But they are doubtless *susceptible* of still hearing the gospel of grace in Christ, and of believing in it, and of being healed by these "leaves of the tree of life," Rev. xxii. 2.]

Ver. 31-33.—The Parousia of the Son of Man at the judgment is here described just in the same manner as in Matth. xxiv. 30. The prophetic form being adopted, the several circumstances *at* and *after* the advent of the Lord, although not exactly interchanged, are yet not plainly and chronologically distinguished. No precise account of the order is given till we come to the Apocalypse, and the data there supplied are the guide by which the elements in these passages must be separated. In the same way we may explain the circumstance that Matth. xxiv. 30 does not differ at all from this description of the appearing of the Lord at the general judgment, although its primary reference is to an earlier period in the revelation of his glory. (Just in the same manner the prophets of the Old Testament immediately connect with the appearing of the Messiah all those effects of his work which, in reality, would only be unfolded in thousands of years.) Instead of the *ἄγγελοι*, *angels*, who here form the retinue (Matth. xxiv. 30 the *δύναμις*) of Christ, who is described as the Sovereign, in Rev. xix. 14 (comp. this with ver. 8 and Jude ver. 14), the *ἅγιοι*, *saints*, are mentioned. Now as our passage also (ver. 40) intimates that these will be present, the expression *ἄγγελος*, *angel*, *messenger*, is probably to be taken here in a more comprehensive sense, so as to include also the just made perfect (Heb. xii. 23). (Compare Zech. xiv. 5, where the description of the advent of the Lord represents the *מַלְאָכָי* as appearing with him. It is true that, according to the modern hebraism, this term is understood to mean the angels, but it is a question whether it does not contain an intimation of the idea, that those men who were glorified in ancient days will be with the Messiah, and will appear with him. The LXX. render the passage *πάντες οἱ ἅγιοι*. Finally, in its form, this similitude is but imperfectly developed. In reality it combines two similitudes which cross each other. The Redeemer is first compared to a king, who sits upon his throne and pronounces judgment; and secondly to a shepherd who divides the sheep. The *ἀφορίζειν*, *separating*, in-

volves the idea of the *κρίνειν*, the separation of the two classes, good and bad, who were mingled up to that time. The metaphor of the sheep and the goats is found in the Old Testament (comp. Ezek. xxxiv. 15, ff.; Isaiah xl: 11); and indeed it is a common Old Testament idea, that the right hand is that which is approved and loved, the left that which is rejected.

Ver. 34-36.—In the first place, the righteous (*δίκαιοι*) are commended by the king, and represented as the heirs of the kingdom (Matth. v. 5). By the Divine kingdom, we are here to understand the perfect state of the creation, called in another place (Rev. xxi. 1, ff.) the new heaven and the new earth. There the characteristic of the *kingdom of God*, the dominion of the will of God, which extends by degrees, will be perfect (1 Cor. xv. 27); for the very last manifestations of evil will be destroyed, and the harmony disturbed by sin will be restored. Hence the relation between the kingdom of Christ on earth and this eternal kingdom of the father (*βασιλεία τοῦ πατρὸς*) is as follows: in the former, although that which is good *prevails*, yet evil still exists; in the latter the influence of evil is perfectly annihilated. Here a difficulty occurs, in that this kingdom being represented in our passage as prepared for the *κληρονόμοι*, *heirs* (Rom. viii. 17) from eternity (*ἡτοιμασμένη ἀπὸ καταβολῆς κόσμου*). Comp. Matth. xiii. 35; Ephes. i. 4. Similarly, ver. 41, the *πῦρ αἰώνιον*, *everlasting fire*, is described as prepared for the wicked. (The reading *ὁ ἡτοίμασεν ὁ πατήρ μου* must yield to the ordinary reading; but it makes no difference in the sense, because *ἡτοιμασμένον* can only be explained by supplying *ἐπὶ τοῦ πατρὸς*.) But in the latter case the *ἀπὸ καταβολῆς κόσμου*, *from the foundation*, etc., is wanting, and this is a circumstance that must not be overlooked. Often as the election of believers is represented in the New Testament as eternal and dependent upon the predestination of God, it is never said of the wicked, that they are predestinated as such.

We have fully discussed this important doctrine concerning the relation of the Divine decree to the righteous and unrighteous, in the exposition of the principal passage that treats on that subject (Rom. ix). Here we only offer the following remarks. According to the nature of the opposition between good and evil, which is only relative, no one is good *out of* God or *besides* God, but only *through* God and *in* God. Hence the doctrine of Scripture—which proceeds from the deepest knowledge of Divine things—traces what is good in the creature to the only eternal Good, and accordingly teaches a predestination of the saints; for he who is good and happy can only become so by God's will and choice. The Divine choice, however, does not destroy *freedom*, but establishes it; it is only the capacity, the power to choose evil, which is done away by grace [ultimately in the perfected, in so far as it elevates them]. But the

case is different with evil. God, who is entirely free from evil, determines no one to evil; to act evilly is rather the prerogative of the creature. Hence sin, as proceeding from the creature, has not the character of the *absolute*. After evil has come into existence through the creature, its punishment may be ascribed to God, but God can never appoint even the wicked themselves to wickedness. The Holy Scriptures, in perfect harmony with this, teach a *prædestinatio sanctorum* (although without *gratia irresistibilis*), but they say nothing about a *reprobatio impiorum*. He who is saved is so through God, and through God alone; he who is lost is the sole cause of his own misery.

The works of love performed by the righteous are now mentioned, as the proofs by which they evince their calling to the kingdom of God. (Comp. such passages in the Old Testament\* as Isaiah lviii. 6, 7; Job vi. 14, xxii. 6, ff., where also eternal life is connected with works of love.) These, as works of true love, presuppose living faith; for faith and love are as inseparable as fire and warmth; the one cannot exist in its real nature without the other; and if they ever appear isolated (1 Cor. xiii. 2), the true nature of one or other is destroyed. Accordingly the reference is not to external actions of charity—these may be dead works; but the subject of discourse is the living effluence of the inward tide of love. It is in love as such that godliness consists, for God is love.

Ver. 37-40.—The ignorance of devout men respecting their works is humility, but not *Christian* humility, which cannot be conceived of as unconscious, because Christian life, in its perfection, presupposes the highest *consciousness*. Such passages as Matth. vi. 3 cannot be applied here, for they do not commend the absence of consciousness, but merely discountenance any appropriation of works as our own. The dialogue of course is to be regarded as the form of the similitude, but it has its truth in so far as the interior nature of man will manifest itself, at the judgment, in its proper character, and will, as it were, utter a real language. To those who have been actuated by a humble childlike love, there will then be a disclosure of the living connexion that subsists between the Redeemer and his people, so that what is done to his brethren is done to him. (The expression *μικροί*, *little ones*, as we have already shown, in the remarks on Matth. xviii. 6, is applied to believers, partly in reference to the world and its persecutions, and partly in reference to regeneration. But here *ἐλάχιστος*, *least*, is employed in opposition to *μέγας*, *great*, and among the brethren themselves, great and little are distinguished, as Matth. v. 19. The distinction is designed to point out in a striking manner the difference between

\* From these sources the same view has been received by the Rabbins. Compare Jalkut Rub. fol. 42, quicunque hospitalitatem libenter exercet, illius est paradisus.

the act and the recompense ; love exercised toward the *least* of the brethren is followed by the richest reward.) The brethren are represented as present (τοῦτων τῶν ἀδελφῶν), and as distinguished from the *δίκαιοι*, to whom the language of the Judge is addressed. Hence the scene may be described as follows : those who are judged stand *before* the throne of Christ, on the right and on the left ; then *by the side* of the Judge, and therefore not appearing in judgment, stand believers, who do not come into judgment, but in and with Christ judge the world (1 Cor. vi. 2).

Ver. 41-46.—The very same criterion by which eternal life is secured to the just, forms the reason why the unjust are consigned to everlasting punishment (κόλασις αἰώνιος). As he who can love has the power to receive love, yea, as love is itself happiness and eternal life, so the privation of love is misery and incapability of happiness. Accordingly the punishment here spoken of is not arbitrary or positive ; the punishment of want of love is association with those who are destitute of love, in that state of discord in the external as well as the internal life, which constantly proceeds from the absence of love. And hence the *κόλασις αἰώνιος*, *everlasting punishment*, is not identical with the exclusion from marriage (Matth. xxv. 13) ; on the contrary, the expression denotes eternal condemnation. Nor can the strictness of the contrast be mitigated, at least not by means of exegesis, on account of the term *ζωὴ αἰώνιος*, *eternal life* ; for the observation of De Wette—that if a strict antithesis were intended, annihilation must have been specified in opposition to life—is sufficiently refuted by the fact that here the predominant idea expressed by the word *life* is not *existence*, but holy and happy being. In regard to the view founded upon the antithesis between good and evil generally—that good alone is eternal, and rests in the nature of God himself, whilst evil is an accident, having nothing substantial in its nature, and therefore the *consequences* of evil, which is temporal, can only be temporal—we allow that these ideas are certainly not devoid of truth. But at the same time, it must not be overlooked, that the mode of representation adopted in Scripture nowhere favours the hypothesis of the restitution of all things (ἀποκατάστασις τῶν πάντων) by any *positive* declarations, and hence in the exegetic examination of this question—which at last resolves itself into the view taken of free choice and its relation to Divine agency—it is best to adhere to the mode of expression which Scripture has selected. However, the doctrine of everlasting punishment is not to be sought in every place where the punishment of sin is mentioned ; this has been done long enough. Throughout the New Testament, *redemption* is the object kept in view, and hence the Lord, here as always, concludes his discourse not with condemnation, but with eternal happiness. And

with a glance at this, we will pass on to the consideration of that gospel of love, which the disciple of love has bequeathed to us, wherein the secret things of God, and especially the profound counsels of his grace, are disclosed. The eternal Word proceeding from the bosom of the Father, in order that he might bring the happiness of eternal life to those who were lost, fathomed the abyss of all sin and suffering, and sealed the covenant of peace with his own sacred blood, that he might procure *for all* eternal redemption.

THE

G O S P E L O F J O H N .

**Volat avis sine meta,**  
**Quo nec vates, nec propheta.**  
Evolavit altius.  
**Tam implenda, quam impleta,**  
**Nunquam vidit tot secreta**  
**Purus homo purius.**



# EXPOSITION

OF THE

# GOSPEL OF JOHN.

---

## INTRODUCTION.

### § 1.—OF JOHN PERSONALLY.

ACCORDING to the evangelic history, the two celebrated brothers among the twelve apostles—John and James—were born in Bethsaida\* in Galilee. Zebedee and Salome were their parents; † the former supported himself by fishing in the neighbouring sea, but he does not appear further in the Gospels as marked by spiritual endowments. Salome, on the other hand, was amongst the women who ministered to the Saviour from their own substance, and her affection towards him whom she had learned to honour as the Messiah, was so great that she did not forsake him even at his cross (Mark xv. 40). By this pious mother the first germs of religion may have been planted in the heart of the son. The parents of John do not appear to have been exactly poor; ‡ the acquaintance which he himself had with the High Priest (not merely with his servants, John xviii. 15) indicates a certain respectability in the family from which John had descended.

\* The Hebrew name of the place is  $\text{בֵּית צִיְדָה}$ , answering to the German Fischhaus (Fish house.)

† The assumption of a relationship between the family of John and that of Jesus, is indeed apocryphal (Thilo Cod. Apoc. vol. i. 363); but yet it throws light upon many things; in particular, the otherwise extraordinary act of the dying Saviour in commending Mary to John. Salome is said to have been the daughter or the sister of Joseph.

‡ The fishing on the Galilean Sea cannot possibly have allowed the acquisition of much wealth. Lücke appears to deduce too much from Luke v. 10, when he understands the passage as intimating that the families of John and Peter were in partnership, so as to carry on the trade of fishing on a large scale. The expression,  $\eta\sigma\alpha\nu\ \kappa\omicron\iota\nu\omega\nu\omicron\iota\ \tau\omega\ \Sigma\acute{\iota}\mu\omega\nu$  certainly cannot be rendered: "they were friends, companions of Simon." The dative requires the translation: "they were in association with Simon," namely, in their business; but there is nothing to show that this association was a permanent one. It is simplest to understand the words as meaning that they were at that time carrying on the fishing in combination, perhaps only for a few days.

Meanwhile this is a very unessential circumstance, and we can in no wise infer from it that he enjoyed any splendid training which would account for the subsequent bent of his mind, and his peculiar ministry. The characteristics presented by our Evangelist are to be explained purely from his elevated calling, which, under the influence of the Holy Spirit, could attain the most happy and perfect development. This, his vocation to act for lofty Divine ends, first disclosed itself in his joining the Baptist. In him the Evangelist rightly recognized the first rays of the approaching sun, and while he was attracted by their lustre, the light which displayed its power in the Baptist led him to the fountain from which it gushed forth; John came by means of the Baptist to Jesus. (John i. 35.) John soon belonged, with his brother James and with Peter, to the Lord's most select and confidential circle; but he alone rested on the bosom of Jesus, on which account he is commonly called *ἐπιστήθιος*.

The relation of Christ to James is not precisely known; but what we learn of Peter is quite adapted, from its contrast with John's mode of thought and disposition, to place the character of the Evangelist in a clearer light.\* In Peter, manly force and fiery zeal predominated; while John appears with a nature of virgin-softness, tranquil, and contemplative. Zeal continually brought Peter forward as the spokesman of the apostles, so long as the Lord was with them on earth, and after his ascension to heaven, as the representative and advocate of the infant Church; while John neither travelled much, nor addressed large masses of people, nor converted great numbers, but rather reposed in quiet and contemplation—so long as the Lord continued his work upon earth, leaning on his breast, and after he returned to the Father, listening with an open spiritual ear to his secret revelations.

It may therefore be said, that whilst Peter loved Jesus more than did the other disciples (John xxi. 15)—that is, whilst in him the active energy of love possessed greater fulness—Jesus loved John more than he did the rest; that is, the susceptibility to the powers of the upper world—the negative, passive capability of love—presented itself as predominant in John. Accordingly, whilst Peter's appointed sphere was that of practical activity, John was the apostolical representative of everything noble in the *mystic* and the *intellectual*. He was not called first to cut the way with the sword of the Spirit, as Peter and Paul, but to conduct those churches which had been founded, which were growing and developing, into the depths of the inner life, and to unfold to them the treasures of knowledge. Grotius meant something similar when he termed John *φιλοησοῦς*, *friend of Jesus*, but Peter *φιλόχριστος*, *friend of Christ*; though in these terms, he did not exhibit so much John's

\* Compare the Comment. on Matth. xiv. 28, ff.

susceptibility of love—his virgin tenderness—as his affection for the human *person* of the Saviour ; whilst Peter loved not so much his person as his *office* and *dignity*. *Subtle* as this distinction is, I do not think it altogether *true*, since there manifestly reveals itself in Peter a strong impulse of love towards the Saviour *personally*, though he never betrays the feminine susceptibility which we discover in John.

Much, it is true, of the information which the Gospels supply concerning John, appears to stand in opposition to this view of his *character* ; so that we might believe this tenderness of love and contemplativeness of nature to have been founded not so much in his calling and natural disposition, as in a work of grace within him. But while it is undeniable that the power of grace purifies and transforms the sinful peculiarities of man, it is equally certain that it does not substitute opposite characteristics for the natural disposition. It by no means converts the tender, gentle soul into a Luther, or changes one full of energy and force into a Melancthon ; but it sanctifies and perfects those natural abilities of man which are originally imparted by God.

Hence it certainly cannot be supposed that John, before his second birth, possessed an ardent aspiring temperament like Peter's, for out of this, such a nature as John's never could have been formed ; nor can anything amounting to proof be deduced from those passages which have been appealed to in support of such an assertion. The main passage is Luke ix. 54, compared with Mark iii. 17. According to the first, both the sons of Zebedee, John and James, said, when the inhabitants of a Samaritan town would afford no shelter to Jesus, " Lord, if thou wilt, we will command that fire fall from heaven and destroy them, as Elias did." Jesus, however, rebuked them and said, " Know ye not of what spirit ye are the children ?" In the other passage, both brothers are called *ὡς βροντῆς*, *sons of thunder*, indicating a character likely to utter such expressions as that which has just been adduced. But in the explanation of Luke ix. 54, it has already been shewn, in the first place, that no connexion subsists between these passages, while the epithet, " sons of thunder" points out nothing censurable, but designates the new name, that is, the new nature of both Zebedee's children ; and, in the second place, that the ebullition of anger against the Samaritans affords no evidence of a peculiarly vehement temperament, but merely indicates a momentary confounding of the spirit of the Old and New Testaments, and of their relative points of view. Keeping then in view the character of John, as affectionate and contemplative, yet without the feebleness or effeminacy too frequently ascribed to him—this occurrence will not lead us into any error as to its essential tone. Nor do we regard the passages Matth

xx. 20, ff, and the parallel, Mark x. 35, ff., as affording any more evidence than those quoted above of an aspiring disposition in John. According to Matthew, the mother asks *with* the two sons; according to Mark, the sons *alone* ask for two places of honour in the kingdom of the Lord, at his right hand and at his left. It is probable that the propensity, naturally cleaving to every man, to become eminent and exalted, was on this occasion stirring in the minds of the disciples; yet even the context, indicates that this was not their radical principle of life, and the *ultimate* ground of their request; for the Lord did not rebuke any ambitious and corrupt motive in this request, but merely their ignorance of the greatness of what they asked. "Ye know not what ye ask," said Jesus, "nor the way which would lead to that which ye desire." It is thus more than probable that the essential import of their petition was, that they might be allowed ever to dwell in immediate nearness to him whom they loved with all their soul. (The same view has already been indicated in the Commentary on these passages.) It was obviously not so much the request of the two disciples, as the manner in which the ten expressed themselves in reference to it (ver. 24), which gave rise to the subsequent address of Jesus (Matth. xx. 25, ff.); and the words in which he portrays dominion in the kingdom of God, are intended rather to unfold to the ten the nature of such dominion than to reprove the sons of Zebedee. They express the sentiment: "It is well to strive after dominion in the kingdom of God, since no one rules there but the most humble and most lowly; if, therefore, the two disciples seek for themselves places of dignity in the kingdom of God, they desire something which presupposes the deepest humility and the purest love." Accordingly, we can only infer that, while John participated in the general sinfulness of human nature—which is self-evident—he was endowed by God with the greatest loveliness, in order to exhibit in him, through the transformation of his nature by the regenerating power of grace, that very engaging aspect which has always won for him the admiration of the church.

With regard to the latter circumstances of John's life, it appears from Gal. ii. 9, that he spent a considerable time in Jerusalem, and a later tradition reports that he lived there until the death of Mary, the Lord's mother—who is said to have died in the year A. D. 48—in order that he might completely fulfil the charge of the dying Saviour to take care of his mother. Although this information cannot be regarded as historically established, still the date certainly approaches very closely to the truth.

Of many of the journeys attributed to John nothing is recorded, nor does his character render it likely that they ever were taken. We only know that, probably when the apostles ceased from devo-

ting their chief attention to the people of Israel, John went to Ephesus, in Asia Minor, where Paul had laboured before him.\* His residence in this important city of the old world is perfectly demonstrable from history. After Irenæus, who received the most certain information on this point from his teacher Polycarp, the immediate disciple of John, it is related by Clement of Alexandria, Eusebius, Jerome, etc.† John lived there till the time of Trajan, towards the end of the first century, and attained the greatest age of all the apostles. For a long period, his grave was shewn there as a sacred relique.‡ Probably it was there that he composed his writings (Comp. § 4 in this Introduction), which in their contents and form are suited to the state of things prevailing in Asia Minor. It is only with respect to the book of Revelation that the assumed banishment of the Evangelist to the Isle of Patmos occasions any difficulties; these, however, can be considered and solved only in the connected inquiry respecting the authenticity of that work. Among the incidents of John's life that have come down to us, is the account of the Evangelist's preservation in boiling oil, which Tertullian (*de præscr. hæc.* c. 36) communicates, and which is doubtless legendary. The circumstance that John had no hard sufferings and persecutions to endure—as well as the fact of his not dying a martyr—is traceable to the peaceful and purely spiritual character of his life; and in this respect, also, a distinction might be established between the characters of Peter and John (comp. John xxi. 18–22). The spirituality and power of his work as an apostle strikingly appear in the account given by Clement of Alexandria (*quis div. salv.* c. 42) concerning the youth who had fallen among the robbers, as also that by Jerome (*vol. iii.* 314) about the exhortation to love, into which the disciple of love compressed everything worthy of desire; and nothing can be said against their credibility.

With respect to the narrative of the meeting between the Evangelist and Cerinthus (*Euseb. H. E.* iii. 3, 28, iv. 14), I entirely concur in the view taken by Lücke (*Comment. Pt. i.* p. 19, in the second edition, which I always quote), viz., that there is no admissible ground for considering the story untrue; on the contrary, 3 Epis. John ver. 10 appears suggestive of the key to John's conduct towards that heretic, and even this, when rightly understood, contains nothing contradictory to the gentle character of the Evangelist. The bias under which this was for a long time viewed as a fabrication, proceeded simply and solely from that weakness and indifference,

\* Since even in the second Epistle of Timothy no mention is made of John, and Timothy there appears quite by himself, it is probable that John went to Ephesus but a little before the destruction of Jerusalem, at the close of Nero's reign.

† *Comp. Iren. adv. hæc.* iii. 1, 3; *Euseb. H. E.* iv. 14, v. 20; *Clem. A. quis divæ salv.* c. 42; *Jerome ad Galat.* vol. iii. p. 314.

‡ *Euseb. H. E.* vii. 25 p. 455, edit. Stroth.

with respect to heretics, which persons had accustomed themselves to regard as toleration and kindness.

## § 2. OF THE GENUINENESS OF THE GOSPEL BY JOHN.

The Gospel of John possesses stronger historical testimonies to its genuineness, than any other portion of the New Testament, or, we may say, of all antiquity.\* For, although other writings of the New Testament can exhibit testimonies to their apostolic origin just as old and as numerous, still the Gospel of John has *this* advantage, that its author lived a generation longer than the rest of the apostles, and dwelt and laboured for many years in one of the most flourishing communities of the ancient church. John, as we have already remarked, lived in Ephesus, and died there in the reign of Trajan, at the end of the first century of our era, about a hundred years old.

We know, from the letters of the contemporary Pliny,† to what an extent Christianity prevailed at that time in Asia Minor; everywhere in the cities there were numerous bodies of believers, and even in the rural districts the Gospel had made considerable progress.

Accordingly, John, the last witness of the life of the Lord remaining on earth, must have been held in the greatest esteem by the numerous Christian flocks; his writings must have been frequently read, and thus it must have been rendered next to impossible that a spurious work should be attributed to him, and especially one of such importance as the Gospel of John, without immediately calling forth the liveliest opposition. History, however, knows of no objection to John's Gospel. Eusebius (Ecl. Hist. iii. 25) enumerates it with the three first Gospels among the Homologoumena, and even the oldest teachers of the church acknowledge it as a genuine monument of John. Irenæus, in particular, says that several old teachers gave him information concerning John and his Gospel.‡ He doubtless intended among these persons, in the first place, Polycarp, bishop of Smyrna, who had known John personally; and, secondly, Papias of Hierapolis in Phrygia. Eusebius indeed (Ecl. Hist. iii. 39) declares that the latter had not known any of the holy apostles, but it is plain that Eusebius misunderstood the words of Papias, as we have already fully pointed out.§ It is true that direct quotations from the Gospel of John are not adduced in the

\* Comp. Calmberg diss. de antiquissimis patrum pro evangelii Joannei *αὐθεντία* testimoniis. Hamb. 1822.

† Comp. Plin. Epist. x. 97, printed in my Monum. hist. eccl., vol. i. p. 23, seq.

‡ Comp. my Geschichte der Evangelien, p. 219, ff.

§ See Olshausen's Genuineness of Writings of N. T. p. 118.—[Tr.]

fragments of Papias, nor does Eusebius (iii. 30), who had read his writings, inform us that Papias cited John. But it does not follow, that the bishop of Hierapolis might not have known the fourth Gospel; on the contrary, Eusebius makes no remark as to whether the teachers of the church, about whose works he gives intelligence, knew or did not know certain writings, except in instances where uncertainty existed concerning their origin. This, however, was not the case with the Gospel of John, and he therefore maintained perfect silence as to this work, and as to their use of it.

Besides these oldest witnesses, we find the work of the Evangelist John acknowledged and used by very many others, and that in the most diverse districts and regions. Justin Martyr had it in his collection of Memorabilia,\* Clement of Alexandria used it as a genuine apostolic composition; so did Tertullian in Carthage and Irenæus in Lyons; nor was it less known and used by the Syrian and the old Italian churches, in the primitive canons of which, in connexion with the other Gospels, that of John also is found. Nor was this general harmony in the acknowledgment of John's Gospel confined to the members of the Catholic Church; it was used among the sects also as genuine and apostolic; the Gnostics, for instance, and the Montanists, and even Pagans (*e. g.* Celsus), regarded the Gospel of John as an acknowledged source of Christian doctrine. Among the former, it is true that the Marcionites, just as the judaizing sects, did not use John; this, however, was not because they doubted its authenticity, but, on the contrary, *because they acknowledged it.* They did not believe that John was to be numbered with those apostles who had properly apprehended the Gospel; the former (the Marcionites) considered only Paul—and the latter (Ebionites) only Matthew—to be the genuine apostles. Thus the very opposition of these sects to the use of John's Gospel confirms the evidence for its authenticity. The remarks which Bretschneider† has opposed to these historical facts, are partly of no importance, and partly rest upon misunderstood passages of the Fathers; upon which subject I have enlarged in my work already frequently referred to (p. 242, ff).

The only trace of a contest respecting the apostolic origin of John, is afforded by the Alogians,‡ an insignificant sect, which rose

\* Comp. my Geschichte der Evangelien, p. 283, ff. What Credner has adduced against this (Beiträge zur Einl. Halle, 1832) is so intrinsically improbable, and so utterly unfounded, that no one has acknowledged it. (Comp. Lücke Comm. vol. i. p. 20, note.) Justin Martyr, according to Credner, was indeed acquainted with our four Gospels (yet he leaves this doubtful with respect to that of John), but seldom or never used them! According to him, Justin used only the Petrine Gospel.

† Comp. his probabilia de evangelii et epistolarum Joannis Apostoli idole et origina. Lips. 1820, p. 211, seq.

‡ Compare my Geschichte der Evangelien, p. 255, ff.

in opposition to the Montanists. Their opposition, however, is perfectly unimportant, because they rejected the genuineness of this Gospel without any historical ground, and merely for polemical reasons. Moreover, their entire character and influence were trivial and insignificant, and no person of consequence belonged to them.

Arguments, however, more acute and profound than were produced by these feeble opponents of John in antiquity, have been recently urged against the genuineness of the work under consideration. These require a short notice ; more especially because they, for the most part, rest upon correct *observations*, from which false *conclusions* have been deduced. We here notice only the work of Bretschneider, already alluded to, because it is the most acute of those which have been penned against the genuineness of John's Gospel.\*

The weightiest among all the remarks which have been directed against the Gospel of John by this scholar, is *that the Saviour, as delineated in the fourth Gospel, appears a perfectly different person from that which he is described to be in the three other Gospels*. The difference between the Christ of John and that of the synoptical Evangelists is, in fact, very great. The Saviour, as portrayed by John, as compared with the Saviour of the synoptical Gospels, exhibits a form, as it were, etherealized and invested with a magical character. Everything in him is spiritual and profound. His discourses are replete with genuine *mysticism* and *Gnosis*. Nothing that is partial, narrow, merely national, is to be found. On the other hand, in the description of the synoptical writers, Jesus appears in a national garb, teaching in the mode common with the Jewish instructors, acting in a manner entirely national. With all the richness of thought in the discourses of Christ, yet most of them, as given by the three first Evangelists, want that peculiarity which, in the nobler sense of the words, we may term *mystical Gnosis*.

\* While Bretschneider has declared himself vanquished by the weight of the arguments adduced against his probabilities, de Wette recently repeats his objections to the authenticity; to say nothing of the positive language used by Dr. Strauss. De Wette maintains (p. 8) that an apostolic disciple composed the Gospel from the communications of an apostle, only with the unshackled use of his own mind ; and that in truth this was a disciple of the Evangelist John. Meanwhile all that is urged against John himself, might, with equal propriety, be said against a disciple of his, supposing him to have been a true disciple of John, and acknowledged by him as such. For, according to de Wette's lax views, in particular, there would be no difficulty in admitting that the apostle himself committed all the errors which have induced him to fix upon a disciple of the apostle as the author of the Gospel. At the same time de Wette himself, at the conclusion of the passage to which we have alluded, admits the unsatisfactory nature of such internal evidence as he adduces, and acknowledges the incontrovertible character of the opposite external evidence. "The recognition of John as the author of our Gospel, even after the most violent assaults, will ever continue prevalent in the Church." I am of the same opinion : the most hostile attacks upon the truth can only place it in a more triumphant light



True, we find also among biographies of human sages, *e. g.*, in that of Socrates, a similar variation; Plato gives him a more spiritual aspect than does Xenophon. But the difference between the two representations does not stand out so forcibly, either in this instance or in any other, as in the case before us; and did we recognize nothing more than a human element in Christ, it might in fact be scarcely conceivable how one amongst his disciples could give a picture so entirely different from that drawn by the others. But this phenomenon becomes intelligible to him who believes that in Christ the fulness of the Godhead itself was manifest, and displayed in humanity a perfect model of all that is beautiful and morally great. And connecting with this the supposition that all the disciples of the Lord—and particularly the Evangelists—possessed very different personal endowments, we discover how, in the different mirrors of their minds, the same sublime, rich image, could variously present itself, since no *individual* was in a position to catch all the rays that issued from the sun of the spiritual world, and unite them into one image. It was reserved for the profound, contemplative mind of John to receive its tenderest beam, and thus reproduce the most spiritual representation of the Saviour. Each of the others apprehended a single aspect of his great work, all of them, however, looking at him rather from without than from within.

To this internal ground of difference add the external one, that John wrote with a wholly different design from that of the three first Evangelists, and for an entirely different class of persons (of which more, presently); and hence, his style of treatment would differ widely from theirs.

And while thus the difference between the description of Christ given by John and that given by the three first Evangelists forms no ground for doubting the authenticity of John—but goes rather to prove the sublimity which invested the character of Christ, and the high endowments of the Evangelist—just as little question of this authenticity can be founded on the remark *that the discourses of John could not have been delivered.*\* Even if

\* The inapplicability of the mythical hypothesis to John's Gospel, after the general remarks showing it to be inadmissible with reference to the evangelic history as a whole (in the Comment. vol. i. 3d edit.), requires no further demonstration. All that is there adduced only serves to accumulate evidence in favour of John; since he was from the beginning an eye-witness even of the most secret and momentous circumstances in the life of the Lord; since he took charge of the mother of Jesus, and from her might gain an accurate acquaintance with all the incidents of his history in childhood (the fact that he does not contradict the statements of Matthew and Luke, is, moreover to be viewed as a confirmation of them, because he must have known them); and finally, since he lived the longest of the apostles, and wrote his Gospel at a time when Christianity had already spread through all the regions of the *orbis terrarum*, and that not in a sequestered corner of the earth, but in Ephesus, one of the great centres of business in that day

this remark were substantiated, it would afford no testimony against his genuineness, since in the apostolic Matthew we meet with discourses framed by the Evangelist himself : provided the same Spirit who inspired the Holy Teacher animated him who framed the discourses, such freedom in the treatment of them can be no disparagement. In the case of John, however, the fact itself is not established. Nothing but the false supposition that the discourses in John are too profound, too thoroughly digested, to have been delivered to the disciples, much more to the people, could have led to this view. Jesus intentionally spoke much that certainly was not in its full sense understood by those around him ; but the Holy Ghost was to bring all that he said to the remembrance of the disciples, in order that an object worthy of investigation and study might be bequeathed to them for a later period, when they and the Church should have made further attainments. While, therefore, I am not at all of opinion that John noted down those discourses which he has recorded, *word for word*, and from these notes inserted them in his work, I still believe that the discourses of Christ given us by John are given *substantially* as the Saviour delivered them. They in nowise resemble Matthew's method of compilation, but are confined so strictly to the historic occasions which called them forth, and are in themselves so finished and entire, that every thing seems to me indicative of their originality.\*

With the main arguments which we have thus referred to, may be coupled some subordinate observations of Bretschneider—such as, that the author here and there betrays that he is no eye-witness, appears not to be a native of Palestine, makes incorrect statements respecting the last Passover, and so forth. All these objections have already been cleared up in the special refutation of Bretschneider's hypothesis,† and the substance of them is considered in

\* Lücke thinks (p. 103) there can be no mistake in the opinion, "that the discourses of Jesus related by John manifest the reflection of John's mode of speech and thought, or reproduction through the medium of a subsequent development of his mind." If this be understood as referring merely to the form of the discourses, I perfectly assent to it ; but the *contents* themselves appear to me too peculiar to have sustained an alteration in passing through the mind of John. Yet even as it respects the form, there are important passages, such as Matth. xi. 27, 28, which sound quite like John's, while John vi. 1, ff., and xii. 1, ff., come very near to the representation in the synoptical Gospels. The principal cause of the difference between the discourses of Jesus in the synoptical Gospels and in that of John, must doubtless be sought in the varied individual characteristics of the reporters, who were variously attracted by different discourses of Christ. In Christ all forms were united, but each one recounted only that which entered most deeply into his own heart. The affinity between the mode of speech and representation in John's Epistles and that in the Gospel, is satisfactorily explained by the susceptible character of John, who was able to make the sentiment and spirit of his Divine Master all his own.

† Comp. Hensen über die Authentie des Johannes. Schleswig, 1823 ; and especially L. Usteri Commentatio critica, in qua Evangelium Joannis, genuinum esse ex comparatis

the exposition, as the several passages occur which have reference to the matter.

Finally, as to the *integrity* of the Gospel. This also has been disputed; the concluding chapter in particular is assailed with plausible arguments; and, besides this, single passages are assailed, such as John v. 3, 4, vii. 53—viii. 11. But we reserve the explanation of these paragraphs also until we come to the interpretation of the passages adduced

### § 3. OF THE DESIGN OF JOHN'S GOSPEL.

In the numerous and important investigations concerning the object pursued by the Evangelist John in the composition of his Gospel,<sup>\*</sup> it is abundantly evident that a sufficient distinction has not been made between principal and subordinate designs. In a writing of the compass which John's Gospel embraces, an author may obviously keep in view and prosecute several objects at the same time; while he nevertheless ordinarily directs his attention and his aim, from the beginning to the end of his work, towards one thing only as, strictly speaking, the *main purpose*—the *subordinate designs* presenting themselves in single passages rather than in the whole. Accordingly I recognize as the chief object of the Evangelist, that which he himself states (John xx. 31), viz., to place before the eyes of the world the life of Christ the Son of God, neither for the Jews alone as Matthew, nor for the Gentiles alone as did Mark and Luke, but for all those, among Jews and Gentiles, who possessed the ability and the disposition to engage in profounder speculations respecting Divine things, and whom we will designate by an appellation comprising both the true and the false in their character, viz., *gnosticising Mystics*.†

Depth of mind prepared the Evangelist to satisfy the lofty claims of these men. On the one hand, he could appreciate what was pure in the attempt to penetrate to a deeper acquaintance with the essence of Divine things; while, on the other, he knew the temptations arising from this tendency, and the imminent danger of error with which it threatened mankind. He knew, further, in

quatuor Evangeliorum narrationibus de cœna ultima et de passione Jesu Christi ostenditur. Turici. 1823.

\* Comp. Lücke on the History of the same.

† Comp. Schreckenburger's Beitr. zur Einl. ins N. T., p. 60, ff., and Steudel's Aufsatz über das Verhältniss des Johannes zur Christlichen Gnosis, in the Tübinger Zeitschr. 1835, No. 1. Some of the Fathers adopted the same view—in particular, Irenæus, Epiphanius, and Philastrius; only they confined their attention too much to one or another Gnostic sect, especially to Cerinthus, the Nicolaitans, or the Marcionites. In this sense, Irenæus, overlooking the Gnostic elements which already existed in the time of John, says (adv. hæc. iii. 16) that John wrote *providens blasphemias Gnosticorum regulas*

what errors these gnosticizing Mystics were already more or less involved, and saw himself in the position to meet them in all main points, by profound, unadulterated truth; and accordingly it was necessary so to shape his labours as an author, that doctrinal statement should accompany the polemic element. The affectionate and mild disposition of the beloved disciple not only left no trace of acrimony or bitterness, but even shrank from particular and direct attacks. The simple representation of the true, eternal *Mystic* and *Gnosis* (*i. e.* the deeper, essential, Divine knowledge, in opposition to the merely conceptual) rightly appeared to him the most suitable agency by which he might refute all false Gnosis, and at the same time, while attracting to this knowledge, by means of its own beauty and glory, all those nobler minds of whom there were doubtless many amongst the Jewish and Pagan Mystics, might disengage it from all false images of this kind. We may therefore see in John what from the Christian point of view, is the purest, noblest form of polemics. It is that which contends against its opposite rather by the power of the truth unveiling itself in its beauty, than by positive assault; thus accomplishing far more than by the latter method, because positive attacks generally call forth and embitter what is sinful in man, while the mere disclosure of the truth makes common cause with what is noble in the hearts of adversaries themselves, and so enlists them among its friends and defenders.

If, however, agreeably to what has been stated, I recognize, as the main object pursued by John in the composition of his Gospel, a doctrinal and polemic aim against a tendency of mind widely prevailing at the time; I cannot confine my thoughts, either with Irenæus (*adv. hæ. iii. 12*) merely to Cerinthus and his adherents, or with Epiphanius and Philastrius to the Nicolaitans or the Marcionites, or even with some of more recent date, *e. g.* Grotius and Herder, merely to the Sabians, or the disciples of John; while at the same time I cannot exclude either of the latter two. In particular, the expressions of the Evangelist respecting the Baptist (John i. 6) evidently have a polemical leaning against the erroneous opinions of the Sabians concerning their master. J. D. Michaelis, Storr, Hug, etc., certainly took the most correct view, when they maintained that John had in his eye these and the rest of the Gnostics in apostolic times. These learned men, however, appear to have formed too narrow a notion of polemics, overlooking the fact, that the Gospel is just as much, and almost more an invitation to the true Gnosis than a refutation of the false. The latter is rather to be regarded as naturally involved in the representation of the former. In like manner it seems to me that Kleuker's theory of a reference in John to the gross views of Judaists, confounds the negative with the positive character of his Gospel. Carnal

Judaism is certainly refuted by the spirituality of the Gospel, but there is no direct reference to this contrast. The peculiarities in the language, and the choice of matter, throughout the entire work, indicate a pervading reference to individuals of a Gnostic tendency, and on that account I do not hesitate to consider this the main object of the Gospel before us, without, however, wishing to exclude special references, in single passages, to particular sects, as, for example, the Sabians.

Connected with this main design of the Evangelist, there appears to be another of a more incidental character, viz., that of supplying the complement of the three first Gospels;\* a design at once *spiritual* as to its tendency, and *material* in relation to the occurrences and discourses. Clement of Alexandria (in Euseb. H. E. vi. 14) attached importance only to the former, while Eusebius of Caesarea regarded only the latter; both, however, must be united in order to portray with accuracy the character of John in his relation to the three first Evangelists. To sketch perfectly the image of Christ, it was not sufficient to portray him in the spiritual manner employed by John; there were needed also *material* additions in the way of incidents and discourses, to bring out all that was important to be known of his character. Yet we cannot regard this latter object, even with both its parts in combination, as the main purpose in the composition of the Gospel, because occasionally something is related which has been already touched upon by the other Evangelists; and especially because deviations from the accounts of the synoptical writers occur without being reconciled. (Comp. in particular, John's account of the resurrection, with those of the other Evangelists.) Both these facts would be inconceivable if John had written his Gospel for the express purpose of completing the three already in use in the church; moreover, in this case there would hardly be such an entire absence of allusion to the synoptical authors as we find existing; whereas the matter becomes perfectly consistent if we assume that John had reference, *in connexion with* his main object, to existing accounts of the life of Jesus.† The supply of

\* As to the filling up of the synoptical Gospels by John, I quite agree with the sentiments expressed in Hase's *Leben Jesu* (p. 181, note 3). Eusebius remarks (H. E. iii. 24, edit. Stroth. p. 155) that John wished merely to give an account of the first year of Christ's ministry, since the other Evangelists had commenced their history with the imprisonment of the Baptist. But the mention of this imprisonment is merely by way of anticipation (comp. the Comm.), not a chronological circumstance in the narration of the synoptical writers; besides which, John gives us information concerning the latter part of the life of Jesus, and indeed enters far more into details respecting it than the three first Evangelists.

† After renewed consideration, I prefer this mode of understanding the relation of John to the synoptical Evangelists to that proposed by Lücke. This scholar (p. 152, ff.) is of opinion that John presupposes the oral Evangelical traditions, but not our written Gospels. But since, according to the testimony of history, these did exist before the

deficiencies was in part then a matter of course ; for alike John's peculiar mental characteristics and his object, differing widely from those of the other Evangelists, necessarily led him to other points than those to which they had directed their labours.

With this supplementary position of the fourth Gospel, I am also inclined to connect its *chronological character*. (Comp. the remarks in the Comm. vol. i. Introduction, § 7.) It is obvious that to give accurately the days which separate one occurrence from another, or to furnish minute information respecting the feasts which Jesus observed in Jerusalem, was unimportant, so far as the main object of the Gospel was concerned ; for the Gnostics were accustomed to regard such external things as small and trifling. If, therefore, we would associate the chronological character of the Gospel with its chief design, we must maintain that it was just on account of this Gnostic neglect of chronology that John was careful respecting it. Now this relation between the two things can scarcely be shewn to be probable. But the explanation of the regard which John paid to the chronological element becomes the more natural if we assume that he failed to find in the synoptical Gospels an account of the Lord's relation to those feasts in Jerusalem by which the time of his public ministry could be measured. The Evangelist has supplied this by no means unimportant defect, so far, at least, that we are in a position *in some measure* to fix the term of Christ's ministry ; although we must give up the attempt to insert the single events reported by the synoptical Evangelists, into the periods between his journeys to the feasts.

In accordance with the resting-points suggested by John himself, we have divided the Gospel into three nearly equal parts, so as to facilitate a view of the whole. The *first part* extends as far as John vi. 71, to the journey to the Feast of Tabernacles ; the *second* reaches to xi. 57, the last journey to the Passover, and comprehends a period of six months ; the *third* to xvii. 26, the history of his sufferings, and includes six days. The extent of the first cannot be *precisely* determined,\* on account of the uncertainty at composition of John's Gospel (how long before it matters not to this question), it appears inconceivable that John should not have become acquainted with them, in a city like Ephesus, where everything was concentrated ; whilst if he knew them, he could not have avoided mentioning them. The instances adduced by Lücke are not of such a kind as to render it impossible to admit a knowledge of our canonical Gospels on the part of John, if we once allow that the strict design of the apostle was not the completion of the synoptical works.

\* Several of the Fathers, *e. g.* Irenæus (i. 3, 3, ii. 20, 22), Clement of Alexandria (Strom. i. 174), Origen (de princ. iv. 5), Tertullian (adv. Jud. c. 18), limit the ministry of Christ to *one* year. But in coming to this conclusion, they appear to have followed not so much what is intimated in the Gospels, as prophetic passages of the Old Testament, *e. g.* the passage in Isaiah lxi. 2 (Luke iv. 18), and Daniel's seventy weeks. A strange contrast with this view is formed by the entirely unfounded assertion that Christ attained the age of *fifty* years. (Comp. Iren. ii. 22 ; Euseb. H. E. iii. 23.)

tacling to the passages v. 1 and vi. 4. (Comp. the interpretation there given.) At any rate, however, two Passover feasts are spoken of, which Jesus attended during his ministry, before the Feast of Tabernacles (vii. 1, ff.), and accordingly, the first period includes at least more than a year and a half, perhaps even more than two years and a half, which latter supposition is at all events the more probable.

#### § 4. TIME AND PLACE OF COMPOSITION.

As to the *place* where John may have composed his Gospel, nothing certain can be determined; but the later history of the Evangelist leads to *Ephesus*, where, as we know, he took up his permanent abode. The conjecture that John composed his Gospel in this famous commercial city of the old world is confirmed partly by ancient tradition, since Irenæus (adv. hæc. iii. 1) and Eusebius (H. E. vi. 8) mention Ephesus as the place of its composition; and partly by the fact that its *design*, as above referred to, is eminently suited to this city and its neighbourhood. For it was precisely in and around Ephesus that the Gnostic doctrine prevailed, and must have pressed itself upon John's attention, as a phenomenon of importance to the church; hence the very wants of this locality satisfactorily explain the form of representation which he adopted.

From the Gospel itself, we can only infer that it cannot have been composed in Palestine, and for natives of that country; for Jewish manners and customs are treated as unknown, and are on this account explained. (Comp. John ii. 6, 13, iv. 9.) Another traditional statement, that John's Gospel was written in the Isle of Patmos, is supported only by doubtful testimony, *e. g.* the spurious treatise of Hippolytus "on the Twelve Apostles." The synopsis of Holy Scripture ascribed to Athanasius represents John as merely inditing the Gospel in the island, and says that it was published by Gaius in Ephesus. (Comp. Lücke's Comm. Pt. i. p. 120.) Hence the statement that Ephesus was the place of the composition only gains from this greater probability.

As to the *time* of the composition, the Gospel itself furnishes nothing whatever that can determine it. An appeal has indeed been made to chap. v. 2, in proof that Jerusalem was yet standing when John composed the Gospel. But the words ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, and *there is in Jerusalem*, may just as well be applied to a recollection of the state of the city and to its environs, or to the destroyed city itself, where in fact the *κολυμβήθρα*, *pool*, was still remaining. We therefore only arrive at a determination of the time by means of John's relation to the synoptical Evangelists. According to the foregoing paragraph, it is already clear that John

must have written later than the first three ; and this is also confirmed by the tradition of the ancient church. (Comp. Clemens of Alexandria in Euseb. H. E. vi. 14, Epiphanius hæ. li. 19.) We are thus at once carried beyond the time of the destruction of Jerusalem ; for since the first Evangelists wrote immediately *before* this catastrophe, John must have composed his Gospel *after* it. Tradition supplies nothing more definite in reference to the time of the composition ; for the accounts of Epiphanius (hæ. li. 12) and of Suidas (s. v. Ἰωάννης)—that the work was composed in the year 90, or indeed, according to the latter, in the year 100—although they cannot vary much from the truth, are of no value to us as *means of proof*; partly because they are not harmonious, and partly because they belong to a period far too late.

There is therefore only one remaining circumstance by which to determine the time, viz., the relation of the Gospel to the other writings of John, particularly to the *book of the Revelation*, in which we recognize an authentic Johannine document. The contents, no less than the form of the Apocalypse, indicate that its composition was earlier than that of the Gospel. I place it (as will be hereafter shown, with the grounds of my opinion,) between the death of Nero and the destruction of Jerusalem. Between the composition of the Apocalypse and that of the Gospel, however, a period of some length seems to have elapsed, as the Gospel exhibits a considerable increase of facility in writing Greek. Consequently we cannot be far from the truth in placing the composition of the Gospel between the years A.D. 80 and 90.

The mention of the relation between the Gospel and the Apocalypse leads us to the *language and style* of the former work. It is hardly needful to mention that the *original language* of the Gospel is Greek ; the view taken by Grotius, Bolten, and Bertholdt,\* that it was originally written in Aramaic, and then translated into Greek, is to be regarded as sufficiently refuted. And the Greek in the Gospel, as compared with the style of the Apocalypse, evinces much greater skill and ability. The language of the Apocalypse is full of harsh and even obvious grammatical inaccuracies ; in the Gospel, there is nothing of the kind ; the language is easy, free, and flexible, and has only the general Hebraic complexion of the Hellenistic dialect, and that by no means in the degree found in Matthew.

Nothing is simpler than to ascribe this increased fluency to longer practice, which must have enabled John to clothe the abundance of

\* Bertholdt assumes with Bolten errors in the translation from the Aramaic, in John's Gospel, without, however, claiming that the Gospel was originally written *entirely* in Aramaic. He thinks that only the diegeses from which John elaborated his work were written in Aramaic.



his sublime ideas, more and more naturally, in the garb of the language which circumstances necessarily induced him to use.

On comparing the language of John with the style of other New Testament authors—in particular with that of Paul—one thing presents itself as specially characterising the former, viz., the use of a number of words upon the right apprehension of whose import turns the understanding of what is peculiar in the entire work. To this class belong the words *λόγος*, *φῶς*, *σκότος*, *ζωή*, *ἀλήθεια*, *χάρις*, *κόσμος*, *μένειν*, *γινώσκειν*,\* etc. These expressions are employed by John in a profound and spiritual sense, in which they are not elsewhere usually applied. The Evangelist certainly has not invented the words and employed them for the designation of his own ideas; we are rather to assume that the Lord himself, in his discourses, expressed the depth of his knowledge by means of these and similar terms, and that John so profoundly apprehended the peculiar ideas conveyed in them, that he could use them with the point and definiteness of meaning characteristic of his language, which here, as always, forms the outward expression of the writer's inward life. This peculiarity in the language of John is closely connected with another. The sententious, parabolical, and figurative style prevailing in the first three Gospels, as also the dialectical character of Paul, to a great extent disappear in the language of our Evangelist; John's thoughts unite the utmost simplicity, with a metaphysical spirituality; they are marked by a sharpness of conception which yet has not its origin in a mere reflective process. Drawn from the depth of contemplation, they are yet far removed from the obscurity and confusion of mysticism; expressed in the easiest language, they unite the profoundness of the genuine mystic element with the clearness and sharpness of the purely scholastic. Where, indeed, the organs of contemplation slumber or are undeveloped, there John's depth, with all his perspicuity, must appear like obscurity; but for such a grade of culture, the Gospel of John was not written; the synoptical writings are more adapted to it.

With these two peculiarities of John, a *third* is necessarily connected, viz., that we do not discover in him that absence of comment which so touchingly marks the child-like style of the other Evangelists. John perpetually hovers with his own consciousness over the facts related, and the discourses reported, judging them from his own point of view; hence the frequent explanations and remarks on the words of the Lord, which he draws from his own subjective experience, and which, in a manner peculiar to himself, he so blends with the very discourses of the Lord that it is often difficult to point out with certainty the line of demarcation. Ob-

\* I. e., *word, light, darkness, life, truth, grace, world, abide, know*, etc.—[K.]

servations of this kind, however, only serve to shew the reader that John has passed beyond the child-like level ; they never attain a character which would disturb or wholly destroy the purely objective nature of historical narration.

Among the modern authors who have penetrated more deeply into the peculiarities of John's ideas, Seyffarth deserves special mention, in his *Beitrag zur Specialcharakteristik der Johaneischen Schriften* (Leipzig, 1823). Throughout our Exposition we shall take notice of his views. On the grammatical peculiarities, Lücke should be consulted in preference to all others (in his *Comm.* Pt. i. p. 125, ff). The work of Schulze (*Schriftstellerischer Charakter des Johannes*, Leipzig, 1803) contains miscellaneous collections which need to be sifted.

### § 5. LITERATURE.

Among the Fathers, the labours of Origen, Chrysostom, and Augustine on the Gospel of John are preserved to us. Fragments of lost patristic commentaries are collected in *Corderii Catena patrum in evang. Joannis*. Antwerp, 1630. Besides the interpretations of the Reformers, Luther, Melancthon, Calvin, and Beza, the following separate treatises are—in connexion with the general works already mentioned in the first volume—worthy of special notice : *Lampe commentarius exegetico-analyticus*, Amsterd. 1724, 3 voll. ; *Mosheim's Erklärung des Johannes*, published by Jakobi, Weimar. 1777 ; *Tittmann meletemata sacra*. Lips. 1816 ; *Lücke's Commentar über das Evangelium Johannis*. Bonn. 1820–24, 2 voll. 2d edit., 1833 ; *Tholuck's Commentar zu dem Evangelio Johannis*, 1st edit., Hamburg 1827, 5th edit., 1837 ; *Klee's Erklärung des Johannes*, Mainz, 1828 (the latter work is intended for Catholic divines) ; *Matthæi's Auslegung des Johannes*, Göttingen, 1837, vol. i., which contains only the first fourteen verses of the first chapter. On the doctrinal system of John we have, in addition to the disquisition by Grimm (Jena, 1825), only *Neander's Darstellung im Apost. Zeitalt.* voll. ii.

# I.

## FIRST PART.

### FROM THE BEGINNING OF CHRIST'S MINISTRY TO HIS JOURNEY TO THE FEAST OF TABERNACLES.

(John i. 1—vi. 71.)

---

#### § 1. PROCEMIUM.

(John i. 1—18.)

ON comparing the commencement of John's Gospel with those of the other Gospels, we find its peculiar character presenting itself at once in a manner not to be mistaken. The Proœmium contains, as it were, the quintessence of the whole work, alike in the ideas, and in the language and form of representation. For, while Matthew and Luke proceed from the genealogy of Jesus, and the history of his childhood, John so completely presupposes the acquaintance of his readers with Jesus, in his earthly character, that he speaks of him, and of the sublime character of his work, without even having mentioned his sacred *name*. He names the Baptist, indeed at once but introduces even him as a person substantially known. John's profound representation proceeds from the eternal, original existence of the Word with the Father.\* Mark's commencement has only an apparent correspondence with this. The latter Evangelist also, it is true, presupposes as known the genealogical notices, and the history of the childhood in Matthew and Luke; he, however, opens his Gospel, not with the eternal existence of the Son with the Father, but with the beginning of Christ's *official* work on earth. The character of John's opening is exactly adapted to its assumed design. Those readers who had a Gnostic bias would assuredly feel themselves attracted from the very commencement, and incited to further perusal—so completely do the thoughts of the Proœmium enter into their circle of ideas. Its genuineness and perfect correspondence with the whole work cannot therefore be doubted by any one who possesses the general qualifi-

\* Yet John was by no means wanting in nationality. Comp. the treatise by Bauer (Zeitschr. für spec. Theol. vol. i. No. 2, p. 158. ff.), über den alttestamentlichen Hintergrund im Evangelium des Johannes.

cations for perceiving the unity of a composition in all its parts. This same effect which the Proœmium must have had upon the Gnostics of the apostolic time, has been produced through all the centuries of the Christian era, and still exercises its influence in the present day, upon all those who long after a deeper and more essential knowledge of God. The unfathomable depth of the words acts as a secret charm upon the spirit of the enquirer ; we cannot refrain from looking into them and trying to fathom their depth, and measure their extent. As, however, they conduct us to the Uncreated and Original, we can attain neither to the one nor the other, and the inquirer is compelled to turn from the external words into himself, and into the depth of his own mind, and thus to ascend from the knowledge of himself, and from the revelation of the Divine in his own heart, to the original source of all revelation. It is in connexion with this inward experience that the enigmas in the mysterious commencement of our book are first solved ; and to seek the solution of the latter without the former would be a vain effort.

As a peculiarity in the *form* of the Proœmium, it may be observed that it is composed of simple, short, condensed propositions, without conjunctive particles. Ver. 1-5, only *καί* occurs—from ver. 6 onwards, only *iva* to ver. 12, when *δέ* occurs for the first time. In this short, concise style—next to the richness and depth of thought—lies mainly the great difficulty of the Proœmium.

As to the *composition* of the Proœmium, it by no means consists of an unarranged mass of thoughts, but is throughout pervaded by a close connexion. This connexion is indeed hidden, and at first sight it would seem that only ver. 1-5, 11 and 14, strictly belong to the course of thought, ver. 6-9, 10, 12, 13, 15-18, being adjuncts ; and this is in fact correct ; in the verses first mentioned, the main points of the Proœmium are expressed. The manner in which these are related to the subordinate parts is first discovered when we recognize that the commencement of John's Gospel contains, as it were, a history of the Logos, *i. e.*, of his several, gradually advancing forms of manifestation. This view being taken, the whole gains life, and the connexion unfolds itself as follows. The first four verses contain a pure description of the essence of the Divine Logos, drawn from profoundest intuition. He is eternally with God and is himself God, organ of the creation of all things, source of the life and light of men. He is not all this, however, as merely enclosed within himself, but, on the contrary, he *reveals* himself (ver. 5, *φαίvet*, *shines*) continuously, although the darkness did not apprehend him. This fifth verse furnishes a general and comprehensive description of the work of the Logos, in so far as the incarnation, which is also a shining of the light in darkness, is included under the meaning of *φαίvet*. In order to distinguish the in-

carnation of the Logos as the culminating point of his work among mankind, from his earlier agency, and at the same time to shew what the grace of God had done to assist men in receiving the Logos, he mentions the witnesses of the coming light, the prophets. As such, the Baptist only is named as a kind of representative of the prophetic order, because he closed their line, and presented the most recent exhibition of the prophetic character. The Evangelist then proceeds to say, with allusion to the mistakes of John's disciples, that the Baptist was not himself the Light, but merely a witness of the light which was then about to come into the world (ver. 6-9). True, John continues, v. 10, the light of the Logos had always been active in the world, but the world had not recognized it. Now, however (at the incarnation), he came to his own, *i. e.*, to the people of God chosen by him (ver. 11). As regards the mass even of these, they certainly did not accept him; but yet there were some who did accept him, and these received regeneration through him; he made men spiritual, while he himself became flesh and dwelt amongst us (ver. 12-14). This is then confirmed by the testimony of the Baptist himself; in the incarnation a higher form of the revelation of the Logos presented itself than in the great previous revelation through Moses (ver. 15-18). In opposition to this view, Bleek (*Stud. und Krit.* 1835, No. 2, p. 414, ff.) is induced by the words *ἦν ἐρχόμενον*, *was coming* (ver. 9) to understand the incarnation even in this ninth verse; and Lücke, in his second edition, accords with him; Tholuck, however, on the contrary, has justly opposed them, and declares himself in favour of that view of the connexion given above. For, according to Bleek's hypothesis, in the first place, the connexion between verses 8 and 9 cannot well be established; in the next place, the same thing—*viz.* the incarnation of the Logos—would be expressed, by means of various phrases, four times (ver. 9, 10, 11, 14), which is in itself improbable; and especially the words *ἐν τῷ κόσμῳ ἦν*, *he was in the world*, are not suited to the idea of the *ἐνσάρκωσις*, *incarnation*—they plainly point to the more general agency of the Logos *before* the incarnation.

To understand then the Prooemium, we must consider more closely the leading idea in the term *λόγος*, *word*.\* If it be inquired, at the outset, what constitutes the strangeness of the term, it evidently is *not* the idea of Divine speech itself that surprises us; for since speech, whether inward or audible, is the customary mode in which the human spirit manifests itself, human speech is also

\* Compare my Festprogramm, Ostern 1823, über Heb. iv. 12, 13—which contains a development of the idea of the Divine speech—printed in my Opusc. Theol. (Berol. 1833-8) p. 125, seq. Comp. also Daub's Abhandlung über den Logos, in Ullmann's and Umbreit's *Stud.* 1833, No. 2, p. 355, ff.

naturally attributed to God as the perfect Spirit. But that which strikes us, is the fact that the Divine Word is here treated of as an entity, a *Person*.

Now, that deeper knowledge of God which apprehends him not as a mere abstraction, but as a living Being, clearly sees that the *original Word* of God must be an entity. For, from the womb of life, only life and being can go forth; moreover, the original word, or original thought of the eternal God, can only be the consciousness of himself, which is as eternal as God, and which, as perfect consciousness, is entirely equivalent to God; hence the original word of God is the entity of God, completely homogeneous with himself. But just because the deeper knowledge of God lies so far from the reach of those who are estranged from him, not only has the revelation of this idea been frequently misunderstood by men, but it was only by degrees that the idea itself could be disclosed to them. The Old Testament writers do, indeed, acknowledge the idea of the Divine speech, and in like manner the plurality of persons in God; but the *Word itself* nowhere appears as a *personality*; but only as an *agency* of God. Even in the remarkable passage, Psalm xxxiii. 6, where the *Word* is placed in connexion with the *Spirit*, although, in looking back from the New Testament point of view, we recognize perhaps the eternal Word, yet the idea of personality is not definitely expressed. The same holds good of the analogous doctrines among the Hindoos and the Persians. The Hindoo *Oum*, and the Persian *Hom* and *Honover*,\* appear rather as the spiritual agency of the power of the Original Being than as personal existences. Nay, even in the New Testament the Divine speech ( $\rho\acute{\eta}\mu\alpha\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$ ), appears mainly as Divine activity, whether in an *individual* action, or the *aggregate* agency of the Divine being. (Comp. Heb. iv. 12, xi. 3.) It is only in the language of John that the idea of the personality of the Word is *definitely* expressed. (Comp. on 1 John i. 1; Rev. xix. 13.) The other writers use another name for the same sublime personage; † he is called  $\acute{\omicron}\ \nu\iota\omicron\varsigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$ , *the Son of God*, as born from the essence of God;  $\nu\iota\omicron\varsigma\ \tau\omicron\upsilon\ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon\sigma$ , *the Son of Man* =  $\text{בן אדם}$  (Daniel vii. 13), as the archetype of humanity. It is only in the profound Proverbs (comp. chap. viii. 22, ff., with xxx. 4) that the idea of the Logos,

\* Compare the collected quotations in Bäumlin (Versuch über den Logos, Tübingen, 1828). The *Oum* comprehends Brahma, Vishnoo, and Seeva, and is everything in them; he is the pure manifestation of Brahma, but impersonal. *Hom* corresponds verbally with *Om* or *Oum*. He is called an *influence* of Ormuzd, and is consequently of a more derived nature. *Honover*, again, is the influence of *Hom*, and accordingly stands yet a degree lower. Among the Chinese, *Tao* would answer to the Logos. (Comp. Bäumlein, p. 30, ff.)

† Seyffarth justly makes the same remark (loc. cit. p. 51). This scholar, in another place (p. 63), erroneously intimates that in John  $\acute{\omicron}\ \nu\iota\omicron\varsigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$  is the Logos clothed with the  $\sigma\acute{\alpha}\rho\varsigma$ . (Comp. John i. 41 18.)

which is there introduced under the title of *Wisdom*, appears in a kind of transition from the general impersonal conception to the personal. Still, the term “*Word of God*,” for the idea, is wanting; in the passage, Prov. xxx. 4, the idea is expressed by the New Testament term, “*Son of God*.” It is very remarkable, however, that although the apocryphal writings do not go essentially beyond the descriptions of Wisdom in the Proverbs, in particular knowing nothing of the appellation “*Word of God*” (comp. *Wisd. of Sol.* vii. Jes. Sir. xxiv.), and at the utmost only presenting the personal acceptance of Wisdom *somewhat more distinctly* than is done in the Old Testament; yet in the *Targums* (the Chaldee translations of the Old Testament), which were in part written *before* Christ, and in the Cabbalistic writings, the personality of the Word of God appears wrought into the most distinct form. This idea of the Word of God as a personality shews itself in them partly by the fact that, in many passages, they directly put *וְיִמְרָא דִּי הֵיזָה* for *הֵיזָה*, and partly by the circumstance that they understand “*Word of God*” as identical with the Shechinah and the Messiah.\*

The term Shechinah designates the revelation of God in the entire fulness of his life and being; † this was considered as appearing in the Messiah, and in him necessarily understood as personal. How the Chaldee Paraphrasts arrived at this profound idea is not evident; but we can scarcely err in conjecturing that the essential knowledge of God, as possessed by enlightened men among the Jews—which had been communicated, by way of tradition, from generation to generation—had descended to these persons; and therefore they were not the first who formed this idea, or even the only persons who at that time cherished it, but are merely *to us* the earliest who have definitely expressed it. For all the books of the

\* Comp. Onkelos on Numb. xxiii. 21: *verbum Jehovah adjuvat illos, et Schechina regis illorum est inter eos*. Also Zohar, fol. 237, on Genesis xlix. 10: *Nomen Schiloh (i. e. Messiaë) hic scribitur שֵׁיִלָה* (eum Jod et He), ut significet nomen supremum Schechinæ. (Comp. Bertholdt *Christol. Jud.* p. 130, seq.) The kindred expressions *כְּבֹד*, *כְּבוֹד*, *כְּבוֹד*, *כְּבוֹד*, also occur. Conversely, however, in Exodus xxxiii. 20, 23, *כְּבוֹד* is used in reference to the concealed, invisible God, while the part manifested (consequently the Son) is called *אֶחָדֵי*, “his back.” In Isaiah lxiii. 9, the Revealer of God is termed *כְּבוֹד*. The Cabbalists speak of a great and a small countenance of God, an open and a closed eye (comp. Tholuck, p. 50), in order to point out the relation between the hidden and the revealed God.

† Bertholdt (*loc. cit.* pag. 120) very justly explains the name Shechinah thus: *הוּא אֲשֶׁר בִּי שְׂבִין כְּבוֹד הֵיזָה*. The glory of God (*כְּבוֹד* ר') is also called among the Jewish authors *מַטְרֹנִיתָא* or *מַטְרֹנָיָא*, which terms are derived from the Latin *matrona* and *metator*. The latter expression has been compared also with *μετάθροος*, joint-ruler, a form, however, which never occurs in the Greek language. On the contrary, the principle was looked upon in God as feminine, and the term *σοφία*, *חַכְמָה* also indicates this view. Seyffarth (p. 50) compares the *σοφία*, not with the Logos, but with the *πνεῦμα ἄγιον*, who, however, as a distinct hypostasis, is not to be found in the Old Testament or in the Apocryphal Writings.

Old Testament are much older than the Targums, and hence they contain the doctrine still more in the germ. There can be no doubt that the idea of the real, personal Word of God, was received through the same medium of tradition by Philo, in whose writings we find it in its highest point of development. (Comp. Grossmanni quæstiones Philonææ, Lips. 1829.4. The whole of the second division treats of the *Logos* of Philo, under all the relations in which this inquirer conceives of him.) Philo not only applies to him the terms familiar to all Jewish thinkers—*σοφία, δόξα τοῦ Θεοῦ, υἱὸς τοῦ Θεοῦ, wisdom, Glory of God, Son of God*—but also, as a Platonic philosopher, adduces in comparison the Divine *νοῦς, mind*, by which Plato understood just that which in the Old Testament is termed *חַכְמָה*—as it were, God's consciousness of himself, or the self-contemplation of the Divine being.

According to the obscure declarations of Plato, it is uncertain whether he himself regarded this *mind (νοῦς)* as a personality; but the profound knowledge of God attained by his lofty mind, renders it more than probable that he could not look upon the primal idea which the *ἀντὶ ὄν, absolute existence*, had of himself otherwise than as personal.

Now, as the idea of the Divine Word was already in existence in the time of Christ, the question is—why was it that neither the Lord himself nor any of the apostles, *except* John, employed it, rather than why did John use it? The expression *σοφία τοῦ Θεοῦ, Wisdom of God*, indeed, occurs once (Luke xi. 49, compare the Comm. on the passage) in the discourses of Christ; but the very fact that this occurs so seldom, and that the phrase *λόγος τοῦ Θεοῦ, Word of God*, in reference to the personality of the Word, is not found at all—except in John's writings—tends to shew that these terms were not abstained from accidentally. The following seems to me to be the reason of the circumstance. In the Old Testament, express, positive statements respecting the personality of the wisdom of God were avoided, so long as the people of Israel were in danger of Polytheism. For a few individuals only, of deeper penetration, intimations concerning it were given; the Chaldee Paraphrasts and the later Cabbalists give us the result of their investigation; but their writings—especially those of the latter—contain much spurious admixture, derived perhaps even from Christian influence, although probably from the Christian Gnosticism alone. After the exile and at the time of Christ, circumstances were completely changed. Rarely had Israelites entirely turned from Polytheism; yet they not unfrequently conceived the Divine essence (according to human nature's universal conception of Deity) as a mere dead abstraction. This view would only be favoured by the use of *σοφία* or *νοῦς*, in that the very



next step was simply to refer them to one among the many *attributes* of God. On the other hand, the terms  $\acute{\omicron}$   $\nu\iota\delta\varsigma$   $\tau\omicron\upsilon\tilde{\nu}$   $\Theta\epsilon\omicron\upsilon\tilde{\nu}$ , *the Son of God*, and  $\acute{\omicron}$   $\nu\iota\delta\varsigma$   $\tau\omicron\upsilon\tilde{\nu}$   $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon\tilde{\nu}$ , *the Son of Man*, which Jesus customarily used when speaking of himself (comp. the Comm. Luke i. 35), express with perfect clearness the consciousness of *personality* in the Revealer of God.

The use of the name "*Son of Man*," also, which is predominant in the discourses of Christ himself, led away from all idle refinements concerning the peculiar relation in the Divine essence between Father and Son; while, on the other hand, it claimed of all the moral endeavour to resemble that pattern of humanity, which was exhibited in the Son. John certainly *might* have employed the term *σοφία* or *νοῦς* in his writings, and then he would have been quite intelligible to his readers; but he preferred the expression *λόγος*, probably because in its signification of "*understanding*," it was parallel with *σοφία* or *νοῦς*; and further, in the sense of "*word*" it embraced the idea wanting in the other term—viz., that the God who was hidden, shut up within himself, *revealed* himself in this Being, as the human spirit manifests itself in the internal or external word. If we assume (and though this cannot be demonstrated, it cannot be proved untrue), that John was acquainted with the writings of Philo, and that those of his readers whom he had chiefly in view were fond of them, then we have an external reason for the use of this term; \* only, it cannot be admitted that John gained the *idea itself* through any historical medium whatever; even if he did receive some external notice of it, he obtained it first in reality through the illumination of the Spirit, by his own inward contemplation of the sublime relation. But in the choice of an *expression* for the idea, he allows himself to be led by the necessities of those around him.

If it be further inquired, whether this already existing idea—which John designates by the expression usually employed for it—was not further in a peculiar manner *perfected* by him; we find that this certainly is the case. For *John has placed the idea of the Divine Word in such express connexion with the idea of the Messiah, that he points out the Messiah as the incarnate Logos himself.*

These two ideas do not, indeed, appear wholly without connexion, even among the Cabbalists, and probably such a combination may have existed among the older Jewish inquirers. It has, however, been falsely maintained to be identical with the union which John

\* Tholuck (Comm. zum Hebr.-Briefe, p. 66, ff.) will not allow any connexion with Philo. Yet it seems to me very improbable that John should not have heard of Philo and his doctrines through the Theosophists in Asia Minor, even though he may not have read his works.

teaches in the Proœmium of his Gospel.\* For the Cabbalists use the expressions "Word of God," "Shechinah," "Wisdom," "Glory of God," synonymously with מָשִׁיחַ, *Messiah*, particularly in the remarkable book Zohar (lustre, light), which is said to have been written by Rabbi Simeon Ben Jochai, and belongs to the second century after Christ (comp. Tholuck's work, *Wichtige Stellen des Rabbinischen Buches Sohar*, Berlin, 1824). But this by no means proves that they thought of the Logos as appearing in human personality, and living on earth as a man. They in fact only employ the expressions "Messiah" and "Word" synonymously, without admitting a *union* of the Word with the human nature in the Messiah, as John teaches it. The *higher* Divine nature of the Messiah was not doubted by these profound thinkers, but just because they adhered to this, they overlooked his *human* nature; just as the common popular opinion embraced the latter, and on this very account mistook his heavenly nature. How even the more profound Jews were in darkness as to the relation of the higher and the lower natures in the Messiah, is clearly shewn by those passages in Zohar where a twofold Messiah is taught. (Comp. Tholuck in the work above alluded to, p. 47, 73.) The higher element in the Messiah is here called "*the upper height*;" the human "*the lower height*;" but the two are conceived in separate personalities, the Divine, in the Messiah Ben David, the human, in the Messiah Ben Joseph. Those Jews, however, who were more spiritually inclined, seem to have conceived the phenomenon of a higher nature in the Messiah Ben David under a *docetic* form (comp. the passages in Bertholdt, page 92), for they ascribe to the Messiah a new essence (הַמְּשִׁיחַ הַנּוֹרָא).

The same thing presents itself in Philo. Although with this Theosophist, the doctrine of the Logos forms the centre of his system, yet the idea of a personal Messiah is altogether wanting. It is refined into a purely ideal agency of the Logos, which he very frequently terms, as the ideal and pattern of man, ὁ ἀληθὴς or ἀληθινὸς ἄνθρωπος, ὁ πρὸς ἀλήθειαν ἄνθρωπος, *the true man*, and even simply ἄνθρωπος, *man*, (Comp. Grossmann, loc. cit. p. 40). Seyffarth is of opinion (loc. cit. p. 68) that Philo teaches an incarnation of the Logos. This view, however, rests upon misunderstood passages (comp. Philon. Opp. edit. Pfeiffer, vol. iv. p. 22, 268), which, when rightly interpreted, state exactly the contrary. In opposition to this idealistic error, as well as to the materialistic notion of the Jews generally, that the Messiah will only be an extraordinary man, John

\* So Kuinoel (in his *Einleitung zum Johannes* p. 73), Bertholdt *Christol.* p. 129, seq. and others. Bertholdt even speaks (loc. cit.) of a *unio personalis* between the Logos and the Messiah, which was taught by the Cabbalistic book Zohar. On this, however, we cannot enlarge.

sets forth his doctrine—the true *media via*—of a *union of the Divine with the truly human*, as expressed by the incarnation of the Word (John i. 14).

According to this historical statement respecting the use of the term *Logos*, those notions of it which altogether disregard its historical significancy are self refuted. To this class belongs, in the first place, the opinion maintained in recent times by Ernesti and Tittman, which puts  $\delta \lambda\acute{o}\gamma\omicron\varsigma$  for  $\delta \lambda\epsilon\gamma\acute{o}\mu\epsilon\nu\omicron\varsigma$  in the signification of “The Promised,” =  $\delta \epsilon\pi\alpha\gamma\gamma\epsilon\lambda\lambda\acute{o}\mu\epsilon\nu\omicron\varsigma$ , thus denoting the Messiah announced by the prophets. In that case, however, the Messiah as such must, according to ver. 1, be regarded as in God from eternity ; a doctrine at variance with the only true signification of the word, which points to the union of the Divine and the human. Referred merely to the Divine nature of the Messiah, the idea certainly has truth ; but the designation “The Promised” cannot merely refer to the Divine nature of the Messiah ; it must connect *with* this his humanity, because the promise of him is an announcement of his coming to men as man.

Not quite on a level with this unhistorical view is another, which explains  $\lambda\acute{o}\gamma\omicron\varsigma$  by  $\delta \lambda\acute{\epsilon}\gamma\omega\nu$ , one who communicates, promulgates. In the earliest period Origen and Epiphanius, in more modern times, Döderlein, Storr, and others, have propounded this opinion.

The substitution of the absolute for the concrete creates no objection to this hypothesis : its incorrectness lies in the single fact, that, by this substitution, Christ is made but one among many, and that merely under the general notion of *teacher*. Had he been contemplated as the organ of *all* information concerning Divine things, as the teacher of all teachers, the interpretation might, perhaps, be tenable ; and it was in this way precisely the Fathers apprehended it. Nevertheless, even to this latter and more suitable mode of understanding the idea, there is *this* objection, viz., that in the expression  $\delta \lambda\acute{o}\gamma\omicron\varsigma$ , the *Father* is considered as the speaker ( $\lambda\acute{\epsilon}\gamma\omega\nu$ ), as Philo customarily expresses himself. But if  $\lambda\acute{o}\gamma\omicron\varsigma$  be resolved into  $\delta \lambda\acute{\epsilon}\gamma\omega\nu$ , the relation between the Father and Son, pointed out by the expression selected, is set aside. More recent interpreters have therefore correctly conceived that we ought only to retain the *historical* aspect of the name which John found adapted to indicate his view.

Ver. 1, 2.—Concerning this *Logos*—who, according to the testimony of history, must be viewed as identical with the essential Wisdom, or the Son of God—John tells us, in the first place, *he was in the beginning* ( $\eta\nu \epsilon\nu \acute{\alpha}\rho\chi\eta$ ).<sup>\*</sup> The  $\eta\nu$ , *was*, which is employed

\* Seyffarth (p. 52) terms the description of the *Logos* here (verses 1 and 2), “his representation in a state of *quiescence*.” The idea is correct, but the expression which he has

without change in verses 1 and 2, here designates—by way of antithesis to ἐγένετο, *became*, ver. 3 (the term used in reference to what is created)—the enduring, timeless existence of the eternal present. (John viii. 58, it is accordingly said “before Abraham *became*, I *am*” (πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι), Lücke strangely denies this distinction between the *Seyn* [“to be”] and the *Werden* [“to become,” “to be made”]; yet it is common to all languages. *Hv*, *was*, may indeed be often used in application to created things, as well as ἐγένετο, *became*, but with respect to that which is eternal, ἐγένετο is utterly inapplicable, because in this case the fact of “being” is not, as in the former, the result of the process of “becoming.”

Thus the precise idea of the ἀρχή, *beginning*, is at once determined. The customary comparison of אֵתְרַאֲרַבָּא, *in the beginning*, (Gen. i. 1) with this passage seems to me inappropriate, because it refers to that which is created, whereas our passage has respect to the eternal being of the Son in the bosom of the Father. Hence the ἐν ἀρχῇ, *in the beginning*, is not to be understood as meaning “in the beginning of the creation,” but, in the original beginning, *i. e.*, from eternity. A parallel is found in John xvii. 5, where the Lord himself speaks of his existence with the Father, πρὸ τοῦ τὸν κόσμον εἶναι, *before the world was*.<sup>\*</sup> Here, therefore, even the phrase ἀπ’ ἀρχῆς, *from the beginning*, could not be employed, although it *may* be used synonymously with ἐν ἀρχῇ, when a limited period is spoken of, to which something is referred, or from which something is to be reckoned.† Here no limit is *supposed*; on the contrary, all period of commencement which would lead to previous nonentity is *denied*. This also sufficiently refutes the Socinian acceptance of the passage, “from the beginning of Christianity;” for if, as in Acts xi. 15, according to the connexion, ἐν ἀρχῇ *may* have this signification, it does not follow that there is the least ground for such an interpretation in another passage, where the connexion indicates a different ἀρχή.‡

selected is not entirely appropriate, since life (ζωή), as the highest motion, does away with *quiescence*. The ancient term λόγος ἐνδιάθετος is better; here the Logos is conceived of, in the first place, as God *inwardly* manifesting himself. The second act of Divine energy is the revelation of God *outwardly* (ver. 3), to the world of creatures.

\* The expression is well interpreted by the passage, Prov. viii. 23, which treats of the Divine wisdom. Πρὸ τοῦ αἰῶνος is quite equivalent to the Johannine ἐν ἀρχῇ.

† In the passages 1 John i. 1, ii. 13, 14, ἀπ’ ἀρχῆς *appears* equal to ἐν ἀρχῇ. There, however, the expression signifies that he was from the beginning, throughout the whole development of the creation. Meanwhile, in Sirach xxiv. 9, ἀπ’ ἀρχῆς certainly stands — ἐν ἀρχῇ.

‡ Cyril and others, as also in the most recent times, Marheinecke (Dogm. p. 134), understand ἀρχή as the Father, the Original; the view is profound, but exegetically untenable. In the New Testament Christ is called ἀρχή (Rev. iii. 14), and so are, as is known, not unfrequently angels, but never the Father. Philo (comp. Grossman loc. cit. p. 51) and the Gnostics also called the Logos ἀρχή, but the Father προαρχή.

With this first statement of the timeless existence of the Logos, a *second* is now connected, viz., ἦν πρὸς τὸν Θεόν, *he was with God*. In the parallel, John xvii. 5, it is said of the glory (δόξα) of the Son, ἦν εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρά σοι, *which I had with thee*, etc. (John vi. 46, *παρὰ τοῦ Θεοῦ, i. e., from God*.) Now the prepositions πρὸς with the accusative, and παρά with the dative, associated with words of rest, mean “*near by*,” “*beside*.” This idea, therefore, expresses the close connexion of the Logos with God, and at the same time also, the hypostatical distinction between the Son and the Father. (Comp. Prov. viii. 22, 30; Sirach xxiv. 10.) This is shewn particularly by the last clause, καὶ Θεὸς ἦν ὁ λόγος, *and the Word was God*. Were it possible so to misunderstand this as to suppose that there is no *distinction* between the Logos and God, and that—according to the Sabellian theory—Father and Son are only different modes of operation of the same God, this mistake is obviated by the previous clause. And to exhibit in the most forcible manner this intimate oneness, and yet distinction, between the Father and the Son, the Evangelist, ver. 2, repeats the statement. The oneness of the Father and the Son lies in the *essence*, the distinction in the *personality, i. e., in the consciousness*, which is the characteristic of personality, and with which duality is necessarily associated.

In the last words, on account of the absence of the article, Θεός, *God*, itself is doubtless a predicate. Tholuck, following Erasmus, justly observes that here the article is wanting, because the Deity is pointed out as substance, not as subject. However, the question is, whether the *presence* or *absence* of the article is to be understood as indicating a difference in the signification of Θεός. Philo calls the Logos Θεός, *God*, but δεύτερος Θεός, *a second God* (Opp. i. 82, ii. 625), and in another place (i. 683) he says: εἰ δεῖ τάληθὲς εἰπεῖν, μεθόριός τις Θεοῦ φύσις καὶ ἀνθρώπου, τοῦ μὲν ἐλάττων, ἀνθρώπου δὲ κρείττων.\* Origen conceived of the Logos similarly (and in accordance with the Arian party), as a peculiar being, standing midway between God and creatures, who, on account of his relation to the supreme God, may indeed be termed Θεός but not ὁ Θεός. Now, the mere term Θεός affords no proof that this view is incorrect, since it is also employed in a wider sense, like Elohim in the Old Testament. (Comp. John x. 34.) But the distinction made between Θεός, with and without the article, is at any

\* To say the truth, there is a certain nature intermediate between God and man, inferior to the former, but superior to man. On account also of this view, Philo in many passages calls the Logos ὑπηρέτης or ὑπαδός, *i. e., ἀκολουθὸς Θεοῦ, a servant or follower of God*—terms which the New Testament never employs with reference to the Son in his heavenly nature. Yet Christ is called, Heb. iii. 1, ἀπόστολος, *commissioned*, an expression with which Philo's terms are quite parallel. The Old Testament often denominates the Messiah עֲבָדָהּ, *servant of Jehovah*, with which the Greek παῖς, in the sense of δοῦλος, corresponds.

rate arbitrary, and not sustained by the New Testament, as is shewn by verses 6, 13, and 18 in this first chapter; while the idea of the Logos as an *intermediate being*, between God and creatures, is completely refuted by all those passages which ascribe to the Son *equal honour* and *equal qualities* with the Father. This, combined with the definite doctrine of the unity of God, affords a more profound idea of the relation of the Son to the Father, viz., that the Son is not a sublime creature brought forth at the first by the Father, but is the self-manifestation of the Father to himself as *λόγος ἐνδιάθετος*—*outwardly from himself*, as *λόγος προφορικός*. The self-manifestation of the Father, however, can be nothing less than the pure, perfect image of himself. The perfect God forms a perfect conception of himself, his conception is essence, and his conception of himself is an essence like to himself.\* Thus the unity of God and the consubstantiality of the Father and the Son stand upon an equally firm footing; only that according to this view, the personality of the Son may appear exposed to Sabellian error. If, however, we do but abandon our conceptions of our isolated human individuality—which indeed are inapplicable to the Divine personality of the Son, and were always kept at a distance from it by the orthodox teachers of the Church—it then becomes manifest, as we have already remarked, that the perfect self-manifestation of God (God contemplated not as an abstraction, but as a living being), can only be brought forth, spirit from spirit, essence from essence, and accordingly along with his spiritual essence are given also all those peculiarities which, in the want of a word answering to the sublimity of the relation, we are accustomed to designate by the inadequate term *Person*.†

The Socinian conjectural reading, *Θεοῦ ἦν ὁ λόγος*, *the word was of God*, is self-condemned, and needs only to be known to be rejected. On the other hand, the punctuation after *ἦν*, so as to read *ὁ λόγος οὗτος κ. τ. λ.* together with ver. 2, gives the same sense as the ordinary reading, if we supply *ὁ λόγος*, as subject,‡ from what precedes. However, it is destitute of all critical authority.

Ver. 3.—To the description of the essence of the Logos is attached the explanation of his relation to the world, and that first of all in so far as it came forth *pure* from the hand of God. As created, the

\* Melancthon justly says: *Logos est imago cogitatione patris genita. Mens humana pingit imaginem rei cogitate, sed nos non transfundimus essentiam in illas imagines. At Pater æternus sese intuens gignit cogitationem sui, quæ est imago ipsius, non evanescens ut nostræ imagines, sed subsistens communicata ipsius essentia.* (Comp. Tholuck, p. 55, note 2, the fifth edition, which is always cited in this work.)

† Tholuck (p. 55, note 1) likewise remarks, "if the term *Person* be understood in the sense of *individual*, it is somewhat dubious, and the scholastic phrase: *una substantia in tribus subsistentiis* (in the German *Selbheit* 'self') might be preferable."

‡ In the logical sense, as distinguished from *predicate*.—TR.

world never possesses being (*εἶναι*); it bears the character of that which is *produced* (*γίνεσθαι*). The πάντα, *all things*, is, like τὰ πάντα or τὸ πᾶν, to be understood as meaning the universe; every limitation of the expression to the spiritual creation called forth in man by Christ, as the Socinians maintain, is contrary to the meaning of the author, as the second clause distinctly shews; while, at the same time, it is opposed to the doctrine which pervades the apocryphal writings and the New Testament, viz., that God created the world by *means of* the Wisdom or the Son (comp. Prov. viii.; Sirach xxiv.; Wisd. of Sol. viii.; Colossians i. 16; Heb. i. 2, with such passages as Rom. xi. 36; 1 Cor. viii. 6; Ephes. iv. 6). We may here compare the expression עֲרֵבֶנָּה רַב־אֱלֹהִים Gen. i. 3, since according to this the creative Word of God is the Logos himself. At the same time the precise *usus loquendi* of Scripture is not to be overlooked, for it is constantly said, the Father created the world *through* (*διὰ*) the Son," or "the world is *from* (*ἐκ*), by (*ὑπό*) the Father, *through* the Son;" never "Christ *created* the world." This uniformly established mode of expression proceeds from the correct contemplation of the relation of the Son to the Father, according to which the Son is the self-manifesting God himself. God therefore constantly works only *through* the Son, the Son never works independently, as if detached from the Father; his work is the Divine will itself in action, and in God there is no will except the Son. This was very justly acknowledged by the orthodox Fathers, in their rejection of the semi-Arian Formula, "the Son was begotten by an act of God's will;" the Son is the Father's *will* itself.

Not from a mere habit of repeating negatively the sentiments before expressed positively, but with the distinct purpose of carrying the thought further, and precisely defining the relation of the Logos to the world, the Evangelist adds: *καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν, and without him was not any thing made.* Lücke, in the second edition, and de Wette, agree with me in the opinion that these words effectually exclude the Gnostic doctrine of an uncreated *ἔλη, matter*. Tholuck, however, on the contrary, remarks, that the words must in that case have read: *καὶ οὐδὲ ἓν ἐστίν, ὃ μὴ γέγονεν δι' αὐτοῦ, and there is nothing which was not made by him,* for, as the words now run, the Gnostics might have said that matter is eternal. John certainly might have so expressed himself; but the words of our text likewise indicate the thought with sufficient clearness. For John regards evil in its individual phenomena, and of these he affirms that none of them exists without the Logos: and thus the existence of an independent power beside God is perfectly excluded. For the fountain of everything false in the theosophic Cosmogonies, which were framed up to John's time, was the doctrine of an

uncreated matter (*ὕλη*), *aside from* God, as the source of evil. This fundamental error John here combats, and only such a supposition renders the form of the passage intelligible. *All* except God is designated as *made*, and is conceived as made *through* the Logos, and thus every doctrine of a *second self-existent essence* is entirely rejected; this reference of the passage also admirably suits the polemic purpose of John, and cannot therefore be done away. J. G. Müller (vom. Gl. der Chr. vol. i. p. 393) decides for the old Alexandrine punctuation, maintained also by Erasmus, Griesbach, and Koppe, according to which *ὁ γέγονεν* should be connected with *ἐν αὐτῷ*, so as to give the sense: "that which was made by him was life." But then life would be attributed to the created rather than to the Creator, to say nothing of the unsuitableness of the context *καὶ ἡ ζωὴ ἦν κ. τ. λ.*, if so understood. And the sentiment too is insipid, "that through him that which is living was made, not that which is dead."

Ver. 4.—From the creation in general, the description singles out a single part, viz., the *world of mankind*, and states the relation of the Logos to it. Rieger refers ver. 4 to the original condition of man in Paradise, and therefore takes *ἦν*, *was*, decidedly as the imperfect tense. Ver. 5 would then describe the Fall, and the consequent position of mankind, and ver. 6, ff., the restoring agency of God in its consummation, and in its course of development up to this consummation. The Logos, however, not merely was the light of men in Paradise, but is so always. Verse 5 does not refer to the origin of darkness, but presupposes its existence. The Evangelist avoids entering minutely into the origin of evil, since it would have led him away from the practical ground.

The first subjects of discourse here are the ideas *ζωή*,\* *life*, and *φῶς*, *light*, which are ascribed to the Logos as permanent designations of his entity. It is not needful to read *ἔστι* for *ἦν*, as the imperfect tense itself would point out enduring presence. Nor is it allowable to coin a signification for the *ἐν*, *in*, (viz., as = *διὰ*, and standing for *■*); on the contrary, the clause *ἐν αὐτῷ ζωὴ ἦν*, *in him was life*, is quite parallel with the formula *ὁ λόγος ἐστὶν ἡ ζωὴ*, *the Word is the life*, or *λόγος τῆς ζωῆς*, *the Word of life* (1 John i. 1). (Comp. the passages, John v. 26, 1 John v. 11, with John xi. 25, xiv. 6, in which the two modes of expression are interchanged.) For the sense of the expression is, that the Logos carries life in himself *independently*; as Philo says, he is the *πηγὴ τῆς ζωῆς*, *fountain of life*. (Comp. Psalm xxxvi. 9, where the LXX. have *παρὰ σοὶ πηγὴ ζωῆς*. True, this applies in the highest sense to the Father (John v. 26, *ὡσπερ ὁ πατὴρ ἐχει ζωὴν ἐν ἑαυτῷ*, *as the father hath life*

\* Comp. my treatise: de notione vocis *ζωή* in libris N. Test. Pflingstprogramm, 1828. Printed in my Opusc. Theol., p. 98, sqq.



in himself'), but the Father has given this also, as everything else, to the Son, to be a *self-subsisting Fountain of Life* (οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.)

As to the idea of ζωή, *life*, itself, it belongs to the most profound things in the profound language of John.\* For it designates the only real absolute *being* (the ὄντως εἶναι) of Deity, in contrast with the relative *existence* of the creature. The latter, contemplated as in isolation from God, is in θάνατος, *death*, and only has its life in connexion with God, the fountain of life.† God is therefore ὁ μόνος ἔχων τὴν ἀθάνασίαν, *he who alone has immortality* (1 Tim. vi. 16);‡ creatures receive it only through conjunction with him; and inasmuch as God communicates it to them through the Logos, Christ himself is called our life (Coloss. iii. 4). For as he contains the life in himself (ὁ ζῶν, Rev. i. 18), so also he imparts it (ὁ ζωοποιῶν). Hence the thought stands in the following connexion with ver. 3: "All was made through him, *for* in him resides the all-producing, creative power." The signification "*happiness*," which has frequently been ascribed to *life*, is only a secondary one; for the possession in himself of Divine, absolute being, certainly includes happiness for the creature; but the notion of "*life*" in itself comprehends more than merely the sense of well-being, which is the leading idea in the expression "*happiness*."

The life, contemplated in its victory over death, which strives against life, is called in John ἀνάστασις, *resurrection*. As, therefore, Christ is the life itself, so he is also the absolute resurrection. (Comp. John xi. 25.)

The second important idea in ver. 4 is φῶς, *light*. By this term, the essence of the Logos is, as it were, *substantially* expressed. The substance of the Divine Being is inexpressible; the only thing that nature suggests as suitable for comparison with it is Light.§ No people, no language, no age, has either conceived or

\* Compare Seyffarth, loc. cit. p. 101, ff.

† In order to a thorough apprehension of the idea of ζωή, it is important to consider the term θάνατος in its biblical usage. In reference to creatures, it has a twofold sense. It commonly signifies the *becoming* separate of things belonging together; either of the soul and body in physical death, or of the spirit and the soul in the inward, spiritual, or eternal death. But θάνατος also designates *that which separates*, the power that produces death. (Rev. xx. 14.) While, therefore, death is the unharmonizing force which checks individual life in its development, and destroys it, the life appears as the harmonious, strengthening power, which renders life all congenial. Thus, as life stands parallel with *good*, so does death with *evil*. The former, only, is the eternal and absolute; the latter, like evil, is not anything substantial, still less anything absolute, but yet something *real*—viz., the destruction of the proper relation, and the cause itself of this destruction.

‡ Orig. in Joan. t. ii. Opp. vol. iv. p. 71, very justly says: τὸ κυρίως ζῆν παρὰ μόνῳ αὐτῷ τυγχάνει.

§ As the *Father*, so also the *Son*, is light; in his brightness we behold the invisible Father. Comp. Ps. xxxvi. 9, אֱלֹהִים-יְהוָה אֱלֹהִים, LXX., ἐν τῷ φωτί σου ὀψόμεθα φῶς. Philo also finely expresses this idea of the perceptibility of the Light by means of itself

represented the Deity otherwise than as full of light. Visible light is the vivifying, fructifying, preserving principle in the physical world ; just so the *φῶς νοητόν*, *intellectual light*, is the living principle of the spiritual world. Thus God, the first cause of all being, is termed *φῶς οἰκῶν ἀπρόσιτον*, *dwelling in light unapproachable* (1 Tim. vi. 16), and Christ declares : *ἐγώ εἰμι τὸ φῶς τοῦ κόσμου*, *I am the light of the world* (John viii. 12, ix. 5). Similarly in Wisd. of Solomon vii. the *σοφία*, *wisdom*, is called, ver. 26, *ἀπαύγασμα φωτὸς αἰδίου*, *radiance of eternal light* ; ver. 29, *ἡλίον εὐπρεπεστέρα*. Philo also very frequently compares the Logos with the light or the sun (Mal. iv. 2) ; and also with the *γνόφος* (Grossmann, loc. cit. p. 39), since the excessive abundance of light passes over again to the invisible (1 Tim. vi. 16). Now the Logos, the Light of all beings, is here contemplated especially in relation to *men*, to whose relations the whole following description has reference. As the Saviour ascribes to man, even after the Fall, an inward light (Luke xi. 35), and, ver. 9, the Logos appears as the constant dispenser of spiritual light to men ; so here he is called the original Bringer of light, the *φωσφόρος* (2 Pet. i. 19), to their race.

This is pointed out by the *ἦν*, *was*, in antithesis with the following *φαίνει*, *shines* (ver. 5). The resolution of the profound idea of the light into the general notion of a *teacher* is to be rejected, as destroying all its point. The function of the teacher presupposes in the learner a spiritual susceptibility to instruction, which the former only puts in motion ; but the communication of the light is the filling of human nature with a higher spiritual principle, and is, therefore, something far more internal and profound. This, however, may be allowed—that while *life* refers more to *power*, *light* has more reference to *knowledge* ; yet the knowledge is to be understood as profoundly internal, an essential *possession* of that which is known.

Ver. 5.—In opposition to the Logos, as the Diffuser of Divine light, we have the *σκοτία*, *darkness*, and while up to this point the Logos has been presented to view as the Creator of the originally pure creation, he now appears as the *Restorer* of the fallen. With respect to the *origin* of the darkness, nothing precise is said. The Logos is only styled its illuminator, the banisher of all darkness. Darkness, therefore (*σκότος* or *σκοτία*), designates the entire existence of the creature turned away from God, and consequently fallen into the power of death, having through sin lost the Divine light ; dark-

in the following manner : τὸν αἰσθητὸν τοῦτον ἡλίον, μὴ ἐτέρῳ τινὶ θεωροῦμεν ἢ ἡλίῳ ; τὰ δὲ ἄστρα μὴ τισιν ἄλλοις ἢ ἀστροῖς θεωροῦμεν ; καὶ συνολῶς τὸ φῶς, ἀρ' οὐ φῶτι βλέπεται ; τὸν αὐτὸν δὴ τρόπον καὶ ὁ Θεὸς, ἐαυτοῦ φέγγος ὢν, δι' αὐτοῦ μόνου (i. e., λόγου) θεωρεῖται, μηδενὸς ἄλλου συνεργούντος ἢ δυναμένου συνεργῆσαι πρὸς τὴν εἰλικρινῆ κατάληψιν τῆς ὑπαρξέως αὐτοῦ.

ness, therefore, is nothing substantial, as light, but something merely negative, the absence of the light, which, however, presents itself only in concrete forms, and therein has its positive aspect. On this account it is absolutely denied of God and of the Divine world. (1 John i. 5, Θεὸς φῶς ἐστὶ καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.) Now, the *shining* (φαίνει) is not to be referred merely to the work of the incarnate Logos; rather, the expression indicates comprehensively the influence of the world of light and of its Sovereign, in all its forms of manifestation, upon the darkness. The relation of the darkness, however, to these influences of the light, was, that it did not admit the light, and consequently was not illuminated by its power. (Κατέλαβεν is closely allied to παρέλαβον, ver. 11, and to ἔλαβον, ver. 12.) This statement is, of course, to be understood, like ver. 10, 11, only of the great majority, of whom it is said: ἠγάπησαν μᾶλλον τὸ σκότος, ἢ τὸ φῶς, *they loved the darkness*, etc. (John iii. 19); for there were always some children of light who received it deeply into their hearts.

The several forms in which the light revealed itself are more precisely described in ver. 10, ff., and John v. 33 is, as it were, a further commentary on these verses.

Ver. 6-8.—After this mention of the earliest general influence of the Logos upon humanity, in its state of exposure to the influence of darkness, the representation proceeds. God sent John the Baptist as witness of the Light, which was about to manifest itself in a new and peculiar manner to the world. John merely, as the greatest and last prophet of the Old Testament, is put for them all; the whole of the Old Testament, with its line of prophets, was a testimony (μαρτυρία) to the Light. This testifying does not involve the idea of instruction or communicating, but only that of corroboration, solemn declaration, and this not merely outward, but internal also. The prophets were, so to speak, the first beams of the approaching Sun, and such also was John. He himself was incapable of communicating to the sinful world a higher life; but he knew that there was a fountain of such life, and that it was about to pour forth its fulness into the poverty of the human heart. These words plainly have a polemic direction against an exaggerated estimation of John. The term ἄνθρωπος, stands in opposition to the predicates of the λόγος, and ἐγένετο to ἦν. Ver. 8, John is carefully distinguished from the *light*, but with reference to what precedes, he is designated as a man who had experienced in himself the influence of the light of the Logos. Accordingly (John v. 35) he is called λύχνος ὁ φαίνων, *the shining lamp*, and the character of his work is thus described: that through him, ver. 7, referring to John) *all men might believe in the coming Light*. (According to ver. 12, πιστεύωσι may be completed by εἰς τὸ ὄνομα αὐτοῦ.)

Ver. 9.—Next follows, in a very simple manner, the announcement of the Divine decree, that the true Light was to come into the world, viz. in personal manifestation. The epithet ἀληθίνος, *true*, contrasts the Logos, as the original Light, with the other derived lights (James i. 17). John frequently uses the term (iv. 23, vi. 32, xv. 1) to express the sentiment that the earthly was only the intimation of the heavenly, the latter the essence of the former. Hence it stands in antithesis, not to the *false*, for the Baptist was no false light but only to the *relative*, the derived. (In such passages as John xvii. 3, it *appears* used as equivalent to ἀληθής. But compare the exposition of the passage.) Upon this rests the more profound conception of the figurative language of the Bible. It consists not in a transfer of earthly to Divine relations: but rather men of God, contemplating the things Divine and true (the ἀληθινά), sought, for their expression, the earthly copies of the heavenly.

With respect to the construction, as Lücke, Tholuck, and all recent expositors acknowledge, ἐρχόμενον is not to be connected with ἀνθρωπον, for this would occasion a pleonasm,\* since *all* men must come into the world, *i. e.*, must be born: but it is to be united with ἦν. The participle ἐρχόμενον is then to be taken in a future sense: “The light was about to come into the world.” Here, however, in the first place, we must determine the meaning of κόσμος,† *world*, and then fix the sense of ἔρχεσθαι εἰς τὸν κόσμον, *to come into the world*, accordingly. The world (κόσμος) means, *first*, the material world with all its creatures, in so far as it is created and disposed by God. So John xvii. 5, 24, frequently in the phrase πρὸ τοῦ τὸν κόσμον εἶναι, and the like. *Secondly*, it embraces, by way of synecdoche, only men, as the most essential creatures of the universe, *e. g.* John iii. 16, οὕτω ἠγάπησεν ὁ Θεὸς τὸν κόσμον, vi. 33, ἄρτος ζωῆν διδοὺς τῷ κόσμῳ. *Finally* (and this is the prevailing signification of κόσμος in the language of John), it is employed in reference to the creation, *so far as sin exists in it*, and in this relation again it is applied by synecdoche to man alienated from God. Thus John xvii. 9, “I pray not for *the world*” (οὐ περὶ τοῦ κόσμον ἐρωτῶ). (Comp. 1 John ii. 15, 16.) Now “world” (κόσμος) is by no means identical with the darkness (σκοτός); the darkness is that which is sinful in itself; in the world there is only a *mixture* of darkness and light. But in so far as the darkness *predominates* in the αἰὼν οὗτος, so far the devil is called, in John’s phraseology, the ἀρχὼν τοῦ κόσμου, *ruler of the world* (xii. 31). The customary expression for the incarnation and

\* The Hebrew כָּל בְּנֵי אָדָם may certainly be rendered “all men;” only in that case ἀνθρωπος cannot be added.

† Comp. Seyffarth loc. cit. p. 118. We need only mention the fundamental error in his development, viz., that he attributes to the Apostle the doctrine that *matter is the seat of evil*.

personal ministry of the Logos is *ἔρχεσθαι εἰς τὸν κόσμον*, *coming into the world* (iii. 19, vi. 14, ix. 39, xi. 27, xii. 46). It designates his descent from that blissful heavenly kingdom, which is pervaded by perfect harmony, into the mingled and discordant economy of time. The phrase thus expresses the self-abasement and self-sacrifice of the Logos. The Rabbins use *בָּרָא וְבָרָא*, *coming into the world*, for "being born:" but the Greek expression comprehends more; it refers to the entire earthly manifestation of the Logos, and its import is not completed till the return of the glorified Redeemer to the heavenly world. Now the phrase *ἦν ἐρχόμενον*, viewed in itself, certainly may stand as a periphrastic preterite, equal to *ἦλθε*, as Bleek and Lücke take it in the present instance. But in the introduction to the Proœmium, we have already remarked that the connexion renders this here inadmissible, since the participle is to be understood as applying to the future. Tholuck also remarks, in opposition to the above interpretation, that *ἦν*, where it is employed as a preterite, is not usually placed so far from its participle.

Ver. 10, 11.—The Evangelist first glances back to the earlier general influence of the Logos in the world, "he had already been in the world, but had not been acknowledged by it," (the *ἦν* refers to ver. 5, *τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει*, and is to be taken as a pluperfect), and then speaks more definitely of his personal manifestation, which, ver. 14, is described as incarnation. The words *εἰς τὰ ἴδια ἦλθε*, *he came to his own*, can only relate to the ministry of the incarnate Logos, partly because the *ἔρχεσθαι* is not used of his previous mode of action, *e. g.* the Theophania, and partly because, ver. 12, 13, regeneration is described, which in the Old Testament can only be regarded as typical, and not as actual. The great body of "his own," even upon this occasion, did not receive him (ver. 5); while those who did receive him\* reaped rich blessings therefrom. The only difficulty here is presented by the words *τὰ ἴδια* (scil. *δῶματα*) and *οἱ ἴδιοι*. To me it seems quite certain that the expression "his own" forms an antithesis with world (ver. 10), which is also indicated by the antithesis between *was* and *came*. The latter term (*κόσμος*) here indicates the world of mankind at large; his own (*ἴδιοι*) are a part of it, *the Jews*.† They are pointed out as kindred and nearest

\* The expression *λαμβάνειν αὐτόν* or *μαρτυρίαν αὐτοῦ* is equivalent to *πιστεῖν*. These phrases illustrate the idea of *πίστις*; they shew that the subjective condition of *πίστις* is susceptibility to the operations of the world of light.

† Bleek (loc. cit. p. 417) justly observes, that the coming of Christ into the world did indeed strictly commence with his incarnation; but his actual ministry first began at the baptism. Previously to that he still wrought, as it were, in the same manner as before the incarnation; and although he was in existence and present, John testified concerning him as to come. This interpretation favours the retention of the progression in the Proœmium to ver. 14; for the words *ὁ λόγος σὰρξ ἐγένετο*, *the word became flesh*, (ver. 14) must be placed in immediate connexion with the entire fullness of his work, which, however, is not *here* so expressly exhibited.

friends of the Logos, because (according to Sirach xxiv. 8) he had chosen Israel as his possession and residence. So Theophylact and others. Most recent expositors, however, understand creation in general as meant by *ἴδια*, and regard the *ἴδιοι* as denoting the world of mankind related to the Logos through the indwelling light; a sense, certainly not inappropriate; though if it be adopted, the gradation ceases, and verses 10, 11 become perfectly identical.\*

Ver. 12, 13.—It was, however, impossible for John to make these statements respecting the unbelief of the Jews without limitation, because a community of Jewish Christians had nevertheless been formed. In the nature of the case, the appearance of the Eternal Word in the flesh could not be in vain and without effect, because that would suppose the final victory of evil over good, which is in the nature of the case impossible. If, therefore, apparently the few who did receive him bore no proportion to those who did not receive him, still the Divine energy imparted to these few involved a power that overcomes the world. The Logos, therefore, brought with him for men a higher *power* (ἐξουσία), viz., to become children of God. (Ἐξουσία is understood as = *τιμή* in the sense of right, prerogative; but the Scriptures contain no passage in which this signification is *necessarily* to be adopted. Passages such as John v. 27; 1 Macc. i. 13, xi. 58, indeed admit it, but only so far as the prerogative depends upon a greater power communicated. It is the same here. It is intimated that a more copious communication of the Spirit took place under the New Testament, in order to the regeneration which belonged to it, than under the Old Testament.

The expression τέκνα Θεοῦ, *children of God*, conveys the idea of being *begotten of God* in regeneration, rather than that of being dear and precious. (Comp. Comm. on Luke i. 35.) The condition of the *reception* of these higher vital powers appears as faith (πίστις), a susceptibility to the influences of the Logos in his own peculiar entity, so that ὄνομα, *name*, = *עֵשׂ* is employed to designate his being itself. (Consult upon πίστις, the remarks on Rom. iii. 21.) Ver. 13 now adds a description of regenerated believers, in opposition to the γεννητοὶ γυναικῶν, *born of woman*. (Comp. the Comm. on Matth. xi. 11.) It is, however, worthy of remark that several of the Fathers, among whom are Irenæus and Tertullian, read the singular ὅς—ἐγεννήθη, so as to refer the words to the incarnate Logos. The latter even asserts that the plural is an alteration

\* Olshausen's interpretation is unquestionably the right one. The τὰ ἴδια, *his own*, is the Jewish nation regarded as the *chosen possession* of the Logos. The Old Testament abounds in recognitions of Israel as the chosen people, the inheritance of Jehovah, and this is among the numerous instances in which John identifies the incarnate Logos of the New Testament with the Jehovah of the Old. Further, Meyer is right in denying that δῶματα is understood; τὰ ἴδια is *what belonged to himself*, not *his own dwelling*.—[K.

of the Valentinians. At any rate, however, the reading is incorrect, for the following  $\delta \lambda\acute{o}\gamma\omicron\varsigma \sigma\acute{\alpha}\rho\acute{x} \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ , *the Logos became flesh*, is not consistent with it. The sentiment of the passage is therefore simply this: the offspring of God is far nobler than that of men. ( $\acute{\alpha}\lambda\mu\alpha = \sigma\pi\acute{\epsilon}\rho\mu\alpha$ , comp. Wisd. Sol. vii. 2.) The only particular description given of human procreation is, that it is through *desire* ( $\theta\acute{\epsilon}\lambda\eta\mu\alpha = \acute{\epsilon}\pi\iota\theta\upsilon\sigma\iota\alpha$ , concupiscentia) of the woman and of the man; and it is here we find the indication of the sinful and impure element that exists in human procreation and passes over to the children. The reference of  $\acute{\epsilon}\kappa \theta\epsilon\lambda\acute{\eta}\mu\alpha\tau\omicron\varsigma$  to  $\sigma\acute{\alpha}\rho\acute{x}$  also, and the parallel juxtaposition of  $\omicron\delta\delta\acute{\epsilon}$ — $\omicron\delta\delta\acute{\epsilon}$ , appears to favour the acceptance of  $\sigma\acute{\alpha}\rho\acute{x}$ , *flesh*, as here designating woman. True, Ephes. v. 29, and Jude ver. 7, do not appear to me adapted to prove that  $\sigma\acute{\alpha}\rho\acute{x}$  means woman; but such a proof we do not need, since, in order to interpret this passage, it is quite sufficient to refer to the view pervading the whole of Scripture, which represents the weak and sinful characteristics of human nature as especially exhibited in woman (1 Tim. ii. 9, ff.). The woman *may* therefore, in a special sense, be called  $\sigma\acute{\alpha}\rho\acute{x}$ , and that were enough for the interpretation of this passage.\* But only  $\omicron\upsilon\tau\epsilon$ — $\omicron\upsilon\tau\epsilon$  expresses the distribution of a whole into its parts: hence  $\sigma\acute{\alpha}\rho\acute{x}$  and  $\acute{\alpha}\nu\acute{\eta}\rho$  cannot be taken as subordinate parts of  $\acute{\alpha}\lambda\mu\alpha$ . Connected by  $\omicron\delta\delta\acute{\epsilon}$ — $\omicron\delta\delta\acute{\epsilon}$ , they define with more precision the  $\omicron\kappa \acute{\epsilon}\xi \acute{\alpha}\iota\mu\acute{\alpha}\tau\omicron\upsilon$ . (Comp. Winer's Gram. p. 456.) But how? Lücke thinks that both are epexegetic,  $\sigma\acute{\alpha}\rho\acute{x}$  arising from the Hebrew, and  $\acute{\alpha}\nu\acute{\eta}\rho$  from the Hellenic point of view. It may be said perhaps with more propriety that  $\sigma\acute{\alpha}\rho\acute{x}$  opposes to the Divine the sinful,  $\acute{\alpha}\nu\acute{\eta}\rho$  merely the created. Tholuck's rendering, "also not from sensual pleasure, and just as little from the desire of man," well agrees with this view. The expression  $\acute{\epsilon}\kappa \Theta\epsilon\omicron\upsilon \acute{\epsilon}\gamma\epsilon\nu\eta\theta\eta\sigma\alpha\nu$ , *were begotten of God*, is more strictly determined by the term  $\mu\omicron\nu\omicron\gamma\epsilon\nu\acute{\eta}\varsigma$ , *only begotten* (ver. 14, 18). The birth from God is accomplished by means of the First-born and the Holy Ghost; in this birth the Logos communicates his essence to men; the Logos alone is born *immediately* from the bosom of the Father. Hence, man in his natural condition is no child of God; he wears an alien form; he must be changed into the Divine nature through the influence of Christ. (Comp. John viii. 44, iii. 6; 1 John iii. 10, v. 1; Gal. iii. 26, 27.) It is, however, remarkable, that the holy Scripture ex-

\* Bleek's mode of understanding the passage (loc. cit. p. 422) seems to me somewhat obscure. This scholar thinks that  $\sigma\acute{\alpha}\rho\acute{x}$  denotes that which is common to the race of men and of women—the sensual nature; but that  $\acute{\alpha}\nu\acute{\eta}\rho$  designates the conscious in opposition to the unconscious, the  $\sigma\acute{\alpha}\rho\acute{x}$ . The meaning would then be, "born neither out of fleshly lust, nor out of the will of a man, in the general sense." I confess, however, that I do not quite understand Bleek's words, "so that man, even *viewed apart* (?) from the sexual propensity and the sensual nature generally, may, through his *will*, produce such sons."(?)

presses the relation of the world, in its origin, to God, in no other phrase than *πάντα ἐκ τοῦ Θεοῦ ἔστω*, *all things are from God*, since the ecclesiastical mode of expression, "*creation out of nothing*," does not occur in the biblical writings. (Comp. Heb. xi. 3.) The *determining* of the difference between the Divine agency through the Logos in the creation generally, and in regeneration particularly, belongs to the most difficult problems of theology. But the *existence* of the indifference is indicated in the usage of biblical language; since in reference to the Son and to regeneration only *γεννᾶσθαι*, *to be born*, is used, while, in reference to the world, *γίνεσθαι*, *become*, is employed, thus excluding the errors of pantheism.

Ver. 14.—In this pregnant verse the "coming into the world" portrayed (v. 9) as approaching, which v. 12 had designated as an entrance among his chosen people, is more fully portrayed in its peculiar character. "This Logos (described ver. 1, ff.) now (in time) *became* (*ἐγένετο* in opposition to *ἦν*, ver. 1) *flesh*." By the expression "became flesh," we are to understand, as the remark on ver. 10 has shewn, not merely the act of birth, but the *ministry* of the incarnate Logos connected therewith; and this is confirmed by the sequel, since the subject of discourse is the manifestation of his grace and glory, the first complete disclosure of which was after the baptism. This expression is here selected with the utmost care; for, in the first place, *σάρξ*, *flesh*, could not be exchanged for *σῶμα*, *body*, because *body* forms the antithesis of *soul* (*ψυχή*). But the Logos united himself not merely with the substance of the body, but also with a human soul; hence *flesh* (*σάρξ*) here denotes (= *ἄνθρωπος*) the *whole* human nature, in its weak and necessitous condition, and this he filled with the rich treasures of his Divine life. "The Word became flesh, in order to raise the flesh to spirit." John states this in opposition particularly to the docetic Gnostics, who explained the corporeal existence of Christ as a mere appearance, thinking it unworthy of him to take to himself *human flesh*, (*σὰρξ ἀνθρωπίνην*).\* He assumed it, however, with indeed the general infirmity (*ἀσθένεια*), on which his susceptibility of sorrow depended, yet without its sin (Rom. vii. 18. Comp. the remarks on John iii. 6).

Just as little, moreover, could the Evangelist have said: *ἐγένετο ἄνθρωπος*, *became a man*, which would represent the Redeemer as one man amongst many, whilst *he*, as second Adam, represented

\* If even in our time the idea of the incarnation of God still appears so difficult, the principal reason is, that the fact itself is too much isolated. It is always the impulse of spirit to re-embody itself, for corporeity is the end of the work of God: in every phenomenon, an idea descends from the world of spirit, and embodies itself here below. It may therefore be said that all the nobler among men are rays of that sun which in Christ rose on the firmament of humanity. In Abraham, Moses, and others, we already discover the coming Christ.



collective human nature in a sublime comprehensive personality.\* In such a form of manifestation, continues John, *he tabernacled among us* (ἐσκήνωσεν ἐν ἡμῖν). These words contain not merely a general reference to the designation of the Spirit's dwelling as a σκήνωμα, *tabernacle* (2 Cor. v. 1-4; 2 Pet. i. 13; Wisdom ix. 15), but a special allusion to the name of the שכינה, *Shechinah* (from שכן σκηνοῦν.)† (Comp. Rev. vii. 15, xxi. 3.) With this also the δόξα, *glory*, of the Logos corresponds, which John describes with deep emotion from his own observation. (Comp. 1 John i. 1.) It is the Divine splendour, the constant attendant of the Shechinah and identical with it, visible to the spiritual eye, issuing from the Logos in wonderful grace and tenderness. (With regard to the כבוד compare the remarks on John i. 1.) The apostles beheld this glory, as Lücke finely remarks, with a spiritual eye, and he who is illuminated by the Spirit perceives the same glory in him now. (Respecting the δόξα, *glory*, compare also the remarks on John ii. 11.) The Evangelist now associates the glory in its matchlessness, with the character of the Logos, as one who is incomparable—as the μονογενής, *only-begotten*. (Tholuck justly compares the ὡς with the Hebrew אֱ, veritatis, unsuitably so called; ‡ “such a δόξα as belongs to the μονογενής alone”).§

Here then for the first time in John the Logos is termed *the Son of God*. Seyffarth is mistaken (loc. cit. p. 38, 73) in supposing that the expression has reference merely to the incarnation of the Logos. Schleiermacher expresses himself in a similar manner (Glaubensl. Pt. ii. p. 707): “the Divine alone in Christ could not be called Son of God, but this term always doubtless designates the entire Christ.” Ver. 18 shews the contrary, where the words ὦν εἰς

\* This is all that ecclesiastical doctrine says when it ascribes to the human nature of *Christ* the impersonalitas; just as the immortalitas asserts his exemption only from the *necessitas moriendi*, not from the *possibilitas*. The Logos did not become a man but *the* man, just as Adam was not one man amongst many other men, but *the* original man who included them all, who potentially carried in himself the whole race. To Adam, as well as to Christ, we may apply the expression of Augustine: in illo uno fuimus nos omnes.

† Tholuck does not deny this, but thinks that the expression may denote also the *transitoriness* of the abode of the Son of God in lowly humanity. But since John is endeavouring to depict the glory of Christ's appearing, the reference to his humiliation is not appropriate. Moreover his humanity is not a transient veil for his deity; on the contrary, deity and humanity remain united in his person.

‡ Meyer on John vii. calls the אֱ veritatis an irrational chimera; the term certainly is unsuitable, but the peculiar use of the אֱ which it is intended to denote, cannot be denied. Comp. Gesenius Gram. p. 846.

§ I cannot but think that the primary reference in the parenthetical clause, “and we beheld his glory,” etc. (for it clearly *is* parenthetical), is to the transfiguration, where John pre-eminently saw the Saviour's glory, and immediately and expressly the glory as of the only-begotten of the Father. See account of the transfiguration, Math. xvii. 1-6. Also 2 Pet. i. 16, 17.—[K.]

τὸν κόλπον τοῦ πατρὸς, *being in the bosom of the Father*, are to be referred to the external existence of the Son with the Father. The difference between this expression and the term *Logos* consists in this—that the term *Son of God* points out more distinctly and expressly the *personality* of the Word. In like manner Seyffarth is in error when he interprets the name Christ as denoting a *quality* of the Son of God. This term constantly refers to the union of the Divine and the human, a union in which the Divine principle hallows and anoints the human. (Compare the Comm. on Matth. i. 1.) Accordingly, if the expression ὁ υἱὸς τοῦ Θεοῦ, *the Son of God*, in John refers to the Divine nature of the Son (as to the few exceptions compare the Comm. on Luke i. 35) then the epithet *μονογενής*, *only-begotten*, must likewise have a deeper meaning than the derived one of, *especially dear*. According to ver. 18, the *μονογενής* is the only Son of God in the most essential and highest sense, as alone knowing the essence of the Father. Now it is involved in the nature of *knowing*, according to the profound biblical meaning of the word, that the Deity can be known only by that which possesses a kindred nature. Hence, absolute knowledge of God presupposes absolute equality of nature. Hence also none but the regenerate in whom Christ lives, can truly know the Father; because no one knoweth the Father save the Son (comp. Matth. xi. 27). The same signification is indicated by the *παρὰ πατρός*, *from the Father*, in our passage, which is to be connected, not with the *δόξαν*, but with *μονογενοῦς*. In the language of Paul, instead of this we have *πρωτότοκος*, *first-born* (Rom. viii. 29; Coloss. i. 15, 18; also Heb. i. 6), in which expression, however, the reference to the resurrection of Christ (*πρωτότοκος ἐκ τῶν νεκρῶν*) occasionally prevails, (Coloss. i. 18, as Rev. i. 5) and consequently the human nature is indicated. Finally, the quality of the glory is more exactly defined;\* it is termed *πλήρης χάριτος καὶ ἀληθείας*, *full of grace and of truth*. (Πλήρης is a reading which resulted from the endeavour to connect the last words of the verse with *δόξαν*; but they refer to the *λόγος*.) Both ideas, that of *χάρις*, *grace*, and that of *ἀλήθεια*, *truth*,† belong to the class that is peculiar to John. It is remarkable that Seyffarth should overlook the former, since he, nevertheless, has received the kindred one of *ἀγάπη*, *love*.‡ With respect to the *ἀγάπη*, he very justly remarks

\* Rather of the *λόγος*. So Olshausen in the immediately following parenthesis.—[K.]

† Both ideas frequently occur in connexion in the Old Testament also, especially in the Psalms (lxxxix. 33, c. 5, cxvii. 2.)

‡ The ancients did not rise above the *Eros*, *i. e.*, love desiring, and therefore arising from want: the *Agape* of Christianity, the love which purely bestows out of absolute fulness, they knew not. Comp. Plato's Symposium, and with it the ingenious remarks of Baur in the Mythol. vol. ii. sect. ii. p. 242, ff. Concerning the difference between *ἀγαπᾶν* and *φιλεῖν*, comp. Tittman, Syn. Part. i. p. 50.

(p. 97, ff.), that it is to be considered as essentially in God (1 John iv. 8, 16), as the outpouring or immediate communication of his being; and so Schleiermacher expresses himself. *Χάρις*, *grace* (=  $\chi\alpha\rho\iota\varsigma$ ,  $\eta\eta$ ) according to John's idea, is the expression and activity of *ἀγάπη*, *love*, towards the abject—condescension towards the world of creatures. If they be contemplated at the same time as miserable through sin, then grace is termed *compassion* (*ἔλεος*). Accordingly, the Father shews towards the Son not *grace* but *love*, as it is said, John xvii. 24, *ἠγάπησάς με πρὸ καταβολῆς κόσμου, thou lovedst me before the foundation of the world*. But in the incarnate *Logos*, this condescending expression of love, the *χάρις*, was the prominent character. As to the *second* term, *ἀλήθεια*, *truth*, it stands in opposition not only to *ψεῦδος*, *falsehood*, but also to *ματαιότης*, *emptiness*. According to the profound conception of John, the truth is the same as *reality*, *substance*, in opposition to shadow, *i. e.* emptiness, destitution of the Divine essence. This is the character of the sinful world (Rom. viii. 20); the truth (*ἀλήθεια* =  $\alpha\lambda\eta\theta\epsilon\iota\alpha$ ), on the contrary, is God himself and his *Logos* (John xiv. 6). He does not *have* it as something conceived to exist in connexion with him, and possessed by him; he *is* essentially the thing itself.\* Hence the communication of the truth through the *Logos* is not a communication of certain correct opinions, but an impartation of the essence, the principle of all truth, the *κοινωνία τοῦ πνεύματος*, *participation of the Spirit*; and Seyffarth very justly observes (p. 96), that believers, the begotten of God, are called by John *ἡγιασμένοι ἐν τῇ ἀληθείᾳ*, *sanctified in the truth* (John xvii. 19). Hence also, in the language of John, *ἡ ἀλήθεια*, *the truth* (with the article) is to be distinguished from *ἀλήθεια*, *truth* (Comp. John viii. 44). Some truth is possessed even by the unholy; it is only of the devilish that it is said, "truth is not in him." But the eternal alone is absolute truth.

Vcr. 15.—The testimony of John, intimated above (ver. 6), is now more precisely detailed, that it may be presented (i. 19. ff.) to the reader with the occasions that called it forth. *Κράζειν*, *exclaim*, expresses the energetic character of the testimony. The phrase *ὁ ὀπίσω μου ἐρχόμενος*, *he that cometh after me*, which in Matth. iii. 11 is clear, is in this place somewhat obscure, on account of the *ἔμπροσθέν μου* and *πρῶτός μου* (not occurring in Matthew and Mark.) According to the synoptical Evangelists the sentiment is merely this: "he who, commences his work later than I, is higher in dignity." Now, *ἔμπροσθέν μου γέγονεν*, *has become (takes rank) before me*, in our passage, can only be understood as relating to the Messianic office of Christ, since *γέγονε*, *has become*, permits no refer-

\* The ancients also used *ἀλήθεια* in this absolute sense. Comp. Plutarch de Iside et Osir. c. 1, ὡς οὐδὲν ἀνθρώπων λαβεῖν μείζον, σὸ χάρισασθαι Θεῷ σεμνότερον ἀληθεῖας

ence to the eternal existence of the Son of God. Meyer, indeed, thinks that the difficulty is relieved, if we refer the expression to the ancient procession of the Logos from God, the *λόγος προφορικός*. But this procession itself is to be understood as the eternal action of God, and therefore cannot be designated by *γίνεσθαι*, *become*.

The concluding words, however, must be referred to the eternal existence of the Son, since the *ὅτι*, *because*, founds the previous proposition upon that which follows. (Tholuck and Lücke justly understand *πρῶτος* = *πρότερος*, according to John xv. 18, 1 John iv. 19.) The sense will then be this: "He who begins his work later than I, has received a greater dignity, for he was eternally with the Father." This correct knowledge of the Baptist may have been first awakened in him by careful reading of the Old Testament, and the use of exegetical tradition (both of which Tholuck makes prominent); but we can attribute his firm conviction respecting it only to the immediate operation of the Divine Spirit himself, who inspired him. (Comp. John i. 33.)

Ver. 16.—This verse is surely not to be regarded as belonging to the discourse of the Baptist; it is connected with ver. 14, and confirms what is there said respecting the contemplation of the glory of the Lord. Ver. 15 comes in between them parenthetically. Hence the reading *καί* of the Text. Recept. certainly is incorrect, and *ὅτι* should be read instead. The change arose, perhaps, from the fact that the triple occurrence of *ὅτι* appeared strange to the transcribers. The Evangelist now speaks in the name of all believers, and declares how the Redeemer has become to them a fountain of life. The fulness (*πλήρωμα*) ascribed to him, is (as Ephes. i. 23, Coloss. i. 19) the fulness of Divine being and essence which dwells in him. In distinction from him, entire humanity appears as the party receiving; he alone is the giver, and the giver of grace (*χάρις*.) The meaning of the phrase *χάριν ἀντὶ χάριτος*, *grace for grace*, is easy; the more we receive from the streams of grace, the more we may yet receive; as it is inexhaustible in the bestowment, the believer may take it without measure. But this use of *ἀντί* is without parallel in the New Testament. The passage in Theogn. (sentt. v. 344, *ἀντ' ἀνιῶν ἀνίας*) is analogous, where *ἀντί* may be taken as "for" "over." So also here—"one expression of favour upon another."\* (Perhaps the Evangelist had in his mind the Hebrew *כִּי לְכִי*, which exactly corresponds with our formula). To take *ἀντί* in the sense of "*instead*," and thus refer the first *χάρις* to the Old Testament, the second to the New, is here wholly inadmissible. The Old Testament, in its intrinsic character, cannot be called *χάρις*, *grace*.

\* I think, thus: *ἀντί*, *instead of*, hence, *in place of*, *succeeding to*; thus, *grace succeeding to grace* — *grace upon grace*.—[K.]

Ver. 17.—This is shewn also by the following parallel between Law and Gospel ; the abundance of grace in Christ becomes manifest through the previous law, in which justice and a stern demand for holiness formed the prevailing characteristic. One thing only is singular, viz., that even the *truth* is traced to Christ alone as its source,\* whereas it appears assuredly that there was truth in the Old Testament also. Here, however, we must understand *the truth* in the absolute sense, which—as before observed—is the true being and essence itself. The Law *demand*s, and thereby elicits the consciousness of sin, and the need of redemption ; it only typifies the reality ; the Gospel, on the contrary, actually *imparts* substantive life and power from above. (Compare Rom. vi. 14, 15, where *ὑπὸ νόμου*, *under law*, and *ὑπὸ χάριτι*, *under grace*, form the antithesis.) Hence Paul terms the Old Testament *σκιά*, *shadow*, whilst he calls the New Testament *σῶμα* (substance), Coloss. ii. 17. De Wette seeks a subtle distinction between *ἐδόθη* and *ἐγένετο*, to wit, that in the former term lies the character of the positive, in the latter that of the historical. *Ἐδόθη* is selected purely on account of the foregoing *νόμος*, which admitted no other verb ; but *ἐγένετο* is here associated with *χάρις* and *ἀλήθεια*, because the discourse is not concerning the object in itself, but concerning its becoming manifest to men.

Ver. 18.—The concluding verse of the Proœmium connects itself beatifully, on the one hand, with what immediately precedes, in that the Son alone could unfold the essential knowledge of God, as the Gospel communicates it ; while, on the other, this same thought completes the entire Proœmium, the Word which was in the beginning with the Father, and in Christ became man, thus appearing as the Being who supplies all true knowledge of God, and procures eternal life. To represent this work of the incarnate Logos is the design of the whole Gospel. The expression *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*, *who was in the bosom of the Father*, serves to point out the essential nature of the Son. Were we to admit an interchange of the prepositions *εἰς* and *ἐν*, the term *κόλπος*, *bosom*, might be taken (according to the analogy of Old Testament passages, such as Isaiah xlvi. 3, lxvi. 9) as = *מִחֶרֶץ*, the womb ; so that the sense of the expression would be : “ The Son was (as *λόγος ἐνδιάθετος*) from eternity in the essence of the Father.” But Winer (N. T. Gramm. 3d edit. p. 350), rightly opposes, in the interpretation of this passage, also, such an interchange ; he understands *κόλπος* in the ordinary signification, laid “ towards the bosom.” It is further to be observed, that neither the LXX. nor the New Testament ever put *κόλπος* for *מִחֶרֶץ* ; they always employ *κοιλία* or *μήτρα* for it. Consequently, the only idea remaining for this passage is that of the most intimate communion, †

\* With *ἐγένετο*, *ἀνθρώποις* is to be supplied.

† The choice of the expression *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*, *who was in the bosom*



אֵלֶיךָ לֹא יִרְאוּ. Thus in the cases of theophany, men of God, under the Old Testament did not see the hidden essence of God, but his image (*εἰκών*). But the image of God is the Son, the Revealer of the hidden Father, and accordingly it was *always* (even *before* the incarnation in Christ) the Son who disclosed to men the inner essence of God by degrees, as they were capable of apprehending it.\*

Hence, as Deity itself, he stands in opposition to everything human; *no one* knows the Father except the Son (Matth. xi. 27). (The readings *μονογενὴς υἱὸς Θεός*, or *Θεοῦ*, are in any case to be rejected; probably they arose from the endeavour to make the antithesis with *οὐδεὶς* as distinct as possible.)

## § 2. FIRST TESTIMONY OF THE BAPTIST CONCERNING CHRIST. JESUS COLLECTS DISCIPLES.

(John i. 19–52.)

The intimations already given (ver. 6, 7, 15) of John's testimony, are now followed by a more detailed description of the circumstances under which it was delivered. The fact that the Evangelist opens his work with this; the very form of the narration (comp. especially ver. 20); and in like manner the immediately following account of the way in which the Lord gathered disciples, while John referred them to him—all render it certain that the Evangelist had something special in view. He doubtless intended to contradict the opinion of the later disciples of John, that the Baptist himself was the Messiah. Moreover, the occasion on which the Baptist delivered the solemn testimony that he was not Christ, specially invited a decisive declaration; *a formal deputation from the Sanhedrim appeared*, whose object was to question him respecting the nature and legitimacy of his office. The highest ecclesiastical court pos-

siven of the Theophanies is quite the same as that of the Evangelist himself; for it is there explained that Isaiah (chap. vi.) saw Christ.

\* In the fragments of Orpheus, terms and thoughts occur which are quite similar to the description of the ministry of the Divine Logos. In the first fragment from Justin Martyr, it is said:

Εἰς ἕστ' αὐτογενήης, ἐνὸς ἐκγονα πάντα τέτυκται·  
'Εν δ' αὐτοῖς αὐτὸς περινίσσεται· οὐδέ τις αὐτὸν  
Εἰσορά θνητῶν αὐτὸς δέ γε πάντα ὀρᾷται·

In the second Fragment from Eusebius (Præp. Evang. xiii. 12) it is said:

Ὁὐ γὰρ κέν τις ἴδοι θνητῶν μερόπων κραίνοντα,  
Εἰ μὴ μονογενήης τις ἀποβῆδ' ἑξ φύλου ἀνωθεν  
Χαλδαίων.

Doubtless, however, Christian, or at least Jewish influence, assisted in the composition of this and similar Orphean fragments.

sessed a perfect right to send such a deputation. (On this subject, compare the remarks in the Comm. Matth. xxi. 23.) Hence John answered them and gave them an *σημειον*, *sign*, by which he proved himself to be a genuine prophet, viz., "that the Messiah was already in their midst." From this circumstance we may conclude that our attention is here occupied with a different occurrence from that narrated Matth. iii. 7, ff.; for in this latter passage no *deputation* appears, but we merely find, amid the masses of people surrounding John, *individual* Pharisees and Sadducees who wish to be baptized. This is clearly shewn by the parallel, Luke iii. 7, ff. Moreover, since it is said, John i. 31, "I knew him (Jesus) not," whereas here in the answer to the deputation Jesus is described as known to John, this occurrence must have taken place after the baptism and temptation of Jesus. (Comp. the particulars, ver. 29.)

Ver. 19, 20.—By the expression *οἱ Ἰουδαῖοι*, *the Jews*, John here designates the members of the Sanhedrim as representatives of the whole nation. All imagined something superior in the Baptist, but they were in doubt as to his proper character. The reiteration *ὡμολόγησε καὶ οὐκ ἠρνήσατο καὶ ὡμολόγησεν*, *he acknowledged, and denied not, and acknowledged*, obviously implies great stress. The Evangelist means to say that the Baptist declared in the strongest terms that he was not the Messiah. The polemical reference in these words to the errors of later disciples of John appears to me unmistakable.

Ver. 21-22.—The disavowal of the office of Messiah on the part of the Baptist induces the deputies to associate him with other important personages; they ask him whether he may be Elias, who is to precede the Messiah, or Jeremiah,\* concerning whom a similar opinion was entertained. (Comp. the Comm. on Matth. xvi. 13.) But the Baptist disavows this also. The apparent contradiction occasioned by the circumstance that Jesus calls John Elias, is easily reconciled by Luke i. 17, where John is described as working in the spirit and power of Elias. (Comp. the Comm. on Matth. xi. 14, and on Matth. xvii. 10.)

Ver. 23.—After these negative declarations the Baptist at length speaks of himself positively; he is the *φωνὴ βοῶντος ἐν τῇ ἐρήμῳ*, *voice of one crying in the desert*. He here appeals to the passage, Isaiah xl. 3, which is also applied to the Baptist, Matth. iii. 3; Mark i. 2; Luke iii. 4. (Instead of *ἐποιμάσατε*, which the three Evangelists have in common with the LXX., John admits *ἐθύνατε*, doubtless only because he quoted from memory.)

Ver. 24, 25.—John's additional remark, that these deputies

\* Bleek (loc. cit. p. 423, ff.) does not think that Jeremiah is expressly intended, but he is of opinion that in the general sense only, according to Deut. xviii. 15, a prophet was to precede the Messiah, and to this reference is here made.



(Priests and Levites) were of the sects of the Pharisees and Sadducees, was very appropriate here, because this was the most likely motive of their subsequent question. The Pharisees rigidly adhered to external rites; hence they were struck at John's baptizing. They evidently considered baptism as nothing unbecoming to the Messiah or to Elias. (Comp. Lightfoot hor. hebr. ad h. l. Nevertheless the Rabbinical passages there adduced do not expressly treat of a *baptism*, but only in general of the *purification* which Elias was to accomplish. The Jews, however, justly acknowledged the baptism of John as a symbol of purification.) But that any one should baptize *members of the people of God*—consequently declaring them impure and in need of purification in order to be received into a higher communion—appeared to them inadmissible. For the rest, it cannot be demonstrated from this passage (comp. the Comm. Matth. iii. 1) that the Jews believed the Messiah or his forerunner would baptize. The words only signify that the baptism of Israelites, by these individuals, was not inappropriate, since they would not merely—like ordinary prophets—strengthen the existing theocratic life, but would found a new, higher constitution. But the symbolical significance of the rite of baptism was so intelligible, that as soon as the Jews saw John practise it, they understood what he meant by it. Accordingly, this passage affords no proof that baptism (in its distinction from mere lustration) was known *before* John and Christ. At any rate, it could not have been regarded as a prerogative belonging *only* to the Messiah to baptize the Jews, because in that case John would by no means have adopted it. Moreover, the words before us state nothing to that effect.\*

Ver. 26, 27.—To solve this difficulty, John specifies the character of his baptism, which only operated negatively (separating from the impenitent generation), not positively (giving power from above for a new life) like the baptism of Christ. (Comp. the particulars in the Comm. on Matth. iii. 1.) The synoptical Evangelists have the same words in a more complete form (comp. the remarks on Matth. iii. 11, and the parallels), in particular, they expressly add the baptism by the Spirit, (*βαπτίζειν ἐν πνεύματι*), which belongs to the Messiah. The words *μέσος ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε*, *there standeth in the midst of you*, etc., are peculiar to John. They are very important to the connexion of the whole passage. It appears

\* The importance attributed by the Jews to the rite of baptism is explained, if we take into account the circumstance that no post-Mosaic prophet, seer, judge, or any teacher of Divine things under the Old Testament, could introduce a sacred usage, rite, or ceremony to be observed as the Mosaic regulations by the people of God. Subsequently to Moses none but the Messiah could do this according to the passage Deut. xviii. 15, "A prophet like me (the founder of a new institution of God) will the Lord raise up, *him shall ye hear.*"

to me probable that the Evangelist who, as a disciple of John, may have listened to this very conversation with the deputation from the Sanhedrim, reported the words in an abbreviated form. Not improbably the deputies further proposed an express question to the Baptist regarding the prophetic legitimation in general. (Comp. the Comm. on Matth. xxi. 23.) To this reference is made in the words μέσος ὑμῶν ἕστηκεν, *there standeth one among you*. By means of this σημεῖον or ση, *sign*—that he announced to them the Messiah as already walking amongst them—the Baptist proved himself to be a true prophet of God.\* On this account also the Lord could ask (Matth. xxi. 25): “Why did ye not believe John?” (With respect to ver. 27, comp. the remarks on ver. 15.)

Ver. 28.—This important event, the official legitimation of the Baptist, so impressed John, that he further particularizes the *place* where it occurred. The reading Βηθανία (בֵּית הַבֵּית ship-place), is doubtless to be preferred to the reading of the text. rec. Βηθαβαρᾶ (בֵּית הַבָּרָה ferry-place). The latter name has only been received through Origen. He found on the Jordan a Bethabara, where, according to tradition, John baptized, whilst Bethany lay inland near Jerusalem. But the spot here meant certainly is not this well-known residence of Lazarus; it was a little place bearing the same name on the other side of the Jordan, which may have been destroyed before the time of Origen.

Ver. 29.—In the passage ver. 19–28, the chief thing presented was the *negative* part of the Baptist’s testimony, viz., that he was not the Messiah; in the following (ver. 29–34) we have his *positive* statements respecting Jesus. The Evangelist naturally says nothing about the act of the baptism of Jesus himself, because it was of no importance to his purpose. The disciples of John might perhaps even infer from it that the Baptist must necessarily be superior to Jesus. The following words must also have been spoken *after* the baptism of Jesus.† True, there need be no embarrassment on ac-

\* The words “did no miracle,” John x. 41, are to be explained in accordance with the same views. This statement is only intended to deny actual miracles (τέρατα) in the work of John; but the reality of his prophecy concerning Christ is most distinctly recognized in that passage. De Wette himself (on x. 41) acknowledges a testimony to the purity of the tradition, in the fact that no miracle has been ascribed to the Baptist, and even Strauss will not venture to deny this. But then, on what ground was it that the ever-ready fabulists, who abounded in apostolic times, did not use the favourable opportunity to adorn the life of the Baptist with wonders?

† I think it much more probable that these words, as well as John’s declarations to the deputation, were uttered *before* the baptism, and (with Meyer) that the baptism takes place between ver. 31, 32. John’s language to the deputation, “there standeth one among you,” does not necessarily imply at all any *personal* acquaintance of the Baptist with Jesus, rather perhaps the reverse, and a Divinely inspired declaration that he whom he came to herald was in their midst, is surely not inadmissible. Nor do I think there is any difficulty in supposing the language v. 29 to have been uttered before the baptism. John was a prophet, and it is by no means unnatural that in the moment of

count of the *ἐπαύριον*, on the next day, if we only assume a quick succession of the occurrences, which there is nothing to contradict. The course of events may be conceived thus : In the morning of the first day came the deputation ; towards evening John baptized Jesus ; on the next day he spoke the words now following. It is not advisable to take the *ἐπαύριον* (after the analogy of the Hebrew *מָחָר*) in the wider signification, because John here gives such a precise account, that he even specifies the hours (ver. 40). The first meeting with his heavenly friend had made an indelible impression upon his memory. But the circumstance, noticed above in the remarks on i. 19, that the Baptist speaks of Jesus in such a manner as already to acknowledge his higher dignity, leads me, with Bleek and Tholuck, to think it more probable that all of which John informs us took place after the baptism of Christ. Adopting this supposition, one thing only seems strange, viz., that in the synoptical Gospels (Matth. iii. 11, and parallels), the Baptist utters words before the baptism, similar to those which in John he utters after it. But Tholuck justly observes, that the Baptist may surely have repeated such figurative expressions as “ loosing the shoe-latchets ;” at first he uttered them before the baptism to the people, without being aware that the Jesus externally known to him was he whose advent he was to proclaim ; after the baptism he addressed similar words to the deputation of the Sanhedrim, with more distinct reference to the person of Jesus. Further, since the four days (John i. 29, 35, 44, ii. 1) are closely connected, the forty-days’ temptation of Christ requires that all should be placed after the baptism. There also appears to be some foundation for Tholuck’s remark, that the words *μέσος ἡμῶν ἕστηκεν*, *there standeth among you*, (ver. 26) hardly suit the supposition that Christ was still confined to the narrow circle of private life.

The exclamation with which the Baptist points out Jesus to his disciples, *ἴδε ὁ ἀμνὸς τοῦ Θεοῦ κ. τ. λ.*, *Behold the Lamb of God*, is very remarkable, especially in the mouth of the Baptist. It shews that at least at those times when the fulness of the Spirit was specially accessible to him, he had a deep knowledge of the way of salvation. The whole Mosaic institution of sacrifices, combined with various declarations of the Old Testament respecting the suffering and atoning Messiah (*e. g.* Ps. xxii.; Isaiah liii.), had doubt-

the Saviour’s appearance, he should have been made known to John, and that he in prophetic rapture should have uttered those remarkable words which are at all events the immediate product of inspiration, and altogether transcend the level of John’s ordinary conceptions of the Messiah at this time. Matth. iii. 14, shews that John knew whom he was about to baptize, and it is more than probable that the Spirit did not leave it to Jesus himself to give the information. In harmony with this is the *καὶ ἐμαρτύρησεν*, *and he testified* (scil. again), and the use of the perfect *τεθέαμαι*, *I have beheld*, as of an action that has just transpired.—[K.

less always kept the truth of this doctrine alive in the minds of *individuals* among the Israelites, although the *mass* entirely mistook it. In like manner, the Baptist rightly perceived it under the illumination of the Holy Spirit. The term *ἀμνός* = *πψ* is quite in conformity with Isa. liii. 7, where it occurs and even refers to a slaughtered lamb. In the Apocalypse, John very frequently uses *ἀρνίον*, *lamb*, and occasionally with the addition *ἐσφαγμένον*, *slaughtered* (Rev. v. 6, xiii. 8; comp. also 1 Pet. i. 19), so that there is no doubt with regard to the meaning of the comparison; Jesus is compared to a sacrificial lamb led to death. The following expression *ἁμαρτία τοῦ κόσμου*, *sin of the world*, shews why he is called lamb of God, viz., as the abolisher of sin and the sufferer for sin, *sent* by God. (Just as 2 Cor. v. 19, Θεὸς ἦν ἐν Χριστῷ κόσμον καταλάσσων ἑαυτῷ.) God himself, as it were, ransoms the sinful world by the sacrifice of his only-begotten Son. Those superficial expositions of the profound words before us, which either make *lamb* to be understood merely as an image of meekness, and *take away sin* (*αἶρειν ἁμαρτίαν*) of the removal of sin by means of instruction (as Dr. Paulus thinks), or take *lamb*, *ἀμνός*, as an image of an innocent sufferer, and *αἶρειν ἁμαρτίαν* as meaning the endurance of persecutions (according to Gabler, in the sense, “this innocent person will be obliged to suffer much”), may be regarded as set aside by the remarks of Lücke, Tholuck, and especially Hengstenberg, respecting the suffering and atoning Messiah.\* (Christol. vol. i. p. 274, ff.—With respect to the circumstance of lambs not being used for trespass and sin-offerings, compare my remarks concerning the paschal lamb, on Matth. xxvi. 17, which removes the difficulty resulting from a comparison of that passage with 1 Cor. v. 7.)

But there yet remains for consideration one question which even most recent investigators have not sufficiently determined. Tholuck thinks that *αἶρειν τὴν ἁμαρτίαν τοῦ κόσμου* merely means “to bear the punishment of sin;” he is utterly opposed to the signification “to take away.” He says that the phrase *αἶρειν ἁμαρτίαν* is equivalent to *רָצַח אֲשֶׁר*; that this does mean “to take away sin” like *ἀφαιρεῖν*, in several connexions, but by no means in all; and that it is often = *רָצַח לָבַח*, as much as *φέρειν*, *λαμβάνειν*. Tholuck also cites Levit. xx. 19, f.; Numb. xviii. 22; Ezekiel xviii. 19, f., xxiii. 35; and thinks that since in the LXX., Isaiah liii. 11, *ἀνοίσει* stands for *לָבַח*; and the Evangelist may be supposed to have had this passage in his mind, it is in the highest degree probable that the meaning here is,

\* That the idea of a substitutionary endurance of punishment by a righteous person was not unknown to the Jews, is shewn not merely by the passages from Josephus and Zohar, quoted by Tholuck on this place, but also by the numerous passages of the Old Testament, in which mention is made of a representation of the people, or of the persons presenting themselves before the Judge on behalf of the unjust. (Comp. Ezek. xiii. 5, xxii. 30; Isa. lxiv. 7; Ps. cvi. 23: [Exod. xxxii. 11, f].)

“to bear the punishment of sin.” To me, however, there appears to be no real distinction between  $\alpha\phi\epsilon\iota\tau\epsilon\iota$  and  $\alpha\phi\alpha\iota\rho\epsilon\iota\tau\epsilon\iota$ , *aipein* and *aphairein*, in the connexion with *ἀμαρτία*. It is necessary here to combine the two significations “to bear” and “to take away.” The sacrificial lamb which bears the sin also takes it away; there is no bearing of sin without removing it. Tholuck was led to make this distinction merely through observing that opponents laid so much stress on the signification “to take away.” The error, however, consists not in the application of this meaning, but in their ascribing the removal of sin to the *teaching*, not to the *sacrificial death* of the Lamb of God. Further, the signification “punishment of sin,” for *ἀμαρτία* in this passage certainly cannot be demonstrated. 1 John iii. 5 clearly shews, from the connexion, that *αἶρεν τὰς ἀμαρτίας*, *to take away sin*, in John means to abolish, to remove sin itself. Hence we can only express the sense of our passage thus, by a periphrasis: “behold this is the sacrificial Lamb, prepared and given by God himself for this purpose, who bears the sin of the world, and by his sufferings and death annuls and removes it.” Scripture knows nothing of an endurance of the penalty of sin on the part of the Saviour while men retain the sin itself; sin continuing would continually reproduce the penalty, and thus the remission would be annulled; sin itself, says Augustine, is the true punishment of sin, and sin is truly forgiven only when it is taken away. Nevertheless it is also true, that man may have the hope of forgiveness entire and unclouded, although he is compelled to acknowledge that he does not possess entire freedom from sin; only so far, however, as (according to Rom. vii. 25, at which passage the whole of this difficult doctrine will be further developed) the man, in his inmost essence (the *νοῦς*, the true self), is taken possession of by the new Divine life that is in Christ, and can attribute what is in this to the whole, even although his sensuous nature (*σάρξ*) be not yet entirely controlled by this new life. Now, it is remarkable that the Baptist not only so decidedly declares the doctrine of the suffering and atoning Messiah, but also extends the efficiency of the Messiah to the whole world. It might have been supposed that this surpassed the Baptist’s range of view, and that he would have contemplated only the people of Israel. (Comp. the Comment. on Matth. iii. 1.) And this consideration might for a moment dispose us to admit the view that only the words *ἴδε ὁ ἀμνὸς τοῦ Θεοῦ*, *behold the Lamb of God*, were the words of the Baptist, as they occur by themselves in ver. 36; the apposition, *ὁ αἶρων τὴν ἀμαρτίαν τοῦ κόσμου*, *who taketh away*, etc., being an addition of the Evangelist’s. John’s custom, too, of making appendices of his own to the speeches of others which he reports, would accord well with this. But, as Lücke observes, it is just as possible that the words of the Baptist were reported in an ab-

breviated form in ver. 36, since in the term "lamb" the thought which follows was fully implied. And I am the more decided in favour of the latter acceptation, because the Old Testament contains abundant intimations, that the work of the Messiah will be extended beyond the boundaries of the people of Israel; and such passages might conduct the Baptist, as well as Simeon, under the illumination of the Holy Spirit, to the comprehensive redemption which should proceed from the Messiah. (Comp. Luke ii. 31, 32, where the Old Testament passages pertaining to this subject are quoted.)

Ver. 30, 31.—The following words have already been explained, ver. 15. They refer particularly to ver. 26, 27, so that *ὃς ἐμπροσθεν κ. τ. λ.* corresponds with *οὐ ἐγὼ οὐκ εἶμι ἄξιος κ. τ. λ.* The final clause, *ὅτι πρῶτός μου ἦν*, because he was before me, confirms the previous thoughts, and has reference to the eternal existence of the Son with the Father. With respect to the *οὐκ ἤδεν αὐτόν*, I knew him not, consult the Comment. on Matth. iii. 17, where it has already been observed that this expression can only be understood of that inward knowledge, instead of which an unequivocal sign was given to him by the Spirit, the occurrence of which enabled him to reveal the presence of the Messiah to the people with certainty.

Ver. 32-34.—On the baptism itself, to which the Baptist here barely refers, we have already said what is needed in the Comment. Matth. iii. 16.\*

It is peculiar to John's Gospel, that the descent of the Spirit like a dove upon Jesus was given to the Baptist, as a sign by which he might recognize the Messiah. Unquestionably this is a proof that the baptism of Christ was not for the multitude; while it also affords ground for the conclusion that the Baptist may have been in doubt as to how he should with certainty discover the Messiah. It was by means of inward revelation (for there can be no doubt that this is the meaning of *ὁ πέμψας με εἶπεν*, he that sent me said, ver. 33) that such a sign was now given to him. Thus eternal love does not leave weak man, who is so liable to error, without distinct declarations and testimonies, by which, when the heart is sincere, the truth becomes discernible in difficult circumstances.

As the condensed summary of the Baptist's testimony, it is said,

\* I cannot agree with Tholuck's remarks on the passage, in the fifth edition of his Commentary. He thinks that the Spirit was not really communicated to Christ at his baptism, but, on the contrary, only the consciousness that the moment of his public appearance—the opportunity for the Spirit already dwelling within him to manifest itself—was arrived. The account of the baptism plainly produces the impression that the Spirit is for the first time communicated to Christ. This supposition admits of no hesitation, if it be remembered that the human nature of Christ always followed the general course of development, and consequently received the fulness of the Spirit only by degrees (Comp. Lücke's Excursus on this subject, vol. i. p. 373, ff.)

ver. 34, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ, *that this is the Son of God*. This is the first instance in which this name appears in the mouth of the Baptist. It cannot be taken merely as the name of Messiah in the subordinate Jewish sense, synonymously with "Christ," on account of the "he was before me," ver. 30, which plainly refers to the eternal existence with the Father. The knowledge of this was accompanied by that of the higher nature of Jesus generally. (Comp. the particulars on John i. 50.) "I knew him not" (ver. 31) does not stand in contrariety to Matth. iii. 14; the Baptist always placed Jesus higher than himself, although without knowing, or being certain, of his Messianic dignity before the baptism; he may even have regarded him as a prophet.

Ver. 35-40.—Up to this point the representation of the Evangelist is obviously intended to shew how the Baptist refused all honour for himself and heaped it upon Jesus, so that the disciples of John might be rendered conscious of having paid false homage to their master. The Evangelist now further describes how, in consequence of this observation of the Baptist, some of his disciples—and among them the Evangelist himself (ver. 40)—allied themselves to Jesus: as if again to intimate what they, the disciples of John, must do, if they participated the sentiments of their teacher.

The great sensitiveness of the Evangelist's mind is touchingly shewn in his representation of this first contact with the Lord; the circumstances are present to him in the minutest details; he still remembers the very hour.\* It is to be regretted that he reports no particulars of those conversations of the Lord by which he was bound to him for the whole of his life; he throws everything personal into the background.

Ver. 41-43.—The one of these two disciples who is expressly mentioned was Andrew, brother of Peter; the other, concerning whom silence is observed, was doubtless John himself, who, through delicate reserve, abstains from naming himself throughout the Gospel. Probably the ardent Simon Peter had also already hastened to the Baptist, that he might hear his exhortations to repentance, and prepare himself for the coming Messiah. Andrew, therefore, hastens to inform him that he whom they longed for is found, that their hope and the hope of their fathers is fulfilled. (Πρῶτος for πρότερος, as ver. 15, since probably both sought him. For Μεσίαν many codices read Μεσίαν, which reading may indeed be preferable, as the more difficult.) Jesus, looking attentively and penetratingly upon Simon (ἐμβλέψας αὐτῷ is to be taken as emphatic), immediately assigns to him a new name. This name is to be understood only as

\* The computation is probably made according to Roman reckoning; so that ten o'clock in the morning is to be understood. Comp. Rettig (in the Stud. 183d, No. i.) and Hug (Freib. Zeitschr. No. v.)

expressing the inward nature of the apostle, and indeed his new nature, sanctified and transformed by the power of grace. Energy and inward firmness were the leading features of his character, which, in their natural state, were manifested in the form of false self-confidence and assurance, but, after the temptations to these evils had been conquered, fitted him to be one of the pillars of the Church. (Comp. Matth. xvi. 18 ; Gall. ii. 9. Πέτρος = נֶפֶז, "Rock," hence "Rock-man.")

Ver. 44, 45.—Another young man also, *Philip*, a native of the same town with Peter and Andrew, was called by the Redeemer to follow him, shortly before his departure to Galilee. The circumstance that the call of the apostle, whose name we have mentioned, took place *before* the return of Jesus into Galilee, clearly shews that the account, Matth. iv. 18, ff., Mark i. 16, ff., does not speak of the *first* calling of the disciples, but of their invitation to *permanent* companionship with the Lord. (Comp. the Comm. on Matth. iv. 18.) After this first summons from the Redeemer to follow him, the apostles returned to their earthly vocation ; it was not till after the second invitation that they followed Christ permanently.

Ver. 46, 47.—The faith but just awakened immediately manifests itself, like a spreading fire, and similarly kindles everything susceptible of its influence. Philip in his turn proclaims to Nathanael the Messiah whom they have found,\* and who was promised in the sacred books of the Old Covenant. (Respecting his identity with Bartholomew, comp. the Comm. on Matth. x. 1. Nathanael was probably his proper name. †) When Philip calls Jesus υἱὸς τοῦ Ἰωσήφ, *son of Joseph*, he only utters the prevailing popular opinion. Nathanael expresses his doubt as to the truth of Philip's declaration, by alluding to the contempt generally entertained for Galilee, in which province the small town of Nazareth was situate. (Comp. John vii. 52 ; Matth. ii. 23.) Philip, however, appeals merely to the striking appearance of Christ himself, by means of which Nathanael also was soon won.

Ver. 48-50.—The Lord, who knew the depths of the heart ‡ (John ii. 25), not merely according to that ordinary human knowledge which is derived from experience, but by the Divine power that dwelt in him—as he beheld Nathanael approaching him, expressed the judgment concerning him, that he was sincere and guileless.

\* Comp. the remarks in the Comm. on Matth. xiii. 44, ff., concerning the different modes of conversion. Peter was of an inquisitive nature, Nathanael was more quiet and contemplative ; nevertheless, both were obedient to the light as soon as they beheld it.

† The name נֶפֶז occurs in the Old Testament very frequently. Comp. Numb. i. 8, ii. 5 ; 1 Chron. ii. 14, and many other instances. It answers to the Greek names Θεόδωρος, Θεόδοτος, Θεοδώρητος.

‡ So Bleek justly observes, in his remarks on the passage in the Stud. loc. cit. p. 440, f.



This is just the characteristic of mind (sincerity and uprightness), of which we may say, without a doubt, that it cannot be distinguished, here, with perfect certainty by mere experience ; to do this requires an insight into the hidden depths of the soul. (Ἰσραηλίτης is here used pregnantly as a name of honour ; “he is truly a member of the nation of believers, the people of God.”) Upon the question of Nathanael, *πόθεν με γινώσκεις ; whence knowest thou me ?* the Saviour reminds him of a scene which had taken place, probably a short time before, under a fig-tree. This word discloses to the disciple the Divine knowledge of Jesus, and he recognizes him as his Lord and King. What passed with Nathanael under the tree is not stated ; we may, however, conclude from the connexion, that it must have been something *important*, and, indeed, something *internal* ; the former because it affected Nathanael so deeply, the latter because the sight of anything external could never have formed the ground for such an avowal. The disciple must have believed that what Jesus referred to could not possibly have been discerned except by Divine power ; but how could this with any probability have been believed of anything merely external ? Accordingly Christ’s *seeing* him can only be understood as an inward sight. Nathanael’s soul lay spread open before his spiritual eyes, and he had read its depths. Doubtless the disciple had, under the fig-tree, uttered in prayer his most secret desires and hopes, and to have been observed in this by the eyes of the all-seeing, so subdued his heart, that he also believed in the Nazarene.

Ver. 50 is important for fixing the conception of *υἱὸς τοῦ Θεοῦ, Son of God*. This passage, in fact, appears in favour of the interpretation adopted by Lücke himself, and by Tholuck—that *Son of God* is only another expression for Christ, Messiah. For, according to the point of view occupied by Nathanael, we cannot pre-suppose in him any knowledge of the Divine nature of Christ ; and since “Son of God” precedes “King of Israel” (βασιλεὺς τοῦ Ἰσραήλ), this latter appears to be only an explanation of the previous phrase. But proof that this was merely a name of the Messiah, can be adduced from no other quarter (as we have shewn in our remarks on Luke i. 35) ; nay, John x. 33, ff, expressly proves that the Jews themselves considered it arrogance and blasphemy that the Messiah should call himself Son of God, and therefore no false Messiah appropriated this name ; hence this single passage, which, when viewed alone, appears to favour the above hypothesis, must be otherwise interpreted.\* The simplest method of solution is to say that

\* Lücke (in his Comm. on the passage, p. 392, note) will only concede to me that the name “Son of God” was not in very common use as a designation of the Messiah among the Jews in the time of Christ ; he allows that the more definite metaphysical idea may have belonged to the Christian mode of thinking ; but regards such passages as John x.

here the Evangelist, anticipating the later knowledge of Nathanael, attributes to him the declaration of faith in the Son of God, immediately upon his avowal of belief. Only, in that case the phrase must, as in all similar passages (Matth. xvi. 16; John vi. 69 [text. recept.], xi. 27, xx. 31), be placed after, whereas it here precedes. Hence it may be better to say that Nathanael had already perhaps learned, through Philip, that the Baptist (to whose disciples Nathanael had also probably belonged) had called Jesus Son of God (ver. 34); and that he now ascribed this name to Christ, not associating with it a distinctly defined idea, but feeling that it indicated something great and glorious; meanwhile the Messianic King was the more familiar name in which for him everything worthy of desire was concentrated, and Nathanael therefore adds this, in his view containing the higher import. The passage would then be understood in the following form: "Thou art truly the Son of God, whom, as I have heard, thou dost announce thyself to be."

Ver. 51, 52.—The Lord now proceeds with emphasis from the lesser to the greater,\* and informs Nathanael, as well as all the other disciples, that they should behold something more sublime than his power to discover hidden things, viz. they should see the whole heavenly world in his service. We have already in discussing angelic appearances in general (Comm. on Matth. i. 18) pointed to the interpretation of this passage. The ascent and descent of the angels (of which Jacob's heavenly ladder Gen. xxviii. 12, is a significant type) simply points out the active flow and reflow of Divine powers; the opened heaven (comp. the Comm. on Matth. iii. 16) indicates the restoration of that unity between the higher world of spirit and this lower system of things, which had been destroyed by sin; the ascent and descent upon the Son of Man signifies that he is the centre and the leader of all the higher powers of the uni-

32, ff. xi. 27; Luke xxii. 70, as proving that the term was not unknown to the Jews as a designation of the Messiah. But, in the passage John x. 32, ff., the Jews wish that he would declare himself to be the Messiah, while they determine to stone him, when he calls himself "Son of God;" in this they perceive a blasphemous assumption, which they had not found in the name of the Messiah. John xi. 27, Martha, the sister of Lazarus, speaks; with her the name "Son of God" is an expression of the Christian teaching which she has received; she uses it as a closer definition of the term Messiah. In Luke xxii. 70, Christ is so called by way of derision, in reference to the known fact that he had applied this appellation to himself. Thus none of these passages affords the least proof that the name "Son of God" was recognized by the Jews as a designation of the Messiah. Our passage indeed, has the most appearance of it; but the circumstance that no false Messiah ever ventured to call himself "Son of God" appears to me a decisive proof that this appellation, as also the name "Son of Man," was unknown to them, that it did not occur in the usage of Jewish language, nay, that it was shuddered at as blasphemy.

\* The formula *οὐκ ἔγωγε ἀλλ' ὁ λόγος ἔμεινεν* is employed by JOHN with great frequency. Comp. iii. 3, 5, 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 1, 7; xii. 24; xiii. 16, 20, 21, 38; xiv. 12; xvi. 20, 23; xxi. 18.

verse. (Respecting "Son of Man" comp. the Comm. on Luke i. 35.) The words ἀπ' ἄρτι, *henceforth*, cannot be strictly referred to the moment of time then present; the opening of heaven and the outpouring of Divine powers is to be reckoned from the baptism (Matth. iii. 16) as the public inauguration of Christ, and since that time it has never ceased. This spiritual view of the words has been reached by all the more profound expositors of every period, *e. g.* Origen and Augustine, Luther and Calvin, Lücke and Tholuck.\* Every limitation of the words to individual circumstances, whether to angelic appearances proper, or to the moral working of Jesus, is to be rejected; the collective work of the Lord, as a permanent development of heavenly powers, and as a continuous leading back to the world of spirit, is here to be understood. It is only in regard to the *idea of angel* that reference need be made to the remarks above. (Comp. Matth. i. 18.) It was there mentioned that the ἄγγελοι, *angels*, are at one time conceived of as powers of nature, at another as personal existences. Here both references may be said to be involved. Spiritual agencies, whether operating in the internal or in the external world, are viewed in their concentrated forms, and are referred back to the Prince of the kingdom of light, in his earthly manifestation—the Messiah—as their centre. Hence this ascent and descent of angels denotes the purely physical effects which flowed from the Redeemer in miracles, just as much as the purely moral works of regeneration and renovation. It is remarkable, however, that the ascent (ἀναβαίνειν) is placed first, whereas it would appear necessary that the descent (καταβαίνειν) should precede this; doubtless, the only reason of this arrangement is the fact that in the Logos, which in Jesus had become man, the collective world of spirit was in effect transferred to the earth, and hence the active flow of life perpetually issued from him and returned to him.

### § 3. JESUS AT THE MARRIAGE IN CANA.

(John ii. 1–12.)

Ver. 1.—The journey to Galilee mentioned above (ver. 43) as contemplated, is supposed to be accomplished, and Jesus appears in Cana, the birth-place of Nathanael (John xxi. 2), who probably accompanied the Redeemer with John to Galilee. Cana lay about half a day's journey from the sea of Gennesaret (Joseph. de vita c. 16).†

\* When, however, Tholuck (on the passage p. 79, fifth edition) thinks that Matth. xxvi. 64 is to be understood in a similarly figurative manner, I cannot agree with him: on the contrary, there the subject of discourse is the *real* coming of Christ, which, as always in the Old Testament, is merely transferred to a period just beyond the present.

† There was besides a second city of this name between Tyre and Sidon (Josh. xix. 28), in the tribe of Asher, which, however, in all probability is not meant here

From Jordan, on the shore of which we see Jesus up to this time (i. 28), he might reach Cana in two days; he could thus arrive there on the third day (reckoned from the last *ἐπαύριον*, i. 44).

Ver. 2-4.—Christ was invited to the marriage, which probably took place in a family related to him (since, according to ii. 12, relations of Jesus were present). (It is unnecessary to take *ἐκλήθη* as pluperfect, since it is not likely that the marriage was his motive for returning to Galilee; the reasons that determined him were certainly from within.) As there was need of wine, Mary requested her Divine Son to supply the deficiency; doubtless with the design, as the answer of Jesus shews, that he should display his miraculous power. Probably the Lord had in some way given his mother a hint on this subject, otherwise it is difficult to explain how it was that Mary thought of this particular form of the manifestation of miraculous power, and that Jesus displayed it just in this manner. He repels Mary only in respect to *time*, when he says: *οὐπω ἦκει ἡ ὥρα μου, my hour is not yet come.*\* (*Ὥρα*, like *καιρός*, with the pronoun, commonly denotes the last crisis of the Lord, e. g. John vii. 30, xvii. 1. But in the passage vii. 8, as here, the expression refers to that which is less remote. Passages such as Matth. xiv. 15 do not come under this category, because there the pronoun is absent from *ὥρα*. [Comp. the remarks on Matth. xxvi. 18.]) The hour of Jesus was the time for action fixed by the Father, of whose holy will Jesus was undoubtedly every moment sensible. Of such passive submission Mary had no idea, and hence her impatient haste. That the term of address, *γύναι, woman*, involves no disrespect, has been already frequently remarked; but from the words *τί ἐμοὶ καὶ σοί; what have I to do with thee?* (corresponding with the Hebrew *מָה לִּי וְעִמָּךְ*, comp. Matth. viii. 29; Mark i. 24) the character of reproof can in no wise be removed, although the rebuke is but gentle. After the Redeemer was introduced to his sacred office, even the relation to his parents (Luke ii. 51), so far as his ministry was concerned, must be regarded as dissolved. The son had now become the *Lord* even of the mother, who could secure her own happiness only by believing obedience to him. Just because Mary stood consciously in a close earthly relationship to Christ, it might be difficult for her to understand this higher position, and hence this earnest admonition.

Ver. 5, 6.—Upon this Mary withdraws, and refers the servants to her Divine Son, who, when the hour is come, communicates his command. (*Καθαρισμός*, purifying of hands and of vessels; comp. on Mark vii. 3, ff. The stone *ὕδρται, water-pots*, [*יָדֵי הַבַּיִת*] appear to have been very large, since a metre, according to Eisenschmidt,

\* Does the language "my hour," etc., necessarily mean more than "I only work at the appointed hour (not at *any* human dictation)?"—[K.

contains seventy-two flasks. But, as Semler very justly observes, it is not said that water was changed into wine in all the pitchers. The precision of the narrative renders it in the highest degree probable that John was an eye-witness.)

Ver. 7-10.—They now drew out of one (or more) of these vessels, and the wine was brought to the president of the feast, who knew nothing of what had taken place. (This is the only instance in which ἀρχιπρίκλινος, the superintendent of the feast, synonymous with τρικλινάρχης, συμποσιάρχης, occurs in the New Testament.) This person, astonished at the strength of the wine, tells the bridegroom, that, contrary to custom, he is giving the best last. (Μεθύσκεσθαι always means, if not exactly to be intoxicated, yet to have drunk copiously. Here, however, the discourse has reference only to what was customary in the world, so that no conclusion can be drawn from the expression as to the particular marriage at which Jesus was present, or as to the use of the wine that he bestowed.) In regard to this miracle of Jesus we must, of course, reject in advance every view which, contrary to the meaning of the narrator (comp. ii. 9 with iv. 46), tends to remove the miraculous element from the story. The transaction before us is strictly parallel with those of the feeding of the multitudes. There is here also a substratum (water) whose substance is modified. The only correct conception of this occurrence is that which supposes a real effective influence, which only wrought with accelerated rapidity. Hence the Fathers justly observe that here nothing else occurred than what is annually displayed in a more gradual development in the vine.\* In the same way Meyer correctly understands the miracles. And Strauss himself, who at one time could not ridicule it sufficiently, is now compelled, in his third number of the *Streitschriften* (p. 113), against Bauer, to acknowledge the suitableness of supposing an accelerated process of nature. It is self-evident that this supposition neither removes the miracle nor explains it naturally; the essence of the miracle consists in Divinely effecting the acceleration of the natural process; the form in which the miracle is exhibited is employed as a more effective medium for its contemplation.

Ver. 11, 12.—John observes, in conclusion, that this was the first miracle (comp. iv. 54) wrought by the Lord for the manifesting of his glory (δόξα). (With regard to the δόξα, comp. the remarks on i. 14.) Seyffarth (p. 82) justly observes that the δόξα, *glory, brightness*, is an accessory idea to *light*. The Logos, the absolute Light, radiates lustre (δόξα) from himself. The *flesh* in which the Logos appeared among men, is, as it were, a veiling of the light;

\* Augustine, in Joan. tr. viii. says: " ipse fecit vinum in nuptiis, qui omni anno hoc facit in vitibus.—Illud autem non miramur, quid omni anno fit: assiduitate amisit admirationem.

but in the miracles the brightness breaks through the veil, and thus reveals 'the Divine light that is shut up in an unpretending form. In the transfiguration of Jesus, the flesh itself appears perfectly illuminated and glorified by the light. Now the circumstance that this was the first miracle of Christ serves in some measure to explain the fact that the Evangelist admits into his Gospel this in particular, which probably made a peculiarly deep impression upon him, although in other respects it must appear of comparatively minor importance to him, because no discourses accompanied it. Still the narration of this occurrence on the part of John is remarkable, especially as its material nature seems scarcely suited to his spiritual character. Nay, the miracle in itself exhibits the remarkable phenomenon of a miracle apparently wrought by our Saviour without any moral end. True, the disciples believed (*i. e.*, increased in faith) by means of it (ver. 11), but this object might apparently have been still better attained by means of another action uniting real utility with miracle. Both the difficulties—that John deemed this particular occurrence so important, and that Christ performed the miracle—appear to me to be solved, or at least diminished by one observation. The first disciples of Christ were, doubtless, all originally disciples of the Baptist. His manner of life—a rigid, penitential austerity, and solitary abode in the desert—naturally appeared to them the only right one. What a contrast for them, when the Messiah, to whom the Baptist himself had pointed them, leads them first of all to a marriage! Whilst John devoted them to a life of self-denial, Christ conducted them to enjoyment.\*

This contrast needed a reconciliation, which was supplied by the miracle. Like the immediately following account of the purification of the temple, and the miracle of the fig-tree, this miracle has a predominant symbolical aspect, and, regarded as a significant act, is found to be both intelligible and in harmony with the general procedure of Christ. All reprehensive judgments that might obtrude themselves into the hearts of the strict disciples of John then present, were suppressed by the manifestation of the glory of the Lord, which shewed them that in Christ there was more than John, from whom they had never seen anything similar. In the same relation the transaction may have appeared also to the Evangelist. Those disciples of John whom he had in his eye, in the composition of his Gospel, were also inclined to a rigid asceticism, and might frequently be scandalized at the freer life of Christians.

\* The Fathers understand the marriage-feast to which Christ went, symbolically, as an image of the inward joy and happiness that Christ imparts to souls, and in which he bestows the wine of his spirit—an interpretation very fruitful for the practical treatment of the passage.

Hence this occurrence in the life of the Lord was to him, as it were, an apology for the conduct of Christians, and an indirect declaration to the disciples of John that they should not over-estimate their asceticism.

The Evangelist finally remarks that Jesus went with his own\* from Cana to Capernaum. (*Κατέβη*, *went down*, is used because Cana was further inland, whereas Capernaum was close to the sea.) The chronology, hitherto so exact, here assumes a degree of indefiniteness; for, with respect to the stay of the Redeemer and his companions, the Evangelist employs the general phrase: *καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας*, *and they remained there not many days*, and hence the comparison of John's narratives with those of the synoptical writers in reference to the order of succession, must be very uncertain.

#### § 4. JESUS PURIFIES THE TEMPLE.

(John ii. 13-22.)

John opens this section with the statement, that the Redeemer went from Galilee up to Jerusalem at the *feast of Passover*. From this we may, in some measure, deduce the time of the baptism of Jesus, and the temptation that succeeded it; but still, as it respects the chronology of the evangelic history at large, little is gained from this date, because the synoptical authors (comp. the Comment. on Matth. iv. 12) give absolutely no information concerning the first public appearance of Christ. It is only on account of the chronological limitations which follow, that this passage is of importance to John.

Ver. 14-16.—Concerning the fact of the purification of the temple, and the relation of this occurrence to that narrated Matth. xxi. 12, ff. (comp. the Comment. on Matth. xxi. 12), what is needful has already been said. John gives the citation (ver. 16) merely from memory, and hence the variation. The thought as given by him is milder than that conveyed by the synoptical Evangelists, as in fact John's general representation of the act of purifying the temple assumes a softer form.

Ver. 17.—The Evangelist adds the remark that the disciples hereupon remembered a scriptural phrase, viz., Ps. lxix. 9. It is not said whether this occurred to the disciples immediately at the time of the transaction, or later; but, according to the period given ver. 22, *ὅτε ἠγέρθη ἐκ νεκρῶν*, *when he was risen from the dead*, the latter is more probable, especially since the disciples did not, in the first instance, know how to understand the representation of the

\* Concerning the brothers of the Lord, comp. the Comment. on Matth. xiii. 55.

death of the Messiah. With regard to Ps. lxxix. itself, it is so frequently quoted in the New Testament (comp. John xv. 25, xix. 28 ; Matth. xxvii. 34, 48 ; Acts i. 20), that it cannot well be denied that it was interpreted in the time of Christ as Messianic. Hence a mere accommodation of this passage, on account of a similarity of thought, or a possible application to the existing circumstances is not to be supposed. (Comp. the Comm. on Matth. i. 22, concerning *ἵνα πληρωθῆ*, and the review of Hengstenberg's *Christologie* in Tholuck's *liter. Anzeiger*, 1831.) The fact that the Rabbins made such use of citations from the Old Testament, can be no proof that the authors of the New Testament did so ; on the contrary, the Holy Spirit, who inspired the latter, caused *them* to apprehend the Scriptures of the Old Testament in their real, spiritual import, and so to treat them. (On this subject comp. the excellent remarks in Billroth's *Erkl. der Briefe an die Korinthier*, Lpz. 1833, p. 13, ff.) Until the Old Testament life is viewed as an organic whole, penetrated by the same Spirit that prevails in the New Testament, by whom the forms that appear complete and perfect in the latter are foreshadowed in the former, the use of the Old Testament passages in the New Testament will always remain obscure.\*

The psalm describes David as the representative of the Divine truth on earth, and as the individual upon whom fell all the rage of its opponents. The circumstances of the case thus make David a type of the Messiah, and, in accordance with such a typical view, the authors of the New Testament refer passages of the psalm to Jesus. The meaning of *זְבִילֵי בֵּיתֵךְ*, *the zeal of thine house*, etc., in reference to the event that has been related, is easily understood. It obviously expressed the ardent zeal of the Redeemer for the purification of religion and its sacred institutions, while it also intimated the opposition that malice would raise against it ; and from this opposition arose the danger to the person of the Lord. (The reading *κατέφαγε* is plainly derived from the LXX. ; in the text of John the reading *καταφάγεται* is doubtless the correct one.)

Ver. 18-21.—The following words which John connects with the purification of the temple are remarkable. The Jews (in their representatives, the Pharisees) asked Jesus for a proof of his authority by a sign (*σημεῖον*). (With respect to this, compare what has been remarked on John i. 19.) Such a question certainly might have been induced by the previous extraordinary proceedings, but it arose from unbelief ; hence Jesus, instead of giving them a sign, answers : "Destroy this temple, and I will build it up again in three days." (*Ἀποκρίνεσθαι*, according to the Hebrew *אָנָּה*.—*Εγείρειν* = *אָנָּה*.) The Jews referred these words to the temple, in

\* Comp. the valuable first supplementary note in Tholuck's *Comment. on the Epistle to the Romans*.



the vestibule in which they were then standing ; but John explains them as alluding to the temple of the Lord's body, and refers them to the resurrection of Jesus. The idea of the Jews—that the allusion was to the external temple—was rejected by nearly all the ancient expositors, because they considered that, in that case, John must have erred in his interpretation of the obscure words of Jesus. But the hypothesis that Jesus, in using these words, had in view *only* the reference to his resurrection was also encumbered by considerable difficulties. The circumstance that in this passage it is said "I will raise it up," whilst in the New Testament the resurrection of Christ is always referred to the Father, was indeed the least of these difficulties ; for, chap. x. 18, Jesus speaks in a similar manner : ἐξουσίαν ἔχω πάλιν λαβεῖν τὴν ζωὴν, *I have power*, etc. But, according to this hypothesis, the mistake of the Jews is inexplicable ; for if the Redeemer wished to be understood in his words, and uttered them δεικτικῶς—pointing to his body—it is inconceivable how the Jews could think of the temple. Moreover, a reference to the death of Christ, expressed distinctly and so as to be generally understood, in his discourses at this very early period, appears scarcely fitting, since it is towards the end of the Lord's public ministry that we first perceive in them the intimations of his violent end ; and a reference to the remote future, instead of the present, which the Jews requested, does not seem appropriate. Especially, the challenge to the Jews to cause the dissolution of his body, is hardly consistent with the declarations of Christ in other places respecting his death. Still, the summons to Judas, chap. xiii. 27, to accomplish his deed, is assuredly very similar. If, therefore, the reference of the words to the body ought to be regarded as the first and only one, then it would be necessary at least to say (with Luther, Tittman, &c.) that John has not correctly placed this occurrence and the accompanying discourses, since it belongs, as the synoptical authors assign it, to the end of Christ's ministry. This might appear favoured by the circumstance that, in the impeachment of Christ before the Sanhedrim, mention was made of this declaration ; for reference would more naturally be made to what he had recently spoken than to what he had said years before. But the chronological accuracy of John speaks too strongly against this supposition.

These difficulties, associated with either interpretation, have induced some very distinguished inquirers (Herder, Lücke, Bleek, etc.) to regard the temple as a *designation of the collective Jewish worship*. The following would then result as the sense : "Even if the whole order of the Jewish worship be discontinued, I will in a short time found a new one."

But Tholuck, in opposition to this, observes, that the Jews, by

whom Christ surely must have wished to be understood, could not possibly have discovered such a meaning in the words: for it is contradicted particularly by this expression *ναός οὗτος, this temple*, which indicates a reference to the *visible* temple. Further, the *ἐγερῶ αὐτὸν, I will raise it up*, affords good ground for question, since Jesus, in fact, did *not* reconstruct the old constitution of the Jewish worship. And, finally, according to the above acceptation of the words, "in three days" can only be taken in the general signification "shortly," "soon." On this subject, however, we have already said what is necessary at Luke xiii. 32; and Tholuck expresses himself in like manner (in his Comment. on the same passage), with reference to Hosea vi. 2, which is adduced as an argument for the assertion that *ἐν τρισὶν ἡμέραις, in three days*, stands equivalent to *εὐθέως, "shortly."* The phrase "two or three days" is thus substituted for the formula "in three days," which latter can have no other sense than that which lies on the surface of the words. (In Matth. xxvi. 61, Mark xiv. 58, *διὰ τριῶν ἡμερῶν* stands in a somewhat different relation, *i. e.* it refers to a continuous act;—here, that of building "three days through without intermission.") In this state of things, the above expedient appears untenable, especially since its adoption at once involves an erroneous conception on the part of the Evangelist.

It seems to me, therefore, that the difficulty can only be relieved by the admission of a *double sense* in this passage.\* *In the first place*, the passage is quite parallel with Matth. xii. 38, xvi. 4, and is a refusal of the request for a sign. Christ knew the insincerity of the heart from which the request proceeded, and therefore refused the miracle. This denial in the answer of Christ lies mainly in the antithesis between *λύσατε* and *ἐγερῶ*, which has been entirely overlooked. Jesus first demands of the Jews something impossible, and with that connects his miracle, which by this connexion shall itself become an impossibility. "First break ye down the temple, then I will rebuild it!" Thus the imperative is doubtless to be taken as making a challenge,† and *ναός* in this connexion is to be

\* After a renewed consideration of all the arguments that favour the other interpretations, I am confirmed in this view. All that has been adduced by Tholuck and Kling (Stud. 1836, No. 1, p. 127, ff.) in support of the justness of the Evangelist's interpretation, and by Lücke and Bleek (loc. cit. p. 442, ff.) in favour of that construction of the passage, which refers it to the discontinuance of the national worship, appears to me to possess only relative truth. It is only the blending of the two that exhausts the extraordinarily pregnant declaration of the Lord.

† Lücke is of opinion that it merely administers rebuke: "Only go on thus profaning the temple!" which does not correspond with the connexion, and presupposes the correctness of the reference to the Divine worship. De Wette, against all laws of language, takes the imperative as hypothetic: "If ye break down this temple, then," and so forth. This imperative never thus occurs; in the passage adduced by him (Matth. xii. 33), it is to be understood simply as making a challenge.

understood as referring to the visible temple. The passages Matth. xxvi. 61 ; Mark xiv. 58, appear to me to afford indisputable evidence that such a signification is to be received as the primary meaning of the words before us. The witnesses before the high-priest referred to this language of Jesus. Of them, however, in the first place, it is said that they did not agree in their statements, although no particulars are given as to how far they differed ; and, secondly, they are both called *false* witnesses (Matth. xxvi. 60). Their falsehood can only lie in their saying that Jesus had declared he would break down the temple, and in three days he would it up again, whereas he had said, "break *ye* it down, then will I build it up." By this apparently unimportant alteration, the sense of the whole declaration was inverted, and Christ appeared as a wanton despiser of the sanctuary, who would like to destroy it ; whilst, on the contrary, his own words represented his agency as repairing all destruction. But, apart from this distortion, there is nothing false in the words, and if no stress should be laid upon it, it does not appear how the witnesses could be called *false*. (Although Mark xiv. 58, in his review of this impeachment, makes the antithesis between *ναὸς χειροποίητος*, a temple made with hands, and *ἀχειροποίητος*, not made with hands, Tholuck certainly is right in maintaining that this does not point to a spiritual interpretation ; yet still I cannot admit with him that they thought of a temple coming down ready-made from heaven. The expression *διὰ τριῶν ἡμερῶν* indicates a continuous activity, and [John ii. 20] the antithesis to forty-six years, points out a supposed great acceleration of the process of building. Thus they may have thought that Jesus would join the stones together without manual labour, by magic power. At any rate, their notions did not go beyond the outward temple.)—*In the second place*, the words of the Lord—as is frequently the case with brief, enigmatical expressions—contain, in addition to the allusion intended for the many, a latent, deeper meaning, which did not occur even to the disciples till after the resurrection.\* According to this, the temple signified the body of

\* The objection of Kling, that this hypothesis appears incompatible with the Divine simplicity of the Lord and of his words, is unfounded. The Divine simplicity of Christ co-exists with a copiousness of ideas, which discovers itself in words having manifold references. Why should we not allow to Christ that which we observe in the sayings of men of genius? I do not deny the unity of the meaning of his declarations ; I only maintain the multiplicity of their relations. Meyer's interpretation of this difficult passage is peculiar. He thinks that Christ said to the Jews, "kill me, and in three days I will rise again!" and said it in the firm belief that if it should come to pass that the Jews should kill him, God would reanimate him. In this case the passage is a prophecy in regard to the resurrection ; that which did not then take place, was fulfilled subsequently. The view certainly has plausibility ; but it then remains unexplained how the Jews, upon the utterance of such words, could think of the stone temple.

the Lord, which the Jews caused to be nailed to the cross, but in which Jesus arose again on the third day. This sign also quite corresponded with the sign of Jonah; for, like this latter, it was invisible, it was imparted only to faith, and it rebuked the sin of those who then believed; while those Jews who asked for signs desired only an exciting feast for the eyes. (Comp. the Comm. on Matth. xii. 40.)

As regards, finally, the forty-six years mentioned John ii. 20, in which the temple was built, the reckoning refers to the rebuilding of the temple after the exile. Herod began it in the eighteenth year of his reign (Joseph. Arch. xv. 11), but it was not finished till a few years before the destruction of the city. Probably the building was often interrupted, and when these words were spoken, a large principal edifice was just completed, forty-six years after the beginning of the embellishment.

Ver. 22.—There is further something remarkable in the observation of John, that after the resurrection (with regard to *ἐγείρεσθαι ἐκ νεκρῶν* comp. the Comm. on Matth. xxii. 29) the apostles believed not only this declaration of Jesus (in its deeper sense), but also the *Scripture*. The hypothesis of Dr. Paulus, who by “*Scripture*” (*γραφή*) understands some small composition which gave an account of the occurrence just reported, does not deserve a serious refutation. Lücke very justly appeals to John xx. 9, for a proof that the Old Testament is intended. True, direct prophecies concerning the resurrection of Christ are not contained in the Old Testament, except in Psa. xvi. 10; but according to Luke xxiv. 26, 27; Acts ii. 24, ff.; 1 Cor. xv. 4, it plainly appears that the apostles found typical prophecies of this fact in the Old Testament. Probably the history of Jonah, and perhaps Hos. vi. 2, were the passages which they so understood. Finally, the term *γραφή*, *Scripture*, evidently is not to be understood as meaning *only* the prophecies concerning the resurrection in the Old Testament, but the sense of the words is to be taken thus: “through the fulfilment of the *single* prophecy, their faith in the divinity of the *Scripture* as a *whole* was confirmed.”

### § 5. THE VISIT OF NICODEMUS.

(John ii. 23—iii. 21.)

Only one more occurrence is given us, in addition to what has just been considered, out of what took place during the Redeemer's sojourn in Jerusalem at the first feast of the Passover, viz., the visit of Nicodemus.\* It is obvious that this visit would be of importance

\* Comp. Scholl's Treatise on this section, in Klaiber's Stud. vol. v. No. 1, and Knapp's interpretation in his *Scriptis varii argumenti*, Halæ, 1805.

to the Evangelist only on account of the discourses which the Lord held upon this occasion; these discourses, however, stand in the most intimate connexion with the main design of the Gospel, and form, as it were, a commentary on John i. 17. They exhibit the ministry of Christ in relation to the law:—whilst the latter only prunes away the impure excrescences of sin, Christ gives a new heart and a new mind, creates a new man born of God. Hence in the words iii. 16-21, which the Evangelist connects with the discourse of Christ, he gives warning (primarily to the disciples of John) that he who, through unbelief, excludes himself from Jesus, the source of salvation, will assuredly trifle away his salvation.

Ver. 23-25.—In these verses, which form the transition to what follows, John briefly informs us that the entire impression which Jesus produced during his presence in Jerusalem was very favourable. Many believed in him on account of his miracles. But the Divine power of the Saviour discerned the inner character of men ( $\tauὸ ἐν ἀνθρώπῳ = ὁ ἔσω ἄνθρωπος$  in the language of Paul, in opposition to the external, visible workings of the character, which manifest themselves in word and deed), and hence he did not take them into close connexion with himself. It would certainly be a mistake to believe that Jesus held himself at a distance from these persons, because he discerned *insincerity* in their assumed faith; on the contrary, we are merely to regard them as persons easily affected by what was good, while in like manner they were again easily determined by evil. With the spurious open friends of Christ is contrasted, chap. iii. 1, ff., a secret virtuous adherent. The former, therefore, were not so much malicious as superficial, shallow, wavering men; the sensible impressions resulting from his miracles, combined with the influence exercised upon them by the power of the truth, inclined them towards the Holy One; but so soon as the full energy of evil met them again, it overcame them. Accordingly here the idea of “faith” is the ordinary one, only that in the passage before us the term designates the most general reception of Divine influence into the mind, the lowest step of faith, which may be associated with great impurity.

Chap. iii. 1, 2.—Nobler and more profound than those who have been described, was *Nicodemus*; hence the Saviour willingly led him more deeply into the truth, and sought to win him entirely for the kingdom of God. His name, has been compared with the Hebrew  $\text{נִקְדֵּמָן}$ , or  $\text{נִקְדֵּמִיָּן}$ , which would appear to have been formed after the Greek mould. But it might also be supposed that  $\text{Νικόδημος} = \text{Νικόλαος}$ , a translation of the Hebrew  $\text{נִלְקָא}$ . (Comp. Rev. ii. 14, 15.) As to his person, Nicodemus was an  $\text{ἀρχων}$  (*i. e.* an officer of the Sanhedrim =  $\text{שַׂר}$ ). Compare John vii. 50, ff.; xix. 38, ff.)

The Talmudists mention a rich Sanhedrist, Nicodemus, whose proper name was *Bonai*, and who is said to have lived about the time of Christ ; but his identity with the follower of Jesus cannot be ascertained with certainty. To us, the man's outward characteristics are not so important as his *inward* state ; a just apprehension of which is necessary in order to understand that which follows. The visit of Nicodemus at night is doubtless to be regarded as the consequence of his fear of man ; that this was his temptation is plainly shewn by a comparison of John xix. 38 with ver. 39 ; both Joseph of Arimathæa and Nicodemus were timid followers of Jesus.\* However, this timidity was no positive transgression of law (on which account Jesus does not rebuke it, and still less does John in the words, iii. 19, ff.), but only an expression of that general sinful nature which, in the probably weak and anxious constitution of Nicodemus, took this particular form. Because, therefore he was on the whole turned towards the light, the Lord shewed him the way in which we may become free, not merely from a single manifestation of sin, but from the entire sinful nature of the old man with all its manifestations. Susceptible of that which was holy, he had found its essence in the Saviour ; and so the *miracles* of Jesus indicated to him that Jesus was one sent by God. The miracles thus accomplished for him their own proper end—viz., they proved Jesus to be a messenger of God. Whether he regarded Christ as the Messiah cannot be determined from the words ἀπὸ Θεοῦ ἐλήλυθας, *thou art come from God*, since every prophet who had the gift of miracles as the proof of his office, was looked upon as sent from God. If, however, he did see the Messiah in Jesus, he certainly did not recognize in him the Divine nature, for with such a recognition, the wholly general expression ἐὰν μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ, *unless God be with him*—which may also be said respecting the relation of every pious person to God—would not be at all consistent. We best conceive therefore of Nicodemus, as *an earnest*, true-minded man, who stood on the level of the law, and who from the Saviour's miracles recognized in him a higher element, but knew not rightly what opinion to form respecting him. To gain sure information on the subject, he came to Jesus in such a manner as not to expose himself to the Jews, but so that in the stillness of night he might enjoy uninterrupted conversation ; and Jesus now opened to his mind a new spiritual world.

Ver. 3-5.—The address of Nicodemus is evidently reported in an

\* It might indeed be said that because it is stated *only* of Joseph, that he was afraid of the Jews, another cause is to be supposed in the case of Nicodemus as accounting for his visit at night. But what is added, chap. xix. 39, has not so much the appearance of being different from the statement in ver. 38, as that of being designed to render the latter more determinate.

abbreviated form, and in particular, it wants the very question to which the answer of the Lord refers. It is doubtless related to the kingdom of God, which was so ardently longed for by the Jews of that time, and to which Nicodemus, as a son of Abraham, rightly deemed himself called. The admonition of Jesus, that in order to enter this kingdom, it is necessary to be born again (*γεννηθῆναι ἄνωθεν*), is then perfectly appropriate. This phrase—as will be immediately shewn—could not be entirely unknown, and therefore in itself incomprehensible to the learned Jew; but *in reference to himself*, it must have been obscure to him. Hence the question in ver. 4, which—as Tholuck justly remarks—is only to be understood thus: “That expression surely cannot be taken in its literal sense, for how shall I, in my circumstances, apply it to myself?”\* (Used in reference to a Gentile it would have been perfectly intelligible to him.) Now, first, as to the meaning of the expression *βασιλεία τοῦ Θεοῦ*, *kingdom of God*, in the language of John, it does not essentially differ from what is usual elsewhere in the New Testament; † only that with John the ideal aspect of the kingdom of God prevails in his Gospel, in the Revelation its external aspect. Hence, unless circumstances—as in this instance the adherence of Nicodemus to Jewish views—led John to decide upon a different course, he used, instead of “seeing or entering into the kingdom of God” the more spiritual phrase *ἔχειν ζωὴν αἰώνιον*, *have eternal life*. (Comp. iii. 15, 16.) The reason of this is found (comp. the Introduction, § 2, 3), partly in his peculiar character, but especially in the *design of his Gospel*. He wrote for an intellectual tendency, which dreaded nothing so much as what savoured of materialism; and he kept this partiality for the ideal in view that he might gain it completely over to the truth of Christianity—well knowing that when the subjects of this bias yielded themselves to the influences of Christianity, its spirit would instruct them concerning the true relation of spirit and matter, in the just union of which, true *realism* consists, this being equally remote from idealism and materialism. Where such a special reference was absent—as in the Revelation—there the

\* De Wette supposes Nicodemus to have understood the words *γεννηθῆναι ἄνωθεν* as signifying corporeal birth, in order that he may then be able to observe: “Such obdurate ignorance in a Jewish teacher of the law is strange, and, indeed, improbable; and since it corresponds with a prevailing type of dialogues reported by John, it may be placed to the account of the narrator’s representation.” (!) As if the sequel did not speak but too decidedly for the justness of John’s description! The obduracy of the Jews induced them altogether to despise Christ and his salvation; and is it improbable that this manifested itself in the life-time of the Redeemer? Or do not the synoptical Evangelists represent them as equally obdurate? Moreover, in relation to Nicodemus, the difficulty that leads De Wette to suppositions so inadmissible, and so destructive of the Divine authority of the Evangelist, is purely self-created.

† Compare the development of the idea in the Comm. on Matth. iii. 2; and also Tholuck in his Comm. on the Sermon on the Mount. Matth. v. 8.

Evangelist even strongly declared the necessity that the inward should come forth from its inwardness in substantial presence. As therefore it was necessary that the Word should become flesh, so was the kingdom of the Spirit yet to attain dominion in external manifestation.

The only thing, then, remaining for explanation, is the expression γεννηθῆναι ἄνωθεν, *to be born again (or from above)*, instead of which we have in ver. 5 the words : γεννηθῆναι ἐξ ὕδατος καὶ πνεύματος, *born of water and spirit*. (Ἄνωθεν is to be taken in the signification of δεύτερον [ver. 4], πάλιν—as παλιγγενεσία [Tit. iii. 5] also shews—and not as meaning from “above.”\*) The Rabbins use this term in reference to proselytes, whom they call “a new creature,” הַשֵּׁתִּי הַנֶּחָדָשׁ. But this designation of proselytes, according to the express interpretation of the Rabbins, refers only to their altered external relations. Nicodemus might therefore well ask—how can such a term apply to *me* (and *all* Jews, ver. 7, δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν)? We are Abraham’s seed, and to it belongs the promise! This leads the Redeemer to represent the nature of this new birth not as external, but as internal, and spiritual. Some difficulty, however, is occasioned by the circumstance that the γέννησις, *birth*, is traced not only to the *spirit* but also to the *water*, whilst immediately afterwards (ver. 6 and 8) only spirit is mentioned. The ordinary interpretations of this difficult passage afford very little satisfaction. Grotius takes it as ἐν διαὶ δνοῖν, “to be born of Spirit, which like water purifies.” But this interpretation is founded upon the false opinion that reference is here only to moral purification. This was just the view of Nicodemus, to which Christ opposed the creation of a new, higher being. Teller explains it by ὕδωρ πνευματικόν, *spiritual water*, and understands it as meaning the reception of the doctrine of the Gospel. But the reception of a doctrine is an act of the already existing man, which no one can call a new birth without the strongest hyperbole. Nor can I any more admit, with Tholuck, that the mention of water was only intended to assist Nicodemus in understanding the phrase, and to indicate its reference to baptism.† The reference of the expression to bap-

\* In ἀναγεννάω, 1 Pet. i. 3, 23, the ἀνά has only the meaning of repetition. [I think ἄνωθεν better taken *from above*. This accords best with John’s favourite mode of representing the new birth, “born of God,” “born of the Spirit,” as at ver. 5. The use of δεύτερον, ver. 4, does *not* indicate that ἄνωθεν = δεύτερον. Rather the reverse. Nicodemus is stumbled at this doctrine of “being born,” and asks if it is explicable by a “second” natural birth. The only serious objection to this interpretation is, that it would seem impossible for Nicodemus to misunderstand it with that addition. But Nicodemus’ attention was fastened on the “being born,” and this he was utterly unable to comprehend.—[K.]

† That the idea of regeneration was unintelligible to Nicodemus is seen, if the expression be taken in its specific narrower sense—viz., as the communication of a higher life and consciousness, which can only be effected by the Holy Ghost, the requisite con-



tism\* (especially according to Tit. iii. 5) certainly is clear; the only question is, how this is to be taken; for the view of Knapp,† that baptism is to be understood as καθαρισμός, *purification*, is evidently unsatisfactory, although he apprehends the idea of purification more profoundly than Grotius. Lücke follows Knapp in the acceptation of ὕδωρ, *water*. In my opinion, the true meaning of the passage is best supplied by the following verse.

Ver. 6.—Here, in order to demolish the pride of Nicodemus in his corporeal descent from Abraham, the *flesh*, as generating, is placed in contrast with the *spirit*, as also generating, and the words of the Lord express the simple, easily intelligible sentiment, that what is begotten carries within itself the nature of that which begat it. It is plain that here the idea of generation is viewed profoundly, as the communication of being to another; but no one can impart anything which is not contained in his own nature, and accordingly from flesh as the antithesis to spirit, nothing spiritual can proceed. Further (comp. the remarks on John i. 14), σάρξ, *flesh*, is not to be interchanged with σῶμα, *body*, or with the dead substance of the body, *i. e.*, the κρέας; but it is to be taken in combination with ψυχή, *soul*, in which combination alone procreation is possible to it. But in contrast with πνεῦμα, *spirit*, it is the natural, sensuous life subject to the perishableness and sin of the world (κόσμος), whilst πνεῦμα, points out the nature of the higher imperishable life.‡ Hence the expression ἐκ πνεύματος πνεῦμα, *from spirit, spirit*, plainly means “that which is imperishable can only have its origin from the fountain itself of imperishable life.”

Thus understood, the ἐκ has its sharply defined meaning, and because the same preposition is connected ver. 5, with the ὕδωρ, *water*, this must also have its discoverable relation to the γέννησις. The

dition of whose outpouring upon mankind was the glorification of Christ (John vii. 39). In this narrower sense, regeneration could not be ascribed to any Old Testament saint; although, indeed, important transformations (which might be called regeneration in the wider sense, and which, by the impartation of new names, are in fact announced as types of regeneration) did occur in some individuals, as, for example, Abram and Jacob, who were therefore called Abraham and Israel.) Comp. the remarks Matth. xi. 11.)

\* As John vi. is a commentary, or, if it be preferred, a prophetic lesson, on the words of the institution which contain the mystery of the *supper*, so is John iii. upon the baptismal formula which contains the mystery of *baptism*.

† See the discussion of this subject in his *Scriptis var. arg.* p. 199, seq.

‡ Clemens Alex. says: ἰσχὺς τοῦ λόγου τὸ πνεῦμα, ὡς αἷμα σαρκός, *the strength of the word is the spirit, as blood is of flesh*. In other words, the creative element in regeneration is the Divine being itself operating through the Logos (comp. John i. 13, ἐκ Θεοῦ ἐγεννήθησαν) so that we may say, the new birth comes to pass *from God, through the Logos, in the Spirit*. The Letter to Diognetus (cap. 11) describes regeneration as a self-reproduction of the Logos: ὁ λόγος πάντοτε νέος ἐν ἁγίῳ καρδίαις γεννώμενος. The Logos reproduces himself in each soul, as the spark elicits the flame in a kindling substance. According to James i. 15, the development in evil is a kind of new birth, the end of which, however, is death.

two parallels, Tit. iii. 5 ; 1 Pet. i. 23, facilitate the interpretation here. In the latter the *λόγος ζωῆς* (= *πνεῦμα*) is placed, as an incorruptible (*ἀφθαρτή*), in opposition to the corruptible seed (*σπορὰ φθαίτη*) and in the sequel, ver. 24, flesh is described as the corruptible.\* Accordingly the comparison of regeneration with the rise of a new being here stands forth in the most distinct manner. But Tit. iii. 5 is the only passage in the New Testament where, in such close connexion with the renewing work of the Spirit (*ἀνακαίνωσις πνεύματος*), mention is made of *water* (*λουτρὸν παλιγγενεσίας*), and that with evident reference to baptism ; although in Ephes. v. 26, *λουτρὸν τοῦ ὕδατος ἐν ῥήματι*, *the washing of water by the word*, the word also unquestionably signifies the operation of the Spirit. (The remarkable passage 1 John v. 6, 8 [comp. John xix. 34], requires a special consideration by itself.) Now if Gen. i. 2 be adduced as a description of the process of creation, where the Spirit is represented as moving upon the water, an interpretation is suggested for the passage, as follows. The ideas of birth and of creation are closely related (on which account also the regenerated person is called *καινὴ κτίσις*, *a new creation*, 2 Cor. v. 17) ; as in the creation the water appears as the material that is moulded, and the Spirit as he who exerts the plastic power, so also in the *γεννηθῆναι ἐξ ὕδατος καὶ πνεύματος*, *birth from water and spirit*, the Spirit is the creative principle of the regeneration, while the water is the feminine principle of the same, † that element of the soul which is purified in sincere repentance, as it were the mother of the new man. Accordingly, without changing the idea, it might even have been said : *ἐκ ψυχῆς καὶ πνεύματος*, *of soul and spirit*. The *ἐξ ὕδατος*, *of water*, simply indicates that it is not the soul as such, but the *penitent* soul, in which regeneration can result. ‡ In the interpretation of this important passage, considerable aid may be derived from the saying of Paul, 1 Cor. x. 2 : *πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ*

\* Also James i. 18, the *λόγος ἀληθείας* appears as the principle, so to speak, impregnating the soul with higher power.

† Comp. in Meyer's *Blätt. für höh. Wahrh.* pt. ii. p. 76, ff., the treatise on some significations of the word *water* in the Holy Scriptures.

‡ In several passages of Holy Scripture, regeneration is compared to creation, particularly in Rom. iv. 17 ; 2 Cor. iv. 6 ; Ephes. ii. 10 ; and many have derived a just insight into this parallel from experience. Thus sings a Christian poet :—

“ From *nothing*, Lord, thou mad'st the world, so let me nothing be,  
And thence a *something* after thine own image form !  
By nature I am like the waste and gloomy earth—  
Oh that my eyes and heart with tears would overflow ;  
And then might *thy Good Spirit*, these sad waters *hous'ring o'er*,  
Reanimate my lifeless heart with light and strength !”

*Tears* are the analogous visible expression of the soul dissolving in the water of baptism, over which the regenerating Spirit of God moves ; and regeneration is a spiritual process of creation, which is perfected in degrees similar to those in which the Genesis, the outward physical creation, was developed.

θαλάσση, *all were baptized into Moses*, etc. The *cloud* here—as the column of cloud and fire, the symbol of the Divine presence—signifies the Spirit, and the *sea*, means the water. The passage through the Red Sea is to the Apostle an act of birth, a passage from an imperfect condition into one nearer to perfection ; the death of the old, the birth of the new. To every new formation, however, belong two powers, the creative energy, and the substratum on which it operates. The same is involved in the parallel of the deluge with baptism, 1 Pet. iii. 20, 21. (Comp. Rom. vi. 4 ; 1 Cor. xii. 13 ; Col. ii. 12.) Hence it is correct here to understand a reference to baptism, though that reference is not to the *sacrament*, but to the *idea* of baptism (comp. the remarks on John vi. 51) : and this is a symbolical mode of expressing the inward occurrence of penitence in the soul,\* which, in its necessary connexion with faith, forms the negative requisite to regeneration—susceptibility of the operation of the Spirit. Purification is thus only an effect of regeneration ; the *essence* of the latter is a mysterious union of the powers of the world to come with the soul, which is naturally as capable of being purified by the Divine light, as of being obscured by the darkness that rules in the world, according to the inclination of the free will towards the one or the other element. It is upon the surrender of man to the world of light and its powers that he first arrives at true being and consciousness ; he becomes a son or man of God (John i. 13 ; 1 Tim. vi. 11). For God is the absolute Spirit (John iv. 24), and those begotten of the Spirit (γεννητοὶ πνεύματος) are = those begotten of God (γεννητοὶ ἐκ Θεοῦ, Matth. xi. 11 ; John i. 13). Now this higher stage of life is unfolded by the New Testament ; the Old Testament merely awakens the susceptibility of it. Hence the prophets promise a new heart (Jerem. xxxi. 33 ; Ezek. xviii. 31 ; xxxvi. 26) at the coming of the Messiah ; and accordingly the pious of the Old Testament may at the most be regarded as persons who, through a powerful change in their life, often marked by a new name, *typified* regeneration ; whilst this regeneration itself remains a pure prerogative of the New Covenant. (Comp. the Comm. on Matth. xi. 11.) Yet its essence cannot be regarded as consisting in man's reception of a tendency opposed to his nature, so that John should become a Peter, and Melancthon a Luther ; in that case God, who also created the natural man, would contradict himself. Regeneration is rather a *purifying and invigoration of the natural man*, through the impartation of a totally new principle of life, which unites with what still remains in fallen man that is allied to divinity.†

\* Comp. in the Old Testament such passages as Ezek. xxxvi. 25 ; Zech. xiii. 1. The baptism of Jesus itself forms a sublime analogy to this.

† "Born of water and the Spirit," denotes, I think, born of water *symbolically* in baptism (mentioned first because Nicodemus must have known John's baptism) and of the Spirit *efficiently*, without which the other were a nullity.—[K.

Ver. 7, 8.—That now such a change is possible, awakens the astonishment of Nicodemus. The Redeemer assists him by a simile drawn from nature. We are acquainted with the effects of the wind, but the secret causes of its rise, and its course, we know not. (That *πνεῦμα* here is to be referred to the natural phenomenon of wind, and not to the Spirit, is rendered decidedly certain by the comparison, and by the expression *φωνῆν αὐτοῦ*.) In like manner the powers of the invisible world act mysteriously; he who has not experienced its effects, believes not in its power.

Ver. 9, 10.—Up to this point it cannot be said that Nicodemus, in his conversation with Christ, betrayed either arrogance or unbelief; but the following answer, and the words in which Jesus replies, shew that these lay at the bottom of his heart. The words themselves (*πῶς δύναται ταῦτα γενέσθαι*, *how can these things be?*) might proceed from a believing though inquisitive mind (comp. Luke i. 34, where Mary utters the same expression); but the reprimand of Jesus does not permit this supposition. The reference to the function of Nicodemus as a teacher, on the one hand, serves to humble him,\* and on the other, represents Jesus as the Teacher of teachers, the possessor of the highest knowledge of matters pertaining to the spiritual world. It might be asked, how could the Redeemer suppose a knowledge of regeneration even in a Master in Israel? Doubtless on account of the analogy involved in the relation of the heathen to the ancient economy, which, taken together with the intimations in the Old Testament (Ezek. xxxvi. 25; Zech. xiii. 1), indicated the necessity of a similar change of heart in the Israelites that they might enter the kingdom of God. But the better reply is, that the *καὶ ταῦτα οὐ γινώσκεις* should not be translated, “And thou knowest not this?” but “And thou comprehendest not this?” Thus regeneration also remains according to the words of Christ, something new, and the sense is, “Thou understandest not the intimations of the Old Testament; hence the law has not fulfilled its design in thee, no true repentance is awakened in thee, otherwise the need of a totally new birth would declare itself in living utterance within thee.” Meanwhile since our Lord afterwards proclaims redemption to Nicodemus (ver. 14, ff.), we may judge with regard to his condition, that he felt indeed the need of redemption, but his Jewish prejudices had not allowed him to arrive at the clear consciousness of it; this consciousness the discourse of Jesus would seem to have awakened.

Ver. 11, 12.—This elevated character of Christ is expressed still more distinctly in the following words. In them Jesus ascribes to himself the immediate knowledge of things in the spiritual world.

\* The article *ὁ διδάσκαλος*, *the teacher*, is to be taken thus: the great Teacher whom the people think thee, and whom thou deemest thyself to be.

(*Ὅ οἶδαμεν, ὃ ἐώρακάμεν*, *what we know, what we have seen*, primarily indicates the experience of the senses, but is here intended to represent the *immediate* knowledge of invisible things, in contrast with a knowledge gained by abstraction and reflection.) The guilt of ignorance is attributed merely to the unbelief of men. (The *οὐ λαμβάνειν*, *not receiving*, compare i. 5, 11, 12, is to be understood as referring to the reception of the *essence*, not of mere opinions. Spiritual power alone can awaken new life within; it cannot be accomplished by altered conceptions or modified ideas.) On account of this unbelief, the Lord also refuses to impart any deeper instruction concerning the *mode* of regeneration, which must be sought in the ultimate principles of the spiritual world. He adheres to the *fact*, which is in so far an *earthly* one (*ἐπίγειον*), as it takes place in men who dwell on the earth. (It is indeed no earthly one, (*γῆϊνον*)<sup>\*</sup> since powers from on high produce it.) Finally, the discourse now turns from Nicodemus to the others present—perhaps his companions.†

Ver. 13.—The connexion of this verse with those preceding is as follows: “And yet the Son of Man, who descended from heaven, is he from whom alone any disclosure concerning the *ἐπίγεια*, *earthly things*, and *ἐπουράνια*, *heavenly things*, can be derived.” The passage is quite parallel with Matth. xi. 27. (Compare the exposition of the latter.) The perfect *ἀναβέβηκε* is to be taken as the *ἑώρακε πρόποτε*, i. 18; it is the absolute denial of the *ἀναβαίνειν εἰς τὸν οὐρανόν*:—“neither *has* any one ever gone, nor *can* any one go, into heaven.” (In the connexion, the idea of going into heaven involves that knowledge of heavenly things that would result therefrom.) The creature cannot, by his own power, penetrate into the eternal world; such a Titanian undertaking would be folly or crime. But eternal love has indeed *stooped*, and in itself discloses to the humble all the treasures of wisdom and knowledge. (Col. ii. 3.) The reference of the words to the ascension, or, indeed, as Socinians say, to a bodily transporting of Christ into heaven (*raptus Christi in cœlum*), and such like interpretations, are of course to be altogether rejected. But that the words *καταβὰς ἐκ τοῦ οὐρανοῦ*, *coming down from heaven*, may not produce the idea of a removal from heaven, *ὁ ὢν ἐν τῷ οὐρανῷ*, *he that is in heaven*, is added. (Just in like manner vi. 38 compared with ver. 46.) This appendix, understood as the imperfect, would present an intolerable pleonasm. Lücke and Tholuck justly remark, that the coming of the Son, as a local act, does not annul his existence in heaven, but that even at his incarnation he ceased not to be with the Father in eternal presence. (Concerning *υἱὸς τοῦ ἀνθρώπου*, compare the Comm. on Luke i. 35.)

\* Bengel makes use of the expression: the regeneration is *ex cœlo*, non quidem in cœlo, est illa in margine cœli.

† Perhaps the better explanation of the plural is that the Saviour speaks to Nicodemus as the representative of his class, the Jews, or the Jewish teachers.—[K.]

Ver. 14, 15.—The connexion of this important verse (ver. 14)\* with the preceding, is simply this: “Ye accept not my testimony, and yet ye can obtain the truth from no one else; know, however, that not merely the *word* of the Son of Man is yielded to faith (not to *preliminary* knowledge), but his entire *manifestation*, and especially his deepest humiliation; the Son of Man himself is the object of faith presented to all by God, and hence even *thou* must yield faith to me.” The words thus contain a strengthened exhortation to faith, in that life depends upon it. According to this connexion, there is the highest degree of improbability in the supposition of Lücke and Tholuck—viz., that in this verse the *heavenly* things (*ἐπουράνιον*) are communicated by Christ; for just before this (ver. 12) the Lord had *altogether refused* to communicate things purely heavenly. And, moreover, how could the crucifixion of Christ, which assuredly took place on earth, and belonged entirely to earth, be called a heavenly thing if regeneration is called an earthly one? Besides which, the death of the Redeemer, although immediately connected with the forgiveness of sins, was not so closely connected with the new birth. Hence it is more natural to suppose that the reference to the *heavenly* is here entirely dropped, so that ver. 14 merely has the following connexion with the preceding: “the Son of Man alone is come from heaven and is in heaven, he alone therefore must be believed in; to which end he is elevated for the contemplation of all, as Moses elevated the Serpent.” This at any rate appears simpler than to say with Tholuck, that the crucifixion is called a *heavenly thing*, in so far as it rests upon a decree passed in heaven.

We proceed to the contents of the passage itself. It belongs to those few discourses of Jesus in which he speaks as it were prophetically of his expiatory death. (Comp. the Comm. on Matth. xx. 28.) Hence it partakes of the general character of these passages, containing intimations rather than details. (See the reasons hereof in the other passages.) The Redeemer takes the occurrence related Numb. xxi. 8, 9, typically (a decided testimony, from the mouth of the Lord himself, to the allowableness of typical interpretations), and compares the believing gaze of the sick upon the uplifted brazen Serpent and their bodily healing, to the gaining of eternal life through, the believing look of the sinful world upon the uplifted Son of Man. Hence the suspended Serpent† was a *σύμβολον σωτηρίας*, *symbol of salvation*, (Wisd. Sol. xvi. 6). Lücke thinks that,

\* Compare the treatise on this passage by Jacobi in the Stud. 1835, No. i. p. 1 ff.; likewise De Wette's remarks, *ibid.* 1834, No. 4.

† The Serpent was for a very long time preserved among the people, and idolatrous worship was paid to it under the name of Nechustan. King Hezekiah on this account caused it to be destroyed (2 Kings xviii. 4). Comp. Menken über die eberne Schlange Bremen. 1829. Also Kerne's Treatise in Bengel's Theol. Archiv. vol. i.

according to the view of Jesus, it was an *undesigned* symbol of the idea of expiation. But whence this is to be deduced does not appear; the text contains nothing to favour such an opinion. On the contrary, in the express Divine appointment of this particular remedy, we must presuppose the *definite purpose* that it should be a type of the coming redemption through the crucified One, even if Moses did not understand the deeper significance of the Serpent; because otherwise it would be an accidental coincidence, which in the sublimest of God's arrangements, cannot be supposed. This is confirmed by the *δεῖ, must*, in which, according to Lücke's more just remark, the higher ethical necessity is intimated.

With regard to the point of comparison between Christ and the uplifted Serpent, it is a question whether this consists merely in the *elevation*, or also in the *form* of the Serpent. According to Rom. viii. 3, it appears to me most probable that both are to be combined. It is there said that God sent his Son, *in the likeness of sinful flesh* (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας). The Serpent is thus to be regarded as a symbol of the sinful nature to which the Redeemer in his incarnation, assumed resemblance. Accordingly, the remedy appeared in the form of that which was to be healed. The *Serpent's bite*—an image of the wounding of Adam through the seduction of the old Serpent, *i. e.*, the Devil—was healed by a look upon a *serpent-form*, and faith in one who *died* conquers *death*. The word of Divine truth loves such apparent contradictions, in order that, by foolish preaching, the wisdom of the world may be put to shame (1 Cor. i. 20). Now, although John, in the following verses (iii. 16, ff.) gives the most unequivocal interpretation of the ὑψωθῆναι δεῖ τὸν υἱὸν τ. ἀ., *the Son of Man must be*, etc., as referring to the sacrificial death of Jesus, yet attempts have been made at one time to modify this interpretation (Dr. Paulus explains ἔδωκε, ver. 16, by the words “caused to be born”), and at another to change the meaning of the term ὑψοῦν, itself, in order to get rid of the abhorred idea of sacrifice. In the passage, Numb. xxi. 8, 9, the word does not occur; there it is said, שָׂם לְעֵלְיוֹתָיִם, LXX. *Θεὸς ἐπὶ σημεῖον*, “set up for a sign.” But since that which is set up to be gazed at is usually elevated, ὑψωθῆναι was a suitable expression for this idea. Now the Hellenists employ this verb also for ἠψῆ, in the signification “to exalt, to extol.” (Luke i. 52, x. 15; Matth. xi. 23, xxiii. 12.) Hence Dr. Paulus derives the rendering: “the Son of Man must be exalted in splendour and glory, and the recognition of his exaltation is eternally salutary.” But the passages viii. 28, xii. 32, ff., clearly shew that the Jews understood the term *lifted up* otherwise, and referred it to *death*. In the latter passage not only does John again give the definite declaration that ὑψωθῆναι refers to the crucifixion, but the same thing also presents itself in the words

of the Jews. Probably, therefore, the Lord used the Aramaic term ܩܪܦܐ, Ezra vi. 11, or ܩܪܦܐ, Esth. vii. 9, 10, ix. 13, for the customary phrase "to hang up a criminal on a post, to crucify," as also the LXX. Esth. vii. 9, apply σταυρώω. We thus get the only consistent sense, that the crucified Messiah would become such a σημεῖον, *sign*, (☩) to the whole believing world (πᾶς ὁ πιστεύων).

Here we find, for the first time, the expression so common in the language of John, ζωὴ αἰώνιος, eternal life, in antithesis with ἀπώλεια, *perdition*.<sup>\*</sup> Its meaning appears in connexion with the general explanation of ζωή, *life*, given in the remarks on i. 4. We there saw that by this John understands absolute being, as the source of all that is created. Now, with a deeply spiritual meaning, the Scripture in general ascribes true being to the creature only in connexion with the origin of that being; where sin dissolves that connexion, there death (θάνατος) steps in (Gen. iii. 3), and hence he who lives in a state of sin is called dead (νεκρός). Accordingly perdition (ἀπώλεια) is to be taken as the antithesis to life (ζωή) and equivalent to death (θάνατος). It does not denote an annihilation of substance; but the idea of true life (that of the spirit) requires consciousness, and not that of the senses merely, but a spiritual consciousness. This is wanting where there is a deprivation of spiritual life generally, and the animal or carnal man (ἄνθρωπος ψυχικός or σαρκικός) only vegetates; such a condition, therefore, is called absence of life, or death. Now, the design of the advent of the Logos in the flesh was to pour life again into dead humanity from a living fountain, to restore the connexion that has been destroyed. From the absolutely living (ἀυτοζῶν) a derived fountain of life was to be drawn for every soul; and in this fountain the soul has not merely a temporal life, but, because connected with absolute Being, it has eternal life. It is self-evident that with this, happiness, peace, and joy are given; but still none of these terms can be substituted for eternal life (ζωὴ αἰώνιος) itself, any more than in the case of ܩܪܦܐ, because they are only *consequences* of life, not the life itself. Accordingly the intimate union of the Divine and the human is not confined to our Lord; that which began in him is gradually extended, and, as the Logos came forth in human form *in* Christ, so *through* him men are to appear in the Divine nature (2 Peter i. 4). Without reunion to the fountain of life through faith, man remains

\* It is remarkable how the more profound men of different times and of various states of cultivation, have agreed with Holy Scripture in the choice of many significant expressions for the spiritual life. Thus Plutarch writes: οἶμαι δὲ καὶ τῆς αἰωνίου ζωῆς, ἣν ὁ Θεὸς εἴληγεν, εὐδαιμον εἶναι τὸ τῆ γνώσει μὴ προσηλοῦσθαι τὰ γενόμενα (de Isid. et Osir. c. i.) And Philo: ζωὴ μὲν αἰώνιος ἢ πρὸς τὸ ὄν καταφυγή, θάνατος δ' ὁ ἀπὸ τούτου δρασμὸς (de profugis. edit. Pfeiff. vol. iv. 258.) In the same work, p. 266, we also find the kindred expression ζωὴ ἀίδιος which does not occur in the New Testament.



in death. Sincere obedience to the law should not and cannot be substituted for it, this being destined merely to awaken the consciousness of estrangement from God, and to lead to the necessity of faith in Jesus (Rom. iii. 20).

Here the conversation of Christ with Nicodemus concludes. If it be further enquired what effect this produced upon Nicodemus, the history indeed furnishes no particulars; but we have sufficient evidence in John vii. 50, ff., xix. 39, that it did not pass by him without making its impression.

Ver. 16.—The Evangelist now blends with this discourse of the Lord an explanatory addition\* (such as we often find in the Gospel of John), in which he admonishes his readers not to pass by this gracious sign in unbelief. That the words which now follow are not those of Jesus is demonstrated by the fact, that the reference to Nicodemus is entirely dropped, and the thoughts are carried back to the Proœmium (i. 5, 10). Moreover, the aorist (*ἠγάπησεν*, and especially *ἔδωκε*) represents the expiation as already completed: and finally, Jesus never applies to himself the term *μονογενής*, *only-begotten*. (Comp. also 1 John iv. 9, from which passage we see how truly Johannine this verse is.) The *ἔδωκε*, *gave*, explains the previous “must be lifted up,” as we have already remarked. For the general idea, the Saviour’s birth and ministry on earth, John uses “coming into the world,” as chap. i. 9 shews. *Διδόναι*, *give*, is equivalent to *παρὰδιδόναι*, *deliver up*. (Comp. Rom. viii. 32 with Gal. i. 4, Luke xxii. 19.) Hence we can only supply the words *εἰς τὸν θάνατον*, *to death*.

It is here significant that the work of reconciliation is traced to Divine love, which appears heightened by the antithesis with “world,” this expression involving not merely the idea of universality (as *πᾶς*, ver. 15), but also that of sinfulness, and therefore of unworthiness to be loved. This idea—that the Divine love is the source of reconciliation—so exactly harmonizes with the constant *usus loquendi* of the New Testament, according to which not God but men appear as reconciled through Christ (comp. 2 Cor. v. 19), that there is nothing unintelligible in the doubt which has been entertained in modern times, whether in general an objective reconciliation of God can be spoken of. But the perfect correctness of the assertion of this doctrine by the church, is proved by the fact that in the New Testament, parallel with the above class of statements, there runs another, which represents the state of man while un-

\* With respect to this and similar appendices in the Gospel of John, comp. the remarks of Tholuck in his Comm. on John p. 35, f., where it is proved that nothing can be inferred from these appendices derogatory to the historical character of the book. I agree with Kling (loc. cit. p. 138), as to the suspicious character of Lücke’s hypothesis, that “in ver. 16 John has reported the words of Jesus in a freer manner, viz., mingling his own words with those of Christ”

reconciled as the continuance of the wrath of God upon him. (Comp. the remarks on John iii. 36.) Hence the New Testament speaks both of *love* in God towards the world, and of *wrath*;—love towards the Divine idea which remains even in sinful beings, wrath towards the sin that is *in* them which God cannot but hate, as constituting the plague of his creatures, and destroying the harmony of the universe. Accordingly, as reconciliation is to the creature the abolition of estrangement, so in God it is the adjustment of wrath and favour, which are both to be regarded as in God; and this latter adjustment was necessarily to be conceived and set forth as the reconciliation of God himself.\* But it is better to abstain from this expression as suited only to the Old Testament point of view, and to adhere to the New Testament mode of representation, which places reconciliation only in the creature, and describes God as effecting it. (Comp. the excellent remarks of Meyer in the *Blätt. f. höh. wahrh.* ix. p. 109, ff. on Stier's essay in his *Beiträge zur biblischen Theologie.*)

Ver. 17, 18.—This view of the offering of Christ for the world, as the highest proof of Divine love, could not fail to commend the Gospel very much to the immediate readers of John, whose bias was thoroughly anti-Jewish, and who, on this account, were offended at the notion that the Messiah, as a strict judge, was to punish the world. Hence the Evangelist pursues the thought. He denies that the Son came into the world for the purpose of judgment; he came for the purpose of salvation, which is obtained through faith. Here again faith is evidently to be taken in that *essential* significance which, as we have already shewn, pervades the whole language of Scripture. It is the reception of the element of light brought into the world by the Messiah. Hence it is even said of the believer, *ὁ κρίνεται*, *he is not judged, separated*, because he accomplished the separation in himself, when he left the darkness and turned to the light. (Comp. 1 Cor. vi. 2, xi. 31.) From what has already been

\* Hence this mode of expression occasionally occurs also in the Old Testament—a circumstance which proves that it is not to be considered as positively false, but merely as a subordinate point of view. For example, in the Old Testament, the phrase *הִתְקַדַּשׁ* occurs, 2 Sam. xxi. 14, xxiv. 25. [The expression in 2 Sam. xxi. 14 is *וַיִּתְקַדַּשׁ אֱלֹהֵי יִשְׂרָאֵל*. In 2 Sam. xxiv. 25 it is *וַיִּתְקַדַּשׁ יְהוָה*.—Tr.] This literally signifies “God caused himself to be supplicated,” but since it stands in connexion with the presentation of offerings, Luther could correctly translate “God was reconciled.” The formula *נִתְקַדַּשׁ*, Ps. xlix. 7, Sept. *δοῦναι τῷ Θεῷ ἐξίλασμα*, is more definite. Nevertheless, ordinarily even in the Scriptures of the Old Testament the creature is described as the party reconciled, so that the offering is necessary for the sake of the creature. In the New Testament, however, God also expressly appears as he who himself effects the reconciliation, which can be said of the Old Testament only in so far as the offerings were brought, not according to the impulse of the persons who presented them, but at the command of God, and according to his appointment, he himself therefore in this way bringing about the reconciliation. (Comp. the particulars on this subject in the Comm. on Rom. iii. 25.)

remarked, we see that although John asserted that Christ did not come (immediately, positively) at his first advent for the purpose of judgment, nevertheless he by no means intended to deny that the judgment always negatively followed in his train.\* As it manifests itself in the believer, because henceforth he is not condemned; so also in the unbeliever, since he is condemned already. For the judgment (*κρίσις*) is the separation, and the light is the element that distinguishes and separates. On this account it is said in the parallel passage (xii. 47, 48) that the *word* of Christ judges every one who (hears it and) does not believe. The word is to be conceived of as spirit and life (vi. 63), and consequently is equivalent to light, which either gains the dominion over man and blesses him, or, being rejected, flees from him and condemns him. He will not suffer its influence, consequently avoids it; but in that very act he shuns the beatifying power of the Light, and is excluded from its kingdom. Accordingly it is again evident that faith in the name of the Only-begotten is the act of living in his element, the appropriation of his being. The remark, that here the general judgment of the world is not spoken of, affords no aid whatever in ascertaining the sense of the passage; for during our earthly life, and in the use of the remedy here offered, the salvation or the judgment is completed, and the separation which will take place at the judgment of the world, will merely be that which has long existed within coming forth in its final issues.

Ver. 19-21.—That the *κρίσις* consists in avoiding the element of the Light† and in the love of darkness (i. 5-10), John further shews by unveiling the moral causes of this strange phenomenon. The Light ought to be welcome in its influence to every one, but it discloses the secret depths of the soul, and this the hypocritical and impenitent man shuns.‡ *Coming* (*ἔρχεσθαι*) and *not coming* (*οὐκ ἔρχεσθαι*) very suitably designate the agency of man in the work of conversion. The positive efficacy is exerted by the Light (the

\* The observation of De Wette (p. 49) on this subject, that "God, as the highest, happiest being, has nothing to do with discord between good and evil, and consequently does not judge," is entirely void of sense. This height and happiness of his being on the contrary, goes to prove that God is the Judge of all worlds, in order to which it is requisite that he himself should not belong to the discord. When John says (v. 22), 'the Father judgeth no one, but hath committed all judgment unto the Son,' this only implies that the Father always manifests himself in the Son, but judgment is a self-revealing work of God.

† The interpretation of *φῶς* by the words "doctrina Christi," which even Knapp supports, is evidently a dilution of the thought (comp. Knappii, Ser. var. argum. p. 250, seq.)

‡ Seneca finely observes: Quare vitia sua nemo confitetur? Quia etiam nunc in illis est. Somnium narrare vigilantis est (epist. 45). With this may be compared the words of Augustine (on the passage): accusat Deus peccata tua, si et tu accusas, conjungeris Deo. Oportet ut oderis in te opus tuum, et ames in te opus Dei. Cum autem inceperit tibi displicere quod fecisti, ibi incipiunt bona tua opera.

Spirit); the negative part, reception or rejection, belongs to man. (With respect to the criminative office of the Spirit, as the inward Light, comp. John xvi. 9. With the accusation of sin, the work of the Spirits *begins*, proceeding gradually to deeper operations.) Some difficulty, however, is occasioned in this passage by the circumstance that two classes of men appear to be distinguished; those of the one class hate the Light *because* it discloses evil (*φαῦλα*) in them, and those of the other love it *because* it brings to light noble actions. (*Ἀλήθεια*, *truth*, is the *principle* of the several manifestations; the *ἔργα ἀγαθά* are the *acts* proceeding from it. Compare the remarks on the truly Johannine formula: *ποιεῖν τὴν ἀλήθειαν*, *do the truth*, 1 John i. 6.) It might seem, therefore, that according to the opinion of John, just and holy people alone, and no sinners could come to the light; but this is contradictory both to the doctrine of Scripture as a whole, and also to the express declarations of the Evangelist. (Comp. 1 John ii. 1, 2.) Hence the meaning is rather to be taken thus: Isolated good works do not fit men for coming to the Light; these on the contrary, often have the very effect of withholding from the Light, since man builds upon them a personal righteousness (*ιδία δικαιοσύνη*)—but the fitness consists in the entire inward tone of truth and sincerity, with that which proceeds from it. But the very essence of this disposition lies in refraining from self-exultation and in calling evil, evil. Accordingly, it is true, sincere penitence that leads to the Light, and this must take place just as much in him who, owing to circumstances, has not fallen into gross sins, as in him who has.\* Thus understood, the expression “doing truth” (*ποιεῖν ἀλήθειαν*) also gains its proper, profound signification, since it indicates the principle of life; and just in like manner the words, “are wrought in God” (*ἐν Θεῷ ἔστιν εἰργασμένα*), which represent God, the source of truth, as the ground of all truth and sincerity in a creature, so far as they are manifested in him. Hence *ἐν*, *in*, retains its proper meaning; and the expression may be explained by *ἐν δυνάμει Θεοῦ*, *in the power of God*.

\* If it be said that works wrought in God (*ἔργα ἐν Θεῷ εἰργασμένα*) may be even such acts of piety as Cornelius performed (Acts x.), which were accounted in him as means whereby he became pleasing to God; yet it must not be overlooked that this was not the result of the actions as such, but of the *disposition* from which they proceeded—an humble, unpretending spirit, sincere ardent desire after God. So understood, this brings us again to what has already been mentioned; he only who longs to know himself, and who desires in true repentance to become free from sin, comes joyfully to the Light; for in him the Light discloses this very Divine work within him, viz., that he wishes to be God's, which no man can wish of himself.

## § 6. SECOND TESTIMONY OF THE BAPTIST CONCERNING JESUS.

(John iii. 22-36.)

The interview of Nicodemus with the Lord had taken place in Jerusalem, but the Evangelist now brings Jesus to Judæa, into the neighbourhood of the Baptist, who was at that time still teaching in the enjoyment of his liberty. That a second testimony from the Baptist is now adduced, in which no more is said of Christ than in the first, can hardly be defended as answering any object, except on the supposition that the Evangelist had persons in his eye, to whom the Baptist's relation to the Redeemer could scarcely be presented with sufficient distinctness. At the same time, ver. 24 renders it certain that the Evangelist could presuppose the acquaintance of his readers with the fate of the Baptist. John, according to his custom, then again appended to the words of the Baptist some remarks which relate to the general design of the Gospel.

Ver. 22-24.—When Jesus left the city he bent his steps towards the Jordan, where he baptized; remaining, however, in the country of the Jews. (Concerning the baptism of Jesus, comp. the remarks on John iv. 2.) John also was baptizing in the neighbourhood, because the water there, being deep, afforded convenience for immersion; and the proximity of the two messengers of God occasioned the following dispute (*ζήτησις*). (*Δινών* is not elsewhere known. Probably it is derived from *ἵζ*, which in the plural is used for “fountain.”) *Σαλήμι*, or, as some codices write it, *Σαλείμι* = *עַשְׂמִי*, was a name borne by several cities of Palestine. In the first place, the city of Melchizedek (Gen. xiv. 18), subsequently named Jerusalem, was so called; and, secondly, it is probable that Sichem also had the same designation in ancient times. But the Salem mentioned here is distinct from both these. (Comp. v. Raumer's *Palæstina*, 2d edit. p. 159, note.)

Here arises the question, how the chronological data of John stand related to the statements of the synoptical Evangelists. (Comp. the Comm. on Matth. iv. 12.) Luke (iii. 19, 20) introduces the notice concerning the imprisonment of the Baptist quite incidentally, because he had just been speaking of him; so that this is obviously not a date, but a remark by way of anticipation. (Comp. the Comm. on Matth. iv. 12, and on Matth. xiv. 1.) In Matth. iv. 12, indeed, the visit of Christ to Galilee, which appears to have been occasioned by the report of the Baptist's imprisonment, is annexed to the temptation of Christ, and just so Mark i. 14; but this circumstance involves no contradiction of the statements of John, unless that journey to Galilee be taken as parallel

with what is related i. 44, ii. 1. But nothing in the text renders this at all necessary; it may be taken as simultaneous with that mentioned John iv. 3. If this be done, the account given by Matthew and Mark only appears very much abbreviated. Both leave out all that occurred between the temptation and the imprisonment, viz., the first journey to Galilee at the marriage in Cana (John ii. 1, ff.), the journey to the Passover (John ii. 13, ff.), and lastly the journey to Jordan (John iii. 22). Accordingly we need only suppose that while Jesus was passing some time near Jordan, John the Baptist was arrested, and this occasioned the journey to Galilee (John iv. 3), and then all exactly harmonizes; for at Matth. xiv. 1, ff., the detailed narrative of the arrest is evidently introduced retrospectively; the main subject there is the death of the Baptist; but how long he was in prison we know not. The only thing that might be said in opposition to this arrangement is, that the omission on the part of Matthew and Mark appears very strange; but we need not consider the period thus passed over to be more than a few weeks. The journey to Cana was merely an incidental one; in Capernaum Jesus remained (according to ii. 12) but few days, in Jerusalem simply during the feast, and at the Jordan also, we only need suppose a brief stay. Besides, the relation of the Baptist to Jesus implies that the time of his working with Jesus would be but short. After the baptism of Jesus, and after he had directed his disciples to Jesus, his office was finished, his imprisonment was only intended to serve for his personal perfection. Hence we can easily account for the circumstance that Matthew and Mark connect the imprisonment immediately with the ministry of Jesus in Galilee, Matthew necessarily knowing nothing of it by personal observation, since he was not called till afterwards. I therefore quite agree with the ancient opinion, which also Eusebius,\* who relates it, adopted, viz., that Matthew and Mark give no account of what took place *before* the arrest of the Baptist; although indeed that Father was mistaken in thinking that John mentions *only* the occurrences *before* this; for, on the contrary, the arrest of the Baptist must be placed shortly before the journey to Galilee, related John iv. 3, of which it was the very occasion. So also in the last editions, Lücke and Tholuck. De Wette, on the other hand, without aducing his reasons, adheres to the opinion that Matth. iv. 12, is parallel with John i. 44, so that the contradiction is not removed; he merely avers that Jesus commences his ministry John chap. ii. as he commences it Matth. iv. 12, without entering further into the

\* Euseb. II. E. iii. 24, edit. Stroth. p. 156. Οὐκοῦν ὁ μὲν Ἰωάννης τῇ τοῦ κατ' αὐτὸν εὐαγγελίου γραφῇ, τὰ μηδέπω τοῦ βαπτιστοῦ εἰς φυλακὴν βεβλημένου πρὸς τοῦ Χριστοῦ παραθέντα παραδίδωσιν. Οἱ δὲ λοιποὶ τρεῖς εὐαγγελισταὶ τὰ μετὰ τὴν εἰς τὸ δεσμωτήριον κάθειρξιν τοῦ βαπτιστοῦ ἀνημνεύουσιν.

above representation. Yet immediately afterwards, he finds himself compelled, in commenting on iv. 1-6, to the confession (p. 55), "here, if we insert the arrest of the Baptist, Matth. iv. 12 does indeed appear to be parallel," but he adds in a decisive tone, "it refers to an earlier period."

Ver. 25, 26.—The disciples of John now occasioned a dispute (ἐκ indicates the origin) with a Jew. (The ordinary reading is Ἰουδαίων. Bentley conjectured Ἰησοῦ without any sufficient reason. The singular, however, individualizes more than the plural, and is certainly to be preferred.) The dispute related to baptism (καθαρισμός = βάπτισμα), which cannot have excited surprise except on the ground that it was performed by John and Jesus upon Jews. The precise point of the controversy is not given; but the disciples of John must have felt their vanity wounded by the remarks of the Jew, while he probably gave it as his opinion that the baptism of Jesus was more effectual than that of John; hence they hasten to their Master, and, as it were, complain to him of Jesus, that all are crowding to him. The remark "to whom thou hast borne witness" (ὃ σὺ μεμαρτύρηκας), is justly viewed by Tholuck as an elevation of the Baptist above Jesus.

Ver. 27, 28.—The humble Baptist, however, reminds his vain disciples of the contents of his testimony (comp. i. 15, 30), and refers that which was higher in Christ to the Divine appointment, which ordained to him a more elevated position. We might be tempted to understand the general proposition in which the Baptist expresses this sentiment—ὃ δὲ ὑ α τ α ι ἄνθρωπος, κ. τ. λ., a man cannot, etc.—as meaning, "Man *should* not take anything to himself which is not given him from above, although he can." It might then be thought that the Baptist, tempted by vanity, had represented himself as the Messiah, and in that case he would have arrogated to himself something which had not been given to him. But the sentiment is undoubtedly to be taken thus: Even if a man does assume anything to himself, it can yield him no success, unless God *wills* his prosperity. Be the course of things therefore as it may, all is disposed from above, and without the will of God, *nothing* comes to pass.\* In the phrase ἀλλ' ὅτι ἀπεσταλμένος εἰμί, two constructions are blended. The ἀλλά is to be explained from the an-

\* Olshausen seems to intimate that John's language *might* be construed into an admission that he had formerly given himself out for the Messiah, but foolishly and vainly, as a man can *successfully* assume nothing which is not given to him from heaven. Thus, taken in its connexion, it would be a sort of retraction of former false pretensions. But such an interpretation is so utterly at war with all that is recorded of John, and so far from being required by the words themselves, that the bare *suggestion* of it (although it is of course rejected by himself) is more worthy of Strauss or De Wette, than of Olshausen. The real import of the passage seems to me to be: "My position in respect to the Messiah has been fixed on high. I had a definite work to perform, and beyond that I

tithesis to the foregoing *οὐκ εἰμὶ ἐγὼ ὁ Χριστός*, and the sentence should run : *ἀλλ' ὁ ἀπεσταλμένος ἔμπροσθεν ἐκείνου*. But the *ὅτι* is again connected with the *μαρτυρεῖτε*, and supposes the repetition of *ἔτι εἶπον*.

Ver. 29, 30.—The Baptist now represents the different relations of himself and Christ, under the familiar Old Testament figure of marriage. (Comp. the Comm. on Luke xvi. 16.) The Messiah himself is the Desire of humanity, and humanity represented by believers, as its noblest members, is called the bride (*νύμφη*). The two are entwined in the most intimate bond of love, which in its highest manifestation—marriage—appears in the incarnation and personal ministry of the Son of God on earth. The Baptist further asserts that he is the Bridesman (comp. the remarks on Matth. ix. 15, where the term *νιοὶ τοῦ νυμφῶνος* is employed), who conducts the Bridegroom to the arms of the Bride, but remains without the bridal-chamber (*i. e.* enters not into the kingdom of God itself, comp. the remarks on Matth. xi. 11), and listens to the rejoicing of the Bridegroom.

The Holy Scripture does not shun the use of such graphic representations, derived from sensuous love,\* in order to illustrate spiritual relations ; because they are intended for readers whose eyes are pure and enlightened, while to the impure, everything, even that which is purest, appears impure and defiled. Such passages of the New Testament support the exposition of the Song of Solomon as referring to spiritual love, without which reference the book would not belong to the canon. (The formula *χαρὰ πεπλήρωται* occurs also xv. 11, xvi. 24, xvii. 13. The joy of Simeon was completed as he folded the child Jesus in his arms ; the joy of the Baptist attained its perfection when he knew that the Bride was in the arms of the Messiah—*i. e.* when he beheld the commencement of the Messiah's spiritual work, which made humanity fruitful in higher spiritual powers.) The humble Baptist now willingly retired, with his circle, into the shade ; he knew that, according to the appointment of God, the Messiah was to increase. This unas-

can arrogate nothing to myself. I had an appointed mission: it is fulfilled, and in the growing success of Jesus I gladly acquiesce as the grand purpose to which my ministry was subordinated." The Baptist thus replies to the *spiritu*, rather than to the form, of his disciples' remark, which was a sort of complaint that he was being thrown into the shade by the person to whom he himself had borne witness. The reply thus opens by stating the principle on which he acquiesces in this state of things, viz., that the purpose of his mission had been divinely determined. That the language cannot refer to the Saviour (viz., that his success proves his Divine mission) is proved, aside from its being less appropriate, by the word *ἄνθρωπος*, *a man*, which naked term John assuredly would not have applied to the Messiah.—[K.

\* Taking a profounder view, it would be necessary to say, that spiritual love is the original, and all sensual love is only a darkened image of the essence of the former.



sumingness and simplicity perfect the character of the Baptist ; a higher power, new life, surpassing the Old Testament, he did not possess ; but with entire humility he acknowledged his position, and attested the subordinate relation in which he stood to the plans of God.

Ver. 31, 32.—The following words, as far as ver. 36, are evidently not the Baptist's, but those of the Evangelist, who is skilled in closely fitting his own words to those which he reports.\* For, in the first place, the following verses are not at all in keeping with the point of view occupied by the Baptist and his adherents, as for example they testify the happy result flowing from the reception of the words of Jesus, which had not yet taken place with the Baptist ; the thoughts issue from the profound mind of John, and are completely clothed in his garb. In the second place, they also arise out of the connexion ; for the last verses in particular refer not to the relation between Christ and the Baptist, but merely to that between the Redeemer and believers or unbelievers. The first verses (31, 32), on the other hand, contain a significant reference to the disciples of John, to whom their Master was to be shewn in his proper position with respect to the Redeemer.

The Evangelist now, in the following verses, places the Baptist in contrast with Christ. John, although the greatest born of women (Matth. xi. 11), is but an earthly sage, greatly enlightened by the Spirit of God, and can only speak as his origin permits. Christ, on the contrary, is purely from heaven (*ἄνωθεν* is explained by the immediately subsequent words *ἐκ τοῦ οὐρανοῦ*)—one who bears witness to mortals of heavenly things seen by him directly. (Comp. the remarks on iii. 11.) (The phrase : *ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν*, appears tautological ; but Lücke justly observes that the former sentence is the subject, and the latter the predicate—the former indicating the origin, the latter the occupation—so that the meaning may be resolved thus : *ὁ ἐκ τῆς γῆς γήινός ἐστίν*.) The expression *ἐκ τῆς γῆς λαλεῖ*, *speakeeth from the earth*, however, is peculiarly remarkable, and certainly appears too strong in application to a prophet who speaks under the impulse of the Holy Spirit.† The term *ἐπίγεια* (iii. 12), may be compared ; but just because this certainly could not be interchanged with *γήινα*, *ἐκ* and *ἐπί* by no means appear synonymous. The passage is probably best understood thus : even that which is Divine in the discourse of John, he speaks from earth, *i. e.*, in an earthly, veiled form—whilst Christ presents that which is

\* On this subject comp. the apologetic remarks of Tholuck in his Comment. p. 36.

† But its strangeness does not authorize such an unsuitable expression as that of De Wette in his remarks on the passage : “ the remarkable undervaluation of all, even of the Baptist, must be regarded as the excess either of *modesty* in the Baptist, or of the *apologetic* element (!) in the Evangelist.” The first question is, whether an excess may at all be supposed.

heavenly from heaven, *i. e.*, in heavenly clearness and purity. John speaks human words (*ρήματα ἀνθρώπου*), but Christ utters Divine words (*ρήματα Θεοῦ*). (Comp. ver. 34.) In John the Divine itself was manifested in a human subordinate form.

Ver. 33, 34.—The Evangelist deeply deplores the fact that this heavenly testimony is not received (*i. e.* only by a very small number in proportion to the mass); but still, taught by inward experience, he is compelled to add that he who received this testimony derived from it unspeakable happiness; he experienced that God is true, that he fulfils all his promises, and satisfies all desire. (*Σφραγίζω*, to seal, to confirm. Just so vi. 27; Ephes. i. 13, iv. 30. The confirmation here refers to the receiver (*λαβών*) himself, as well as to the others also.) Now, this confirmation is founded upon the circumstance that he speaks the words of God. We expect something entirely different, *e. g.*, “since in him all prophecies are fulfilled.” True, the words of God need not necessarily be fulfilments; they may be new promises. But he who speaks Divine words is the Messiah, of whom it was promised, “I will put *my* words into *his* mouth” (Deut. xviii. 18). Consequently this sentence means the same thing, for in the Messiah all promises of God are *yea* and *amen* (2 Cor. i. 20). The conclusion: *οὐ γὰρ ἐκ μέτρου δίδωσιν*, κ. τ. λ., *for not by measure*, etc., explains how he who was sent from God was able to speak words of God, for *αὐτῷ*, to him, is to be supplied. Even John had the Divine Spirit in a certain degree (*ἐκ μέτρου* = *μετρίως*, the reading *ἐκ μέρους* is merely explanatory), but the Messiah had the entire fulness of Divine life and Divine power, the word of the Father dwelt in him, and therefore he spake Divine words. Meyer has so misunderstood the passage as to consider the words *God giveth not by measure*, etc., a general statement, applying to all messengers from God; he says that God always gives his Spirit without measure, the different degrees in which it is participated depending merely on the different degrees of receptivity in the receiver. It is evident that the words refer merely to “him whom God hath sent” (*ὃν ἀπέστειλεν ὁ Θεός*). (The present *δίδωσι* very aptly points out the permanent communication of the Spirit by the Father to the Son, so that we are to imagine a constant flow and reflow of living powers.) (Comp. i. 52.)

Ver. 35, 36.—Instead of the general expressions hitherto employed respecting the Messiah (*ὁ ἄνωθεν*, *ἐκ τοῦ οὐρανοῦ ἐρχόμενος*) we now have the term *Son*, by which the altogether peculiar relation of God to him, as his *Father*, is designated. (Instead of *ἀγαπᾶν*, *φιλεῖν* is used in the same sense. Comp. v. 20.) In consequence of this relation, God has invested the Son, as the *Heir*, with the sovereignty of the world, and for this reason life and happiness depend upon faith in him. (Comp. the observations on Matth. xi. 27.

To refer the "all things" (πάντα) merely to the moral ministry of the Redeemer through his teaching, is to render the meaning superficial, and therefore contrary to the character of Scripture. Comp. the remarks on Matth. xxviii. 18 ; 1 Cor. xv. 27, 28.) In the concluding verse (as iii. 15), eternal life is associated with faith. Here we need not inquire, how the ἀπειθῶν is related to the μὴ πιστεύων (ver. 18). The two expressions are, it is true, different in themselves, but here they are so employed that so far as the sense goes, they are perfectly synonymous ; as Lücke acknowledges in the second edition of his Commentary, although he had previously denied it. Unbelief itself is here regarded as disobedience, and, indeed, as total disobedience proceeding from the entire man ; and being such, is not merely a disobedience (ἀπειθεία) but *the* disobedience out of which all others arise. (Comp. Rom. xi. 30–32 ; Ephes. ii. 2, v. 6. In the latter passage, even the ὀργὴ τοῦ Θεοῦ is connected with the ἀπειθεία.) As parallel to "he shall not see life" (οὐκ ὄψεται ζωὴν) it is added : "but the wrath of God abideth on him (ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν). (With regard to *life* and *wrath*, comp. the remarks on iii. 15, 16.) John, the preacher of the *love* of God (1 John iv. 8, 16), knows also the *wrath* of God, which of necessity co-exists with the energy and ardour of love, since wrath only represents the other pole of love.\* Love draws to itself that which is kindred, but rejects that which is discordant, and, in the same being, it attracts the element of the former, whilst it repels that of the latter. Accordingly it cannot be without wrath, and, as no property of God operates without the others (for in him all are essentially one), so love does not work without imparting reward (or rather benefit), and wrath does not work without punishing (or inflicting pain), as the two forms in which righteousness is displayed. During the time that man, as a member of sinful humanity, lapsed and estranged from God, does not experience the redeeming power of Christ (Ephes. ii. 3), the repulsive pole of Divine love manifests itself, and if he rejects redemption, this state continues till he surrenders (μένει ἐπ' αὐτόν). Absolute permanence of wrath is here indicated, only so far as an entire and permanent disobedience is presupposed. Hence the intention of Divine wrath and of that righteous wisdom which made sin and evil necessarily connected, is thus God's loving purpose to awaken in man the consciousness of his sinful condition. Lücke therefore is evidently in error when he regards the expression, "the wrath of God abideth on him," as stronger than κέκριται, *is judged, condemned* (ver. 18). He who is condemned, *i. e.* excluded from the kingdom of redemption, is surely under *wrath*, and thus in the two expressions there is only one and the same thing to be seen (comp. Rom. i. 18 ; ii. 5 ;

\* With respect to ὀργὴ τοῦ Θεοῦ, comp. the Comment. on Matth. xvi. 34, 35.

Ephes. v. 6 ; Coloss. iii. 6.) De Wette here, at the conclusion of the chapter remarks, "this verse (ver. 36) might be used even against the Baptist himself and his disciples." How this observation is to be understood, viz., that the wrath of God may be said to remain on the Baptist because he did not believe in the Son, is shewn by the sequel, where De Wette observes that John the Baptist appears to have placed himself in opposition to Christ, since he continued to baptize even after Jesus had declared himself to be the Messiah ; and that, therefore, even if the whole statement here given is not to be rejected, at any rate John the Evangelist was induced by apologetic reasons to overstep the limits of historic truth. It is indeed very much to be lamented that the theologian whom we have named has not shrunk from yielding himself so far to the Straussian influence. For, does it necessarily follow from John's still baptizing, that he intended to place himself in opposition to Jesus ? Nay, is it not the most natural supposition that he baptized for the same purpose afterwards as before, viz., to point the penitent to Christ ? Where do we find a word to the contrary ? The circumstance that in Acts xix. 3, the disciples of John still are mentioned, only shews—as is indicated by the very existence of the sect of the Zabians, and their doctrines—that many disciples did not follow out John's instruction to join themselves to Jesus. Besides which, some well-meaning persons, like those mentioned Acts xix., may have become disconnected from the Baptist, before he decidedly recognized the office of Jesus, at his baptism. At all events the insinuation that ver. 36 may be referred to the Baptist himself is truly calculated to shock the mind.

#### § 7. THE CONVERSATION OF CHRIST WITH THE WOMAN OF SAMARIA.

(John iv. 1—42.)

The following charming narrative is most intimately connected with the avowed design (xx. 31) of the Gospel, to represent Jesus as the Christ. Christ here unequivocally declares (ver. 26) that he is the Messiah. Moreover, the spiritual views concerning the true worship of God, propounded in the conversation with the Samaritan woman (ver. 23, 24), are quite calculated for the immediate readers of John ; so that the pertinence of this chapter to the general scope of the Gospel is obvious to every one. However, we cannot but consider Hengstenberg (on the Authenticity of the Pentateuch) mistaken in adopting the view of Strauss (*Leben Jesu* Th. i. p. 519, ff.), that this occurrence involves a symbolical significance which, at the same time, does not destroy the historic truth of Christ's inter-

view with the woman of Samaria. For, in the first place, the supposition that the woman represented the Samaritan people, and her five husbands the five races from which, according to 2 Kings, xvii. 24, the Samaritans sprang, is in the highest degree forced. And, in the second place, this hypothesis leads to the utterly untenable conclusion that the Samaritan woman, and with her the inhabitants of Sichem, were employed purely as a medium whereby to symbolize a thought which might have been far more simply expressed in plain words. For although Hengstenberg does not deny the reality of the external fact, yet he evidently lowers its significance as such, in order to give prominence to its symbolical aspect; it being altogether denied, or at least strongly doubted, that the Lord really intended to produce any effect upon the woman and the Sichemites. Now, unconscious objects, such as the fig-tree, the fish with the piece of money, etc., may well be employed in those symbolical actions, in which the mere outward act loses all its importance; but it is not appropriate thus to employ human beings, since they never can be used merely as a means, but constantly appear in the ministry of Christ as the end.

Ver. 1-3.—The circumstance that Jesus, upon receiving the intelligence that the Pharisees were aware of the power which he held over the people, leaves Judæa and goes to Galilee—a place less exposed to Pharisaic influence—on the one hand indicates persecutions already prepared for himself, and on the other, renders it not improbable that just at this time the Baptist was imprisoned (compare the remarks on iii. 22). Here is subjoined the remark that *Jesus himself did not baptize*, but only the disciples.\* In like manner the apostles did not baptize after the Pentecost, but only their companions, while the apostles laid their hands upon the baptized, who therewith received the Spirit. (Compare Acts viii. 14-17; 1 Cor. i. 14-16.) This plainly indicates a certain subordination of water-baptism (comp. the Comm. on Matth. iii. 1) in relation to the baptism of the Spirit,† when the two did not coincide, as doubtless they did in the baptisms performed by the apostles themselves (1 Cor. i. 14, ff.). The baptism of the disciples before the institution of the Sacrament and the outpouring of the Spirit was, at any rate, a mere baptism of repentance (*βάπτισμα μετανοίας*), because they themselves had not as yet received any other baptism,‡ and the Holy Spirit was not yet given (John vii. 39).

\* The probable reason why Jesus himself did not baptize, was, as Meyer justly remarks, that it seemed unsuitable for him to baptize in his own name.

† The later ecclesiastical usage, viz., the deacons baptizing, but the bishops imparting the chrism (a custom still retained in the Catholic Church), was derived from this distinction.

‡ I cannot agree with the view of Matthias, when he asserts (de baptisate. Berol. 1831, p. 57, not.) that the baptism practised by the apostles *before* the outpouring of

Ver. 4-6.—The direct road from Judæa to Galilee led through Samaria, though the most carefully scrupulous Jews avoided it, and went through Peræa. The Hebrew name of the town which Jesus touched on his way is  $\text{סַחֲמֵם}$  = *Σιχέμ* or *Συχέμ*. The reading *Σιχάρ*, or more correctly *Συχάρ*, is perhaps a distortion of the name, in vogue among the Jews, equivalent to  $\text{סַחֲרֵם}$ , drunk, or  $\text{סַחֲרָם}$ , falsehood. (Sir. l. 26, the town is called  $\tau\alpha$  *Σικίμα*.) But, as it is not likely that the Evangelist would receive a vulgar nickname into his grave narrative, it seems to me more probable that the  $\rho$  standing for  $\mu$  is nothing more than an instance of the exchange of liquid letters which sometimes occurs—as Nebuchadnezzar, Beliar. Hengstenberg's supposition that John himself formed the opprobrious epithet intentionally, in order to indicate the culpableness of the Samaritan heresy, appears to me inadmissible; because, in the first place, the Schemites are not identical with the Samaritans generally, but only form a small part of them. The *ye*, in the words *ὅμοις προσκυνεῖτε ὃ οὐκ οἴδατε, ye worship*, etc. (ver. 22), does not refer to the Schemites, but to all Samaritans. In the second place, it is contrary to the usage of the New Testament to disgrace any one by the application of a reproachful name. With respect to the situation of Schem and its relation to Neapolis, subsequently so called, comp. v. Raumer's remarks in the second edition of his *Geographie von Palæstina* (p. 160, note), by which the apparent contradictions in the accounts of the ancients are satisfactorily solved. On the *χωρίον* of Joseph, comp. Gen. xxxiii. 19, xlviii. 22. Tradition there assigned a well to Jacob; on this Jesus sat in the heat of noon. (The sixth hour = twelve o'clock. The memory of the faithful disciple often marks such little incidents.) The mention of the weariness of Jesus is a testimony (although perhaps unintentional) against gnostic Doceticism.

Ver. 7-9.—The Lord, in the simplest and most natural manner, introduces a conversation with a Samaritan woman, who comes to draw water from the well, and, after thus introducing it, he at once contrives to turn it towards Divine things. The woman, in the first instance, expresses her astonishment at being accosted in such a friendly manner, in spite of national antipathy, by a Jew, which she doubtless immediately recognized him to be in dress and speech. (*Συγχαρᾶσθαι* occurs nowhere else in the New Testament.) The details respecting the Spirit was performed *ἐν πνεύματι καὶ πυρί*. It was indeed distinguished from that of the Baptist by this, that it could not be performed *εἰς τὸν ἐρχόμενον*, with reference to him that was to come, for the apostles had acknowledged Christ as the Redeemer already come; but, in the nature of the case, it could not go beyond repentance, because the power of the Holy Spirit was not yet poured out. On this account all who had been baptized by the apostles needed also the communication of the Holy Spirit by imposition of hands. (Comp. the remarks on the important passage Acts xix 1, ff.)

ing the relationship and origin of the Samaritans belong to Jewish history.\* Concerning the *time* of the origin of the sect, I refer the reader to the Programm of Sieffert: *de tempore schismatis ecclesiastici Judæos inter et Samaritanos oborti*. Regiom. 1828. He decides *for* the account of Nehemiah, and *against* that of Josephus (who brings the origin of the Samaritans down to the time of Alexander the Great), and supposes that the rise of the sect, by the establishment of a worship of their own on Mount Gerizim in the known manner, took place during the reign of Artaxerxes Longimanus, which lasted from 464 to 425 B. C. But an entirely different view has recently been propounded by Hengstenberg (on the Authenticity of the Pentateuch). He is of opinion that the Samaritans contained no Israelitish element at all, but that they were merely a mixture of some heathen races. For my own part, I have not been able to convince myself of the correctness of this hypothesis. Even Hengstenberg finds himself compelled to acknowledge, according to the intimations of Acts x. 28, i. 8, that the Samaritans are not placed on a level with the heathen. But what other ground was there for distinguishing them from the heathen than that they contained Israelitish elements? All the declarations of Christ and of the apostles respecting them, perfectly explain themselves, on the assumption that the Samaritans had not kept their origin pure, and thus had corrupted their knowledge of God.

Ver. 10-12.—From conflicting national relations, the Redeemer leads the thoughts of the woman to himself. In order powerfully to excite her attention, Jesus employs a request which he had made to her for a draught of water, as a means of suggesting to her a similar request for spiritual invigoration. Lücke has justly remarked, that the gift of God (*δωρεὰ τοῦ Θεοῦ*) cannot possibly be the Saviour himself, since *καὶ τίς ἐστὶν ὁ λέγων σοι*, and *who it is*, etc., is added; the expression, on the contrary, indicates the opportunity to hear him, and to learn from him. The woman at first understands the living water (*ὑδωρ ζῶν*) as signifying merely fresh spring-water, and supposes that Jesus refers to some mode of obtaining water more quickly than she does; on this account she points him to the depth of the well. (According to the tradition of travellers, it is 105 feet deep, and contains only five feet of water). Still, conceiving it possible that he may mean another well, she adds, “surely thou wouldst not wish to have a better well than this glorious one, out of which our father Jacob and his sons drank!” De Wette here suddenly presents himself as the defender of the double sense, and says, that living water signifies at the same time fresh water and water of life. Thus the truth ever practically prevails in spite of opposition, and thrusts into the back ground those circumscribed

\* Comp. the Comment. on Luke ix. 53, and John iv. 21.

principles which men labour to establish without any practical foundation.

Ver. 13, 14.—The Lord thereupon unfolds to her the wonderful nature of the water that he means, and which he had called living water (ver. 10). By this Jesus evidently does not intend his doctrine, or, to speak generally, anything abstract, communicable in opinions, but the element of his life itself. As he says: “I am the bread of life,” so also he himself is the water of life (ὕδωρ τῆς ζωῆς), in which he gives life to the world. (Comp. John vi. 33, 35.)\* Hence the point of comparison—as in the case of *light*, it is the principle which enlightens and imparts the knowledge of reality, so in the case of *water*, is that which invigorates, quickens, quenches thirst, and satisfies desire. Moreover, the life of the Redeemer, as the eternal itself, allays *all* the craving of a man’s heart in his mortal state—a craving which never can be more than momentarily appeased by the creation of that which is transitory, because, in its ultimate principle, it constantly refers to that which is eternal—for ever and ever. This life imparts full satisfaction (περισσόν, John x. 10), assuages all thirst of desire (John vi. 35). The parallel, Sirach xxiv. 21, is interesting. There the same thought is expressed inversely thus: “he who drinks of me (the essential Wisdom) ever thirsts after me,” *i. e.*, his longing is then drawn away from all that is perishable, and entirely concentrated upon that continual enjoyment of the imperishable which is always accessible to man. The different form of expression in the two passages might be explained thus: in Sirach the revelation of Wisdom in its entire fulness, is conceived of according to the Old Testament point of view, as *in process*; whereas in John it is regarded rather as that which *has taken place*.†

As a second peculiarity of this living water, we are pointed to its creative nature. Having issued from the eternal fountain, it creates in the mind of him who receives it a self-sustaining fountain (πηγὴ ὑδατος).‡ (Comp. John vii. 38. Sir. xxiv. 30–34, where the same thought is expressed.) Thus, it not only satisfies the need of the individual, but renders him a fructifying fountain for those around him. The depth of the meaning being kept in view, the

\* Similarly Philo calls the Logos *ποταμὸς τοῦ Θεοῦ*. Comp. the passages in Grossmann, *loc. cit.* p. 59.

† Ullmann in the *Studien* (First year, No. 4, p. 791, ff.) takes a very just view of the difference in the modes of expression. In the Apocryphal Book he finds a designation of *φιλοσοφία*; while the saying of Christ denotes consummated *σοφία* itself. I only question whether a distinct citation from the Apocrypha is here to be supposed. I am far more disposed to regard it as a spontaneous coincidence in an obvious figure.

‡ A better physical illustration of the idea is afforded by the comparison with fire, a spark of which in susceptible matter calls forth a new flame. So also the fire of the Spirit which Jesus came to kindle (Luke xii. 49) extends itself from one heart to another through the universe, by means of the kindling spark emitted from his heart of love



passage may be taken thus : "the water is in him a spring of sparkling (*ἀλλομένον* = *ζῶντος*) water, for eternal life," or, "which springs up into eternal life." The latter connexion, however, is to be preferred as the simpler. The sense is this : "the element of life which issues from the parent fountain of life must also return to its primitive source." That which is eternal rests not until it has reached the eternal.

Ver. 15-18.—The simple woman was unable to comprehend the greatness of such a thought ; but still the word of the Lord, spoken with the power of inspiration, sounded in her heart, and called her to a nobler life. She longed for such water as imparts full satisfaction, yet could not rise entirely above the sensuous ; hence the peculiar form of her request, in which longing for what is higher is blended with the sensuous. This incitement Christ now employs in order, by an unveiling of her inward state, to awaken deep repentance in her heart, as essential to her reception of power from above. Every attempt to refer what Jesus here discloses to the woman of her own life, to previous communications received concerning her, must be rejected, as contrary to the view of the narrator, who presupposes in Christ the ability to discover the depths of hearts. (Comp. John ii. 24, vi. 64.) The effort of those expositors who endeavour to vindicate the woman, is evidently to be regarded as an entire failure ; on the very circumstance of her guilt lies in this place all the stress. After having had five husbands, she lives in illicit connexion with another man.\* This disclosure of her secret sin, in which she thought herself unobserved, awoke her slumbering life.

Ver. 19, 20.—She recognizes in Christ *a* prophet (not *the* prophet = the Messiah, comp. vi. 14, 15), and immediately consults him respecting the great controversy between Jews and Samaritans. Probably she sought also to divert the conversation, and thus to get rid of the pressure produced by the view of her sins. (The mountain on which the temple of the Samaritans stood was called *גֵּרִיזִים* Gerizim, LXX. *Γαριζίν*. Moses enjoined that the blessing to be uttered, Deut. xi. 29 ; xxvii. 12, 13 ; just over against it lay Mount Ebal, where the curse was to be pronounced. When Antiochus Epiphanes destroyed the temple, the Samaritans merely rebuilt an altar.)

Ver. 21, 22.—The Lord now introduces the woman to a higher point of view, *above* both of the contending opinions. Yet before proceeding to the detail (ver. 23, 24), he pronounced an unequivocal

\* Meyer takes the words *καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ*, and *he whom thou now hast*, etc., as indicating that this last husband had not been faithful to the woman, as she had formerly not been faithful to her husbands. Of this, however, nothing is to be found in the text ; the large number of her husbands would only point out her insatiable desire, but not that she had practiced adultery.

judgment *against* the Samaritans. This appears remarkable, considering that the Jews gave themselves up to such a manifestly culpable hatred of the Samaritans. But the thing here spoken of is not the *subjective* position in which the Jews certainly committed great errors, but the *objective* state of the case. In this, right was on the side of the Jews. Even the separate Divine worship of the Samaritans was the result of sinful anger on account of just punishment.\* Then, the Samaritans adopted merely the Pentateuch, and consequently were without essential parts of God's word, specially the Prophets, which contain such important predictions concerning the Messiah. And lastly, the self-appointed arrangement of their worship was opposed to the Divine will, according to which the sanctuary of God's people was to be on Mount Zion. Hence the Lord might well say: *ἡμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, † ye worship what ye do not know*, and the only right course was, that the Samaritans should relinquish their schism. Because they did not do so, they robbed themselves of the opportunity of believing in the Saviour of the world, whom, as the Jewish Messiah, they would not recognize. The consequence was that up to the latest times they maintained a sectarian union. (*Σωτηρία*, *salvation*, stands as an abstract for the concrete = ὁ σωτήρ, *the Saviour*. In the Divine government of the world, place and time are precisely fixed; as the people from whom the Messiah should come, so in like manner, the family from which he should descend, and the town in which he should be born, were appointed. To these arrangements, man cannot oppose his arbitrary fancies, without bringing upon himself essential injury.) Finally, the Samaritans believed in a future great Teacher, whom they called מִנְיָ, "the Converter." But they appear to have regarded this desired one merely as a prophet, without attributing to him any higher significance.

Ver. 23, 24.—Jesus now returns to the description which he had commenced (ver. 21), of a new, higher form of Divine worship, and portrays it in prophetic vision, precisely as it was subsequently realized—much as everything at present seemed to speak against it. He styles it indeed a future phenomenon, but still in him, and the small circle of life formed by him, already present in the germ; just as the kingdom of God is at once a present and a future kingdom. (Respecting the form *ἔρχεται ὥρα καὶ νῦν ἐστίν* frequently oc-

\* A son of Joiada the high-priest (Josephus in the *Archæol.* xi. 8, calls him Manasse) married the daughter of Sanballat, the Persian Satrap of Samaria. Nehemiah on this account chased him away (*Nehem.* xiii. 28), and Manasse fled to his father-in-law, where he established the new worship on Mount Gerizim.

† The reading *ὃ* for *ὅ* in all probability arose from *προσκυνεῖν* in the New Testament being usually construed with the dative. Still it frequently occurs with the accusative. The words *προσκυνεῖτε ὃ οὐκ οἴδατε* are best understood thus, "Ye are without the true knowledge of God." *Comp. Matth.* xxii. 29.

curing in John, comp. the remarks on John v. 25 ; 1 John ii. 18.) Now, the true worship which the Lord here describes is placed in opposition, not so much to that which is false (*ψευδώνυμος*), as to that which is imperfect, undeveloped. All Old Testament saints prayed to God according to his will and appointment, under the restrictions of time and place ; this did not constitute a false devotion ; and in like manner, the worship of every infantile, undeveloped mind *must* be limited to season and locality. Hence the *ἀληθινός*, true, is, as we often find it in John (comp. i. 9), *that which corresponds with the perfect ideal*. (The substantive form *προσκυνητής* occurs again neither in the New Testament nor elsewhere, except in an inscription. Comp. Lücke, p. 530, note.) The worship of God, in its highest conception, is that which is most homogeneous with the Divine nature. Now God is Spirit, and as such, elevated above space and time ; hence the devotion which is in Spirit (*ἐν πνεύματι*), uttering itself independently of time and place, never ceasing, subject to no external conditions, carried on in the inner sanctuary of man, constitutes the only true worship of God, *i. e.* the only worship which corresponds to its ideal. Spirit, however, being reality itself, the worship which is in Spirit, is also called in truth (*ἐν ἀληθείᾳ*). (Comp. the remarks on i. 14.) Moreover, it was through Christ that the truth (see i. 17) first came, *i. e.* appeared in humanity itself ; and, therefore, it was only through him and with him that worship in spirit and truth could commence. Thus the words “in spirit and in truth” (*ἐν πνεύματι καὶ ἐν ἀληθείᾳ*) are to be understood in the connexion, as contrasted with “in this mountain” (*ἐν ὄρει τούτῳ*), and “in Jerusalem” (*ἐν Ἱεροσολύμοις*, ver. 20). In contrast with that restriction to time and place, in relation to God, which always presupposes the want of essential spiritual power, another state is presented, viz., that of being filled with the Spirit and reality, as the condition of true adherence to God. Thus Augustine, in describing the antithesis between the Old and New Testaments, finely remarks : *Si forte quæris aliquem locum altum, aliquem locum sanctum, intus exhibe te templum Deo. In templo vis orare, in te ora.* The same thought is thus expressed by Tersteegen, an eminent mystic of modern times :

Once for prayer and lonely thought  
Fitting *time* and *place* I sought ;  
Now in heart I *always* pray,  
Am alone\* where'er I stray.

The above interesting words of the Lord have been interpreted as though *ἐν πνεύματι καὶ ἀληθείᾳ* were equivalent to *πνευματικῶς καὶ*

\* *Alone*, *i. e.* freed from all adherence to the creature, and in communion with none but God, the Eternal and the Only. The Mystics term this state of constant inward devotion, life in the Divine presence. (Comp. the remarks on Luke xviii. 1, ff.)

ἀληθῶς, *i. e.* with a pure sincere spirit ; but this interpretation is to be rejected, because it proceeds from the interchange of πνεῦμα with ψυχὴ or καρδιά ; besides which, it is evident that long *before* Christ, many Jews and Gentiles had worshipped God *sincerely*. The true idea of ἐν πνεύματι καὶ ἀληθείᾳ, *in spirit and truth*, is gained by a right apprehension of the antithesis. The Redeemer does not here controvert the errors existing among the Gentiles or Samaritans, but places his sublime revelation in contrast with that of the Old Testament, which was of a lower kind, and in which the Samaritans participated, although imperfectly. The latter was the external (σάρξ), whilst Christ taught an internal (πνεῦμα) worship, which was not like the Old Testament form, confined to time and place. The service of the Old Testament was not false (ψεῦδος) but (σκιά) a mere shadowy form consisting of types, symbols, and presentiments ; on the contrary, that of Christ was the real essence itself (ἀλήθεια), which the former but foreshadowed, and was thus the *fulfillment* of all that the former typified. According to another view of this passage, which we must notice, “in spirit and truth” means the justness of those conceptions which the worshipper must have respecting God ; such just conceptions being the mere *result* of life in the Spirit, and this being possible only through the communication of the Spirit from above. But under the existing separation in man between *knowing* and *being*, many just conceptions concerning God may be adopted without the possession of real Divine life, and inversely. Hence we can only understand the words as referring to the new, higher element of life which the Lord came to bring down from heaven, so that to worship God in the Spirit and in truth is not to be regarded as a matter of resolution and good will ; the natural man, without power from above, is held in the fetters of sense ; he cannot worship God in a godly manner, because he is ungodly, until he has in faith received Divine power and truth.

Ver. 25-27.—Although the Samaritan woman may now have caught a glimpse of the deep meaning in the words which Jesus addressed to her, its essence certainly escaped her. All she knew was that something great and exalted was promised ; and for the distinct disclosure of this she looked to the coming Messiah, from whom it had been usual to expect the solution of every difficulty, as well as the relief of all need. (The Samaritans entertained substantially the opinions of Jews concerning the Messiah ; but the notions of the Samaritans certainly were not so clear as those of the Israelites, although perhaps less alloyed by political elements.) The Saviour hereupon unequivocally declared to her that *he was* the Messiah. (Ἐγὼ εἰμι is a concise expression, like the Hebrew אֲנִי הָאֵלֹהִים. According to the connexion, ὁ Χριστός is to be supplied.) This

open declaration of his Messiahship appears opposed to those numerous instances recorded by the synoptical Evangelists, in which, those who recognized him as the Messiah, were prohibited from making it known. (On this subject comp. the Comm. Matth. viii. 4.) Doubtless the reason of the unreserved expressions employed by Christ concerning his sublime dignity may here be found the simplicity of the woman, and of the inhabitants of Sichein generally. They were strangers to those political views which the Jews entertained, and therefore they afforded no such ground for apprehending misconstructions. The disciples, on their return from the city, wonder that Jesus should take the trouble to converse with a woman (the Jews even now regard the female sex as unfit to be instructed in the law),\* but delicacy restrains them from venturing to ask him what he has said to her. A difficulty might here be felt respecting the witnesses to the conversation with the woman; but, on the one hand, it is not said that *all* the disciples were gone into the city, and perhaps our Evangelist was present at the interview; while, on the other hand, either Christ himself or the Sicheimites may have communicated the particulars of it to the disciples during their residence in the city (iv. 43). Suppositions of this kind cannot be considered strange if the relation between Christ and the disciples be viewed in a perfectly simple, natural manner. The powerful effects of the conversation, which they beheld, would necessarily direct their attention towards it, and then from one quarter or another they would receive the desired information concerning it.

Ver. 28-30.—The declaration of Christ, that he is the Messiah, is now united in the mind of the woman with the disclosures of Jesus respecting her life (ver. 16, ff.), and she believes in him; she then hastens back into the city to confirm her conviction by the judgment of her fellow-citizens.

Ver. 31-34.—The Lord—ever living in the consciousness of his lofty calling—after the withdrawal of the woman, seeks to awaken the deeper life in his disciples. Filled with thoughts of bodily invigoration, they invite their heavenly master to take refreshment with them. But the Redeemer conducts them into the depth of his inner life, which, by this happy interview with a childlike nature, had become so thoroughly invigorated in the power of the Spirit from above, that the soul strengthened the body.† The disciples, but little accustomed as yet to the spirituality of the words of Jesus, think of physical nourishment which may have reached him

\* *Contempt* of the female sex has been shared by the Jews with the Orientals generally; in this respect they form the most striking contrast with the Germanic nations among whom the honour paid to woman has often been perverted into *idolatry*.

† On this subject compare the remarks in the Comm. on 2 Cor. ix. 10, 11.

in some unknown way, until the Lord unfolds to them his meaning in further discourse. (The *ἔργον*, *work*, is Christ's whole work of redemption, as the will (*θέλημα*) of God to him. *Doing* and *finishing* (*ποιεῖν*, *τελειοῦν*) are to be taken as comprehending also the influence of the Spirit of Christ. Activity in promoting the kingdom of God, as it were, opened within the Lord one source of power after another, and it was this that refreshed and strengthened him. I class this passage with those in which *ἵνα* cannot without harshness be understood *τελικῶς*. [Comp. Winer's Gram. 4th edit. p. 312.] The sense here is not "that I may be able to do the will of God," but "the doing itself constitutes the invigoration.")

Ver. 35.—The discourse of Christ now takes a somewhat different turn, which, as both ancient and modern expositors agree, is sufficiently accounted for on the supposition that the Lord just then saw the inhabitants of Sichem pouring forth from the city towards himself. To this animating scene Jesus directs the eyes of the disciples, pointing to the flock of people in need of salvation, and comparing them to crops ripe for the harvest. Moreover, we are doubtless to think of Jesus as surrounded by germinating corn fields, to which the first words *ἔτι τετράμηρος ἔστι κ. τ. λ.*, have reference. (The *textus receptus* reads *τετράμηρον* sc. *διάστημα*. But Griesbach, who is followed by Schulz, has adopted *τετράμηρος* sc. *χρόνος* on the authority of several distinguished manuscripts.) This expression may relate to the early crops which ripened rapidly, and having been sown in December, might be reaped as soon as April, at Easter. At all events we may conclude that Jesus spoke these words during the seed-time, which varied from October to December, according to the climate of Palestine. Hence it is most obvious that according to John also, the chronology is uncertain. Chap. ii. 13, Jesus was going to the Passover, and in the accounts which follow, there are so few dates, that so far as the text is concerned, we might as well suppose that these words were uttered in May as in December, but for the incidental expression which here becomes our guide.—Finally, in the comparison of the earthly with the spiritual seed in this verse, the *ἔτι*, *yet*, and *ἤδη*, *already*, are to be understood as antitheses. In the former instance the seed is *first* scattered in hope, in the latter case the harvest *is already come*. This is plainly indicated by ver. 38, where the disciples are represented as reapers who have not sown.

Ver. 36-38.—The expansion of the metaphor is very perspicuous, and several of the principal ideas, such as receiving wages, gathering fruit (*μισθὸν λαμβάνειν*, *συνάγειν καρπὸν*) have already been explained in the Comm. on Matth. xx. 1, ff. iii. 12. The only obscurity is as to the strict intention of Christ respecting the applicability

of the proverb\* in this case. (Λόγος = παροιμία, 2 Pet. ii. 22. Griesbach prefers the reading  $\delta$  ἀληθινός to that without the article; thus, the thought is more emphatic: "that proverb which holds true of so many relations: how many a man must undertake something from which *he* enjoys no fruit!") Here, again, ἀληθινός is but apparently synonymous with ἀληθής. The article indicates that the meaning of the words is: "while, in many relations, the well-known adage has its relative truth, here, in reference to spiritual things, it holds in the highest, and absolute sense." If it be said, as the ancient expositors understood the passage, that the ἄλλοι, *others* (ver. 38), were Moses and the prophets, while the believing susceptibility which was discovered in the hearts of the Samaritans constituted the harvest resulting from their preaching, then Jesus himself appears as one of the reapers; but it is evident that this is not the meaning of the words, for in that case the language must have been: ἡμεῖς θερίζομεν, *we reap*. Hence modern interpreters say that Christ was the sower, and that the apostles were, at a later period, to see the result of his labour, of which Christ himself saw nothing more on earth. The plural (ἄλλοι, ver. 38), it is argued, was employed merely on account of the reference to the proverb, and simply refers to Jesus. But, in that case, the antithesis (ver. 35), which contrasts the spiritual harvest, as already matured, with the earthly, would not be at all appropriate; setting aside the fact that even the apostles never beheld more than the beginnings of the results from the Lord's ministry. The passage is clear only when explained according to Matth. xxiii. 34; Luke xi. 49. Christ represents himself as the Husbandman, who has the direction both of the sowing and of the harvest, who commissions *all* agents—those of the Old Testament as well as those of the New—and therefore does not stand at all on a level with either the sowers or the reapers. In relation to the Old Testament, its ministers, and their work, the Lord speaks of the disciples as those who are sent into the harvest; since the great end of the law displayed itself as already realized in the desire of the Schemites after Divine things. Thus the primary reference is neither to the future harvest of the apostles, nor to the seed just scattered by Christ; but the attention of the disciples is drawn to the gracious character of their calling, in that the prophets of the Old Testament had toiled so laboriously before them. But the richness of the thought in passages like this, allows us to say also of the present, in relation to the time of the apostles,† that we have come into *their* labour;

\* A similar proverb is found among the Greeks: ἄλλοι μὲν σπειρουσ' ἄλλοι δ' αὐτὴν ἀμίσσουσινται.

† This passage contains abundant encouragement for *faithful* witnesses to the truth, who see little or no fruit from their labour. There are *preachers who sow* as well as *preachers who reap*, and what the latter reap has often been sown by faithful predecessors.

they have borne the heat and burden of the day for us, who have been called at the eleventh hour. (Comp. the remarks on Matth. xx. 9.)

Ver. 39-42.—The Samaritans were less influenced by the rigid fetters of Pharisaism than the Jews, and hence they easily turned to the Gospel. They recognized in Christ the Redeemer of the world, and filled with longing after thorough knowledge, they entreated him to remain amongst them. The Lord granted them two days for the confirmation of their faith.\*

This passage is interesting in regard to the signification of the word πιστεύειν.† Mere historical credit given to accounts of this or that person (πιστεύειν διὰ τὴν λαλιὰν τῆς γυναικός—λαλιά = λόγος, ver. 39, comp. John viii. 43) is different from the faith (πιστεύειν) arising from personal experience (ἀκηκόαμεν καὶ ὄδαμεν, ver. 42.) If, indeed, the Redeemer had been like any other man, his word could have had no more weight than that of any other, and in support of his own cause, still less. But as the sun proves its presence and its nature merely by the light and the animating warmth which it imparts; so Christ, as the sun of the spiritual world, in all ages past, and even to this day, has had but one witness for himself, viz., his own operation upon souls. By this one means he so entirely takes possession of all unprejudiced minds, that through the reception of his higher vital energies, it becomes to them experimentally certain that the salvation of the world rests in him. Hence conceptions of the truth and doctrinal knowledge are not primary sources of the life of faith, but *effects* resulting from the reception of the spiritual element. (Comp. the remarks on John iv. 24.)

This incident, finally, is remarkable, as forming the only instance in which the ministry of the Lord produced *an awakening on a large scale*. Ordinarily we find only a few individuals aroused by him, and these, as the germs of a new and higher order of things, scattered here and there among the whole people. According to the testimony of Acts viii. that which now germinated in Samaria subsequently advanced to pleasing blossom.

### § 8. THE HEALING OF AN OFFICER'S CHILD.

(John iv. 43-54.)

The adaptation of this narrative to the design of the Gospel is not immediately seen. It quite accords with the histories of the cure as given by the synoptical Evangelists; as such, however, it

\* Respecting this request, Chrysostom very finely says that the real meaning of the petitioners was, *διηλεκῶς αὐτὸν κατέχειν, perpetually to possess him.*

† Comp. the Comm. on Matth. viii. 1, ix. 1, xiii. 58, xvii. 20.



could not be of importance to John, especially since there are no discourses of Jesus connected with it. The account was valuable to him only so far as, like the previous narrative, it represented the formation of faith in the mind of an individual. The healing only served his purpose in so far as it helped to conduct the βασιλικός more quickly and more radically into the life of faith. Accordingly, the account is to be regarded merely as a *supplement* to those preceding.

Ver. 43-46.—From Sichem Jesus went into Galilee. It is remarkable that ver. 44 is connected with this statement by *for*, (γάρ). It would seem that the consideration that a prophet had no honour in his native land must have prevented the Redeemer from going to Galilee sooner. If indeed we could with Lücke, understand πατρίς, *country*, as referring to Judæa, because Jesus was born in Bethlehem, the difficulty would be solved; but this supposition is untenable, because ver. 44 evidently relates to the occurrence mentioned, Luke iv. 16, ff. In like manner the acceptance of γάρ in the sense of *although* would remove all doubt, if such an arbitrary interchange of the particles were allowable. Meyer sees in ver. 44 a justification of the circumstance that Jesus had so long been absent from Galilee. But in that case this thought must have been distinctly expressed in ver. 43. Tholuck resorts to the hypothesis that “this is the γάρ which indicates the reason, and is sometimes placed at the beginning of a sentence in which anything is accounted for. John wished to shew the reason why he mentioned that the Galileans received Jesus in a favourable manner, viz., that Jesus had once testified the contrary respecting his native land.” The turn thus given to the passage need not be altogether rejected; but still it seems to me probable that if such a course of thought had been passing through the Evangelist’s mind, he would have indicated it by a μέν or a word of that sort. Hence I prefer to adopt the more precise definition of εἰς τὴν Γαλιλαίαν furnished by ver. 46, “to Galilee, *i. e.*, to Cana and not to Nazareth;” πατρίς is then to be taken as meaning not the province, but the native city. This view is strengthened by the consideration that John here, as in several other instances, supposes the event to which he alludes as already known from the synoptical Evangelists, and from the general evangelical tradition current in the Church. The remark in ver. 45, that the Galileans had witnessed the miracles wrought by the Lord at the feast (ἐν τῇ ἐορτῇ), indicates that the Redeemer had only attended this one feast at Jerusalem since he entered upon his ministry, although, according to iv. 35, he might also have been present at least at the feast of tabernacles (in October), and perhaps at the feast of dedication (in December).

An inquiry concerning the βασιλικός suggests one question—  
Vol. II.—25

pecially, viz., whether this account is identical with the statements in Matth. viii. 5 ; ff. ; Luke vii. 2, ff., as Semler in particular asserts ; for βασιλικός, (strictly, *pertaining to a king, royal*) may be understood as meaning either a military or a civil officer of a βασιλεύς, *king* (here of Herod Antipas). In the first sense, the expression might be parallel with the word centurion in Matthew and Luke. But Lücke and Tholuck have aptly shewn that a difference between the occurrences is far more probable, and that on this account βασιλικός should be taken as meaning a civil officer. For, on the one hand, there are very many even external discrepancies between the two accounts, while, on the other (and this decides the whole question), the character displayed by the centurion in Matthew and Luke is altogether different from what is seen in this βασιλικός. The former appears to be a model of humility and faith, so that he awakens the astonishment of the Son of God himself ; the latter, on the contrary, being immediately anxious only for assistance in temporal need, attains to faith by painful struggles.

Ver. 47, 48.—The words of Jesus *unless ye see signs, etc.* (ἐὰν μὴ σημεῖα, κ. τ. λ.) evidently imply rebuke. It may have referred not *only* to him, but also to the concourse of people who were present ; at all events it applied to him. But it is equally evident that this censure of the love of marvels does not in the least derogate from the importance of miracles themselves. (Comp. the Comm. on Matth. viii. 1.) The design of miracles is neither to gratify curiosity and vanity, nor to compel opponents to believe, but to furnish those who have already surrendered to the power of truth, with a proof of the legitimate authority of Divine messengers.

Ver. 49-51.—The officer, without allowing the rebuke to divert him from his object, again appeals to the Lord for help. (Κατὰβηθι is employed because Capernaum lay low down by the sea-coast.) The Lord then puts the father's faith to the test, and increases it, by causing him to trust in his mere word. Without seeing and touching the patient, which appears to the man who is guided only by the senses the easier way of effecting a cure, Christ simply utters the assurance of his restoration. (On the subject of the father's faith and the son's recovery, comp. the remarks on Matth. xvii. 14, ff.)

Ver. 52-54.—The troubled father anxiously inquires of the servants who hasten to him with the news of the child's convalescence, at what hour the recovery commenced ; and when he learns that it was *the* hour (the careful John expressly mentions that it was the seventh) in which Jesus spake the word, his faith in the Lord increases. (Κομφός occurs in the New Testament only here. Its primary meaning is "adorned," "handsome;" here it is employed as equivalent to βελτίων. Arrian. diss. Epict. iii. 10, κομφῶς ἔχειν

also occurs = the Latin *belle habere*.) John, alluding to his account of the miracle at Cana (ii. 11), calls this the *second σημεῖον*, i. e., in the neighbourhood. This computation cannot apply to the miracles of Jesus in *general*, because he had already performed several in Jerusalem. (Comp. iv. 45.)

### § 9. HEALING OF THE SICK MAN AT BETHESDA.

(John v. 1-47.)

The following account of the cure of a man who had been ill thirty-eight years is evidently inserted, not for its own sake, but only as the historical basis of the Redeemer's weighty discourse which follows it. In this discourse Jesus speaks concerning his relation to the Father, in such a manner that the peculiar office of Christ stands forth with special clearness, and thus the entire section sustains the most definite connexion with the general design of the Evangelist.

Ver. 1.—Without giving particulars (according to the best codices, even the article is wanting before *ἐορτή*), John remarks that a feast again fell due, and that the Lord went up to Jerusalem to attend it. The question arises *what* feast is meant? How few data there are for the settlement of this question with certainty, may be seen from the very fact that there is not a Jewish feast which one expositor or another would not discover here. But if the passage is taken impartially in its connexion with what precedes and with what follows, it becomes in the highest degree probable (for in this instance we cannot go beyond *probability*) that the feast spoken of cannot be either a Passover or one falling in the last months of the year. The first supposition is opposed not only by the absence of the article (since the Passover as the principal feast is usually called *the* feast (*ἡ ἐορτή*) John iv. 45, xi. 56, xii. 12), but especially by the passage vi. 4. Here express mention is made of an approaching Passover, and therefore if the feast in question were a Passover, the words *after this* (vi. 1), would of necessity include more than a whole year. For no one is likely to espouse the utterly untenable interpretation of *ἐγγὺς ἦν τὸ πάσχα*, *the Passover was near* (vi. 4), as meaning that "the Passover had just taken place."\* On the other hand, the theory that it was one of those an-

\* Ἐγγύς always involve the idea of something *nearly approaching*; the term is primarily derived from the impression produced upon the senses by having an object *before* one. Then transferred to the inward perception, *ἐγγύς* means "*close at hand in the future*," not "*just past*." There is only one case in which *ἐγγύς* may be taken in the latter sense, viz., when the narrator is proceeding backwards from the present into the past. Thus, if we were passing from the present through the time of Reformation up to the

nual feasts which followed the Passover mentioned ii. 13, viz., the Feast of Pentecost, Tabernacles, or Dedication (in October and December), is contradicted by the circumstance that, according to iv. 35, there were only four months to the harvest. Hence the simplest theory is, that here the feast of Purim is meant, which was observed in March.\* This is equally consistent with what precedes (iv. 35), and with the sequel (vi. 4); since iv. 45, 46, 54, indicate a longer interval, whilst the Passover was kept only a month later than Purim. (Comp. on the *Μαρδοχαϊκὴ ἡμέρα*, 2 Macc. xv. 36.) The early Fathers also, for the most part, regarded this passage as not referring to a Passover; and hence they supposed that Jesus observed only three Passovers during his ministry,† reckoning the whole public life of the Lord, accordingly, as limited to between two and three years. It was not till after the time of Theodoret that prophetic statements were discovered in Daniel, intimating that the Messiah would exercise his ministry for three or four years, and since then our passage has been explained as alluding to a Passover. Very recently the ancient view has been revived. But this passage shews how little even the Gospel of John is adapted to form a *sure* foundation for a chronology of the life of Jesus.

Ver. 2.—On account of the difficulty in determining the locality in Jerusalem, many variations have crept into the codices in this verse. Some read merely ἐν Ἱεροσολύμοις κολυμβήθρα; others connect προβατικῆ, sometimes in the nominative, sometimes in the dative, with κολυμβήθρα (thus, *sheep-pond*). But the ordinary reading had the best guarantee, and is therefore adopted by all the best modern critics. Only Gersdorf (in his Beitr. z. Sprachchar p. 58) reads ἡ προβατικὴ κολυμβήθρα, ἡ λεγομένη, κ. τ. λ. But we know nothing of a sheep-pond, whereas we do know that in Jerusalem there was a sheep-gate (with προβατικῆ, πύλη is to be supplied). (Nehem. iii. 1, 32; xii. 39.) Near this lay the pool, containing a medicinal

middle ages, it might be said "we have now nearly reached the time of Christ." But such a retrogressive narration has no existence in John.

\* Some doubt respecting the hypothesis, that the feast of Purim is here intended, might arise from the circumstance that this festival was of later origin than the others, and the command of the Mosaic law (in which we certainly must look for the reason of the Lord's journeys to the feasts), that all males should appear before the Lord three times a year, at the feasts of Passover, Pentecost and Tabernacles (Exod. xxiii. 14. ff.) had no respect to this festival. But since we see that the Redeemer attended the Feast of Dedication (John x. 22), to which also the above requirement did not refer, there is no reason why we should not suppose that he was present at the Feast of Purim. At the same time, of course, we need not ascribe to Christ the extravagant notions of the Jews concerning the importance of the festival. According to Tholuck, it is said in the Gemara, "The Feast of Dedication will one day be discontinued, but not that of Purim; the Prophets will cease, but not the Book of Esther."

† Respecting the views of the Alexandrines, who suppose only a year and some months, comp. the Comm. on Luke iv. 18. Concerning the different opinion of Irenæus comp. the remarks on John viii. 57.

spring, which continued to be efficacious in the time of Eusebius.\* Here buildings were erected for the accommodation of the sick, particularly a colonnade for protection against bad weather. Probably this was built by the contributions of the benevolent; and hence the name *βηθεσδά*, אֶתְנֵן תַּיָּב, *i. e.*, domus misericordiæ. (The omission of the π in composition frequently occurs, especially in names; *e. g.*, *Ναασσών* for *Ναχσών*, *Μαθουσάλα* for *Μαθουσάλαχ*. Comp. Kuinoel on the passage.) The name is variously written in the MSS., because it was not known to the transcribers, who, for the most part, were unacquainted with Hebrew. Among the different modes of spelling it the form *Βηθζαθά* or *Βηζαθά* is worthy of remark. This appears to correspond with the Hebrew אֶתְנֵן תַּיָּב *i. e.*, new town, and according to Josephus (B. J. v. 4, 2) a part of Jerusalem bore this name.† But the critical authorities here also decide for the retention of the ordinary reading, although the reading *Βηθζαθά* seems to have emanated from persons who possessed a local knowledge of Jerusalem.

Ver. 3-5.—In these porches lay crowds of sufferers desiring to avail themselves of the virtue of the water; among these was the man who had been ill for thirty-eight years (probably a paralytic, a cripple) whose cure is narrated.

Here is an addition to the account (from *ἐδέχοντων* to *νοσίματι*) which, according to the evidence derived from criticism, is to be regarded as spurious. Not only is it wanting in Cod. B.C., but the concluding words of ver. 3 are not found in Cod. A., and ver. 4 is absent from Cod. D. In many cursive MSS., the passage is marked with an asterisk or obelisk. But there is no conceivable ground for the omission; although the suspicion against the *authenticity* of the section is strengthened by the fact, that a great number of different readings occur in this appendix (some of which retain, while others omit one or other portion)—a circumstance usually regarded as betraying subsequent interpolation. The addition, finally, must be very old, since Tertullian, Chrysostom, and other Fathers acknowledge it. It is in the highest degree probable that it was introduced into the text from MSS. in the margin of which their owners had made this note from personal observation. Doubtless, therefore, it was a fact that the water, from time to time (*κατὰ καιρόν*), fitfully bubbled, and in such seasons the greatest efficacy was ascribed to it. Now, since the sick man refers to this fact (ver. 7), it was evidently very natural to annex the above information, by way of explaining his words. Such is the opinion of the best modern interpreters and critics upon this critically suspicious passage. De Wette alone cannot deci-

\* We have already remarked, in the Introduction, § 4, that the phrase *ἔστι ἐν τοῖς Ἱεροσολύμοις* affords no evidence that the city was still standing when this Gospel was composed.

† Comp. Raumer's *Palæstina*, p. 263, ff. Just. Olshausen zu *Topographie des alten Jerusalem* (Hamburg, 1833) p. 9, ff.

dedly agree in this, yet still without maintaining the authenticity of the words. He lays stress upon the arguments, that, in the first place, the omission of the paragraph is supported only by Alexandrine evidence; and, secondly, that John could hardly have concluded ver. 3 with *ξηρῶν*, and then have proceeded with *ἦν δέ τις ἄνθρωπος* ver. 5. But the difficulties on the other side are far greater, especially since, in a few lines, several expressions occur that are found nowhere else in John, in particular *κίνησις, παραχή, δήποτε, νόσημα*. This at any rate affords ground for assuming the spuriousness of the passage as very probable.

Special notice is due to the circumstance that, in this appendix, the movement of the water is ascribed to *an angel*. Even the best modern expositors, Lücke and Tholuck, regard this as a legend, and do not think it worth the trouble of a minute examination, as it is assuredly no genuine production of John's. But I am quite convinced that although the passage did not emanate from John, it contains nothing incompatible with his range of ideas. It is only necessary to guard against the prevailing view, that the production of the phenomenon in the fountain by natural means is absolutely opposed to that accomplished supernaturally by an angel. The reference of the phenomenon to an angel does not deny the existence and co-operation of natural forces; these natural forces themselves are only conceived of in their higher causality. That such an idea of angels was not foreign to the Evangelist is clearly shewn by the passage i. 52, where no one can suppose the ascent and descent of winged beings, as angels sometimes *appear*, but we rather understand the copiousness of spiritual powers which rested upon the Son of Man as their centre. In every physical miracle wrought by the Lord, it might be said that an angel, a manifestation of Divine power, descended upon him; and in like manner here, a striking natural phenomenon is not confined to inanimate, mechanical forces of nature, but is traced up to the creative\* living spirits of a higher world. (Comp. the remarks in the Comm. on Matth. i. 18, and Luke v. 8, 9.)

Ver. 6-9.—Jesus looked upon the poor sufferer, (*ὅτι ἔχει* scil. *ἐν ἀσθενείᾳ*, comp. ver. 5), and sought by the question, “Wilt thou be made whole?” (*Θέλεις ὑγιῆς γενέσθαι*;) to awaken in him the hope of aid. The view of Dr. Paulus, that this sick man was an impostor, who *did not wish* to appear in health, although he was so, condemns itself; since the evident object of the narrator is to recount a miraculous cure performed by the Redeemer. True, the *θέλεις, wilt thou*, is somewhat remarkable; it seems self-evident that one who had suffered so long, *wished* to be healed. But the strangeness

\* The term “creative” is employed here merely in application to *instrumentality* or *agency*.—[TR.]

vanishes when it is considered that this unhappy man had almost abandoned all hope of recovery ; his paralysis prevented him from reaching the water at the right time, when it was in motion, and therefore restoration appeared to him altogether out of the question. Hence the query was intended to awaken the desire which slumbered within him, and thus to prepare him for the reception of those heavenly energies which were poured upon him from the Redeemer.

Ver. 10-13.—The circumstance that the cure was performed on the Sabbath now excited the opposition of the people who were bound in the rigid fetters of Pharisaism. (Comp. the remarks on Matth. xii. 10, ff.) The spectators specially censure the carrying of the bed as a violation of the Sabbath. The restored man exonerates himself by reference to the command of his Deliverer, whose name he knew not, but who had inspired him with the conviction that he was endowed with the powers of a higher world. The command of Jesus to carry away the bed certainly appears as a breach against established custom, of which we find no other trace in the actions of the Lord. But the superstitious manner in which the Jews viewed the laws of the Sabbath might render such positive aggression upon prevailing usage quite necessary. That Jesus by no means meant to sanction a tumultuous abolition of the Sabbatic law, is shewn by Matth. xxiv. 20. (Ἐκκεύω or ἐκκέω, ver. 13, occurs nowhere else in the New Testament. Its primary signification is “to avoid by turning the head aside ;” and then, in the general sense, “to turn away,” “to withdraw.”)

Ver. 14-16.—Soon afterwards the Lord met the restored man in the Temple, and sought to apply the corporeal recovery that he had experienced, to his spiritual restitution. The words “sin no more,” (μηκέτι ἁμάρτανε) imply that the illness of the man was probably connected with sinful indulgences. The Redeemer in the most express manner warns him to avoid sin, seeing that this would ever bring renewed injury upon him, and that all the heavier, the deeper his guilt, which would necessarily increase through special experiences of grace and mercy rendered fruitless. The “worse thing” (χείρον) however, cannot apply so much to severe illness, as to punishment in the world to come ; for the full measure of earthly chastisement had been undergone in the sickness of thirty-eight years. The healed man now learned *who* his Benefactor was, and gave an unequivocal account of him to the Jews. In doing this he certainly had no evil design ; at all events no hint of it can be traced in the representation of John. Perhaps he hoped that the celebrated name of Jesus would stop their blasphemy. But the Pharisaic Sanhedrists (ver. 16) now assail the Holy One of God with

violent persecution ; the darkness received not the light which was beaming upon it (John i. 5, 11).\*

Ver. 17.—The Jews had now called the Saviour to account respecting his healing on the Sabbath, appealing probably to Gen. ii. 2, 3 ; Exod. xx. 10, 11. He replied by alleging his peculiar relation to the Father. Jesus did not thus by any means deny the obligation of the Sabbath law, he merely explained more definitely its character. The solemnities of the Sabbath were intended to restore the human spirit, distracted by the diversity of earthly affairs, to the unity of the Divine nature ; † but he who, in his nature, perfectly reposes in this unity, observes an eternal Sabbath, and no activity can distract him. This rest amidst all activity belongs to God and to the only-begotten Son of the Father. Lücke refers the “working” (ἐργάζεσθαι) merely to the *sustaining* activity of God ; but in the spiritual world, the *creative* activity of God ever continues, and therefore cannot be excluded ; indeed, preservation itself is in reality only a continuous creation. Spirit is power itself, and action is but its necessary manifestation ; but in the perfect Spirit this takes place without the *disquietude* that attends the activity of the created spirit drawn hither and thither by the multifariousness of created things. Hence in God, and in like manner in Christ, as his perfect reflection, absolute activity and absolute rest are united.

Ver. 18-20.—This comparison, which the Lord instituted between his heavenly Father and himself, led the opponents to a still graver accusation (οὐ μόνον—ἀλλὰ καὶ), viz., that he made himself equal with God. Now this passage (in connexion with the parallel John x. 25-39) is very important in determining the import of the expression *Son of God*, ‡ according to the views of the Jews and in the mouth of Jesus himself.

The Jews by no means recognized in this term an ordinary appellation of the Messiah, but thought that, in using it, he ascribed to himself a dignity equal to that of God (ἴσον ἑαυτὸν ποιεῖς τῷ Θεῷ. x. 33, ποιεῖς σεαυτὸν Θεόν), which they (in their mistaken views) did not acknowledge even in the Messiah, deeming him only an extraordinary man. The Lord, so far from declaring these conclusions from his words to be erroneous, now fully confirms them ; so that we have here a genuine declaration of the Lord concerning his essential unity and equality with the Father. With the most emphatic protestation (ἀμὴν, ἀμὴν λέγω ὑμῖν), Christ asserts

\* The reading, καὶ ἐξήγγον αὐτὸν ἀποκτείνειν, ver. 16, is certainly spurious ; it was most probably derived from ver. 18.

† As Luther finely remarks : “Thou shalt cease from thine own work, that God may carry on his work in thee.”

‡ For although, ver. 17, the term *υἱὸς τοῦ Θεοῦ* does not occur, yet it is implied in *πατὴρ*. Hence in ver. 19 and 20, it is actually employed.



the complete *unity of operation* between the Father and himself, this he states *negatively*, denying all action of his own will in detachment from God (*οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν*) as well as *positively*, the act of the Son being the act of God. Still, in the terms adopted, the difference of personalities appears carefully guarded, since it is not said: "the Father doeth *in* the Son" (*ὁ πατήρ ποιεῖ ἐν τῷ υἱῷ*)—but: "what things he doeth, these also doeth the Son likewise," (*ἃ ἐκεῖνος ποιεῖ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ*). The reduction of this unity of operation between Father and Son to a mere so-called moral unity, although it may obtain even with a virtuous mind, through the influence of *inclination*, is evidently altogether opposed to the sense of our passage, in which the characteristic *οὐ δύναται*, *cannot*, indicates unity of *being* as the *ground* of unity in action. This ground is disclosed in ver. 20, which declares *love* to be the bond between Father and Son, and consequently the reason of their oneness in action. (Comp. iii. 35.) The love of the Father to the Son is here represented as perfect *self-communication*; to the Father belongs the *showing* (*δεικνύειν*), to the Son the *beholding* (*βλέπειν*), all that God is and does. Both operations (the former rather as the active, the latter as the receptive) are to be conceived *in their essence*; it is not merely in the way of representation that God shews to the Son, and the Son beholds, but this mysterious unity is carried on in essential spiritual communication, by the ascent and descent of Divine powers, and, as if in gradual advancement, it is manifested in ever greater and more wonderful effects.

Ver. 21.—As a great work of this kind, the Evangelist now mentions, *in the first place*, the awakening of the dead. (*Ἐγείρειν* is here distinguished from *ζωοποιεῖν*—the former refers to the starting away of death, the latter to the impartation of new life.) As the Father has given all into the hand of the Son (iii. 35), so he has given to him the awakening of the dead. "He quickeneth whom he *will* (*οὓς θέλει*)." This will of the Son, however, is not to be regarded as arbitrary and exclusive (even in the operations of the Son there is nothing *arbitrary*), but as all-comprehensive, and as beatifying the whole world of conscious creatures; although, indeed, it does not compel to happiness, but awaits free choice. The difficult question, whether the spiritual or the physical awakening of the dead is here referred to, can only be decided by ver. 25, ff. where the idea is pursued. Ver. 21, it is here presented simply as a sublime work, belonging alone to the Father and the Son, as the independent sources of life (ver. 26). Meanwhile, the awakening of the dead by the Father appears different from that

\* Lücke justly remarks that the expression *οὓς θέλει* primarily refers to the Israelites who imagined that, as descendants of Abraham, they had a necessitating *right* to eternal happiness; to this right is opposed the *will* of God.

wrought by the Son. The former is the Old Testament awakening, which we recognize, for example, in the life of David ; while the latter is that of the New Testament. The former is the act of the Father in attracting to the Son, the latter the production of Christ in the soul.

Ver. 22.—As *another* work, which the Father has committed to the Son, the Evangelist further speaks of the κρίσις (comp. ver. 27), which also, in its nature—like the resuscitation of the dead, whether corporeal or spiritual—presupposes Divine properties. (The γάρ appears to refer to οὗς θέλει ; that Jesus quickens whom he will [not all], is an exercise of jurisdiction, as described iii. 18.) The contradiction between this passage, and the words iii. 17, οὐκ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν ἵνα κρίνῃ τὸν κόσμον, is merely apparent. (Compare the interpretation of the passage.) For, in iii. 17, it is only denied that the primary *purpose* of sending Christ was judgment (κρίσις), while according to ver. 18, the *consequence* of that mission to those who did not believe was immediate judgment. As the idea of the resuscitation was left indefinite, so also is that of the κρίσις. The expression may designate the internal, spiritual, as well as the general judgment of the world.

Ver. 23.—The design of this surrender by the Father of all his glory to the Son is, that all may pay the same honour to the Son as is due to the Father ; and the consequence is, that those who do *not* honour the Son, do not honour the Father, because he will be honoured only in the Son. The Father has, as it were, withdrawn: he will be acknowledged, loved, adored only in the Son. It is not till the end of the world that the Son will deliver up the kingdom to God and the Father (1 Cor. xv. 24). Here the connexion with ver. 18 completely closes. The Jews censured Jesus because *he* made himself equal to God ; the Saviour, on the contrary, shews that *God* has constituted him equal with himself, and that he who does not acknowledge him in this exaltation, *opposes* the will of God himself, whom he pretends to honour. Now this passage in the mouth of him who was lowly in heart (Matth. xi. 29) is a stronger argument for the Divine nature of Christ than all those passages in which he is called *God*. Honouring the Son as we honour the Father (τιμᾶν τὸν υἱὸν, ὡς τιμᾶσι τὸν πατέρα) can only refer to the honour of *worship* ; this, however, according to Exod. xx. 3, belongs only to the true God, and *may* not be addressed to any but him. To suppose an arbitrary transference of the honour of worship to this or that person by God, is inconsistent with all worthy conceptions of him ; for God, according to his veracity, *cannot* will that this honour shall be paid to any one to whom it does not belong. Hence it only remains that the Son, Light from Light, Life from Life, on account of his essential equality and oneness, *may* and

*must* be adored as the Father. And he who knows the Son, and does not adore him, does not worship even the Father (the living God), but rather pays homage to the gods of his own understanding, or to idols still more perishable; for the eternal light of the hidden Father has been manifested in no other than in the Son, who is the revealed God himself. Nay, he who knows not the Son, yet unconsciously worships him, so far as he possesses the *true* knowledge of God or the presentiment of it; for he beholds rays of that light which is displayed in the Son.

Ver. 24.—We must now resume the discussion of the awakening of the dead, which in ver. 21 was merely touched upon. Up to this point the connexion was clear and simple. We might take *ἀνάστασις*, *resurrection*, like *κρίσις*, *judgment*, in the widest sense, spiritually as well as physically, since both were intended to be spoken of merely as works of God which the Father had delivered to the Son. But now the connexion seems to cease, and especially the idea of the resurrection appears so differently employed, that the interpretation is very difficult. The turn in the discourse is most simply explained by the impression which the previous words would necessarily produce upon the hearers. According to their low Jewish views of the Messiah, they were accustomed not to ascribe the awakening of the dead to him, but to refer it to God. The discourse of Christ must therefore have produced astonishment, which was doubtless vividly portrayed in their countenances. On this account Jesus recurs to the sentiment of ver. 21, and enlarges upon it, shewing that, according to the more profound view, that of the Old Testament itself when rightly understood, everything, and in particular the *awakening of the dead*, is delivered by the Father to the Son, in that he, like the Father, contains life independently in himself (ver. 26), and therefore is able to impart life to the dead. The ancient opinions,\* that the awakening of the dead is to be taken either merely in the *physical* sense (as is thought by several of the Fathers, and among the more modern theologians by Storr, Schott, Kuinoel, etc.), or merely in the *spiritual* sense (as Eckermann, Ammon, etc., maintain), may alike be considered perfectly obsolete; Augustine, and in after times Luther, Calvin, Lücke, Tholuck, acknowledge that the discourse embraces *both*. The last named scholars interpret ver. 28, 29, of the resurrection of the body; while they refer the other verses to the spiritual awakening of the dead world. But even this view does not seem quite sufficient for the solution of the difficulties in our passage. It leaves the relation between ver. 24, and ver. 25 in particular, obscure; because it would necessarily imply that the same object is pursued in

\* Respecting the history of the exposition of this passage, compare the excellent *Excursus I.* of Lücke in the 2d vol. of his Commentary.

both verses, which is inconsistent with such a difference in the modes of representation.

It appears to me that Lücke makes the nearest approach to the correct exposition of this difficult passage. He refers to the Jewish doctrine of a double corporeal resurrection, which the New Testament also recognizes and confirms (comp. my Comm. on Luke xiv. 14), and he thinks that the Saviour here alludes to this. He adds, however, that the Lord cannot have admitted this Jewish view of a twofold resurrection in its literal sense, but that he *apprehended it spiritually*, and merely retained the form of expression, viz., that believers or the pious only would be raised first. Now this remark in reality conducts us back to the ancient opinion on the passage. But if a physical resurrection in general is to be admitted, it does not appear why this should not be regarded as proceeding at certain intervals, so that the truly pious, *i. e.* the regenerate, should be raised first, and then the rest. At all events, the strict province of exegesis is no more than to bring out the ideas contained in the text, simply according to the meaning of the author; and, in pursuing this object, we are led by the *progression* in our passage to this result, viz., that the Saviour advancing from the purely spiritual resurrection of men, passes on to the resurrection of the just, and thence to the universal awakening of the dead. Accordingly the simple meaning of the words that follow is this: "Truly I say unto you, the Son of God is in *every sense* the reanimator of the dead; he is the author of their spiritual awakening, as well as of the corporeal resurrection, first of the saints, and then of all mankind." It is evident that the only meaning of "hearing the word" (*λόγον ἀκούειν*), ver 24, is to receive the preaching of Christ; this, as of Divine origin, as the influx of life, produces eternal life, and relieves man of the judgment, for he receives the judicial, separative element in the light itself. (Comp. the remarks on iii. 15, 17, 18.) The condition of merely natural life is that of death, the absence of Divine life; the regenerated man is transferred from this spiritual death to true life. Eternal life is not to be regarded merely as something *beyond the grave*; in him who is awakened out of the death of the natural man, it begins *already*, so that heaven appears brought down to earth, to the hearts of believers. True, however, the element of life, working from within, must gradually penetrate the whole man, including also his corporeal nature.

Ver. 25.—As in the individual the quickening process advances by degrees from within outwardly, so in the mass. *Some* of the dead rise first, and at last *all* that rest in the grave (ver. 28.) The former are those who in this life heard the word of God (*οἱ ἀκούσαντες* sc. τὸν λόγον, ver. 24), and allowed it to work effectually within them to their regeneration. They are prepared to recognize

the call (*φωνή*) of the Son of God, and to be transformed. It is evident that *voice* (*φωνή*) is essentially distinct from *word* (*λόγος*), and, as ver. 29 shews, is nothing else than the creative call of God, which vivifies what is dead, or the awakening summons (*φωνή σάλπιγγος*, 1 Cor. xv. 52); hence the passage cannot be understood as referring to spiritual resuscitation. The words *ἔρχεται ὥρα καὶ νῦν ἐστίν*, *an hour cometh and now is*, also prohibit the latter acceptation, for they could not be employed in relation to spiritual resuscitation, this being already and completely present.\* This formula (*ἔρχεται ὥρα καὶ νῦν ἐστίν*) is adopted when some phenomenon is spoken of which, although indeed future, may be regarded as present in the germ. As with the kingdom of God, so with the resurrection. This, like the erection of the kingdom of God, is viewed as coincident with the manifestation of the Messiah, and although, like the latter, in its entirety delayed, yet in its analogies was present.† (Matth. xxvii. 52, 53.)

Ver. 26, 27.—Now the possibility of the accomplishment of such a work is founded on the fact, that the father has given life to the Son as an independent fountain of life, and with it judgment. (Comp. the remarks on John i. 4, iii. 19.) In connexion with this, however, the final clause, “because he is the Son of man” (*ὅτι υἱὸς ἀνθρώπου ἐστίν*) is remarkable. It is evidently intended to furnish the reason why the judgment could be given to him. It is therefore obvious that Son of Man cannot here be equivalent to *man*, to maintain which it would be necessary to connect the words with the

\* In opposition to this Lücke remarks (vol. ii. p. 44), that as yet the apostles themselves had scarcely begun to rise out of the death of error, and thus it might well be said: “the hour of spiritual awakening cometh.” But that the words *οἱ νεκροὶ ἀκούονται* are to be understood as referring to the apostles, appears in the highest degree improbable. Meanwhile I allow that my interpretation of the passage may fail to carry conviction, so long as it is doubted whether Christ admitted the Jewish distinction between a resuscitation of the righteous and the universal awakening of all the dead; but, on the other hand, it cannot be denied that if Christ acknowledged this doctrine, our view gains from the reference to the resurrection of the just, a strong hold, which it more or less wants when taken in any other way.

† Some of the Fathers, *e. g.* Chrysostom, Cyril, etc., referred *καὶ νῦν ἐστίν* only to the reanimation of Lazarus and similar cases, which is evidently too narrow a limitation of the words. [I cannot but think the Fathers right in their limitation. As the Saviour had been called to account for healing a sick man, after vindicating his conduct by his relation to his Father, he says v. 20, 21, that they shall see yet greater deeds, and then declares that he even raises the dead, gives life to whom he will. V. 25 states still more specifically that “an hour cometh, and now is, when the dead shall hear his voice,” referring to the repeated instances of his *exemplifying* the power claimed above; and finally, that they may not be stumbled at such deeds, he assures them at ver. 28 that these single acts of awakening are but slight displays of power to be manifested on a grander scale when “*all* that are in the graves shall hear his voice,” etc. Thus there is a regular and natural progression in the thought. According to this interpretation *οἱ ἀκούσαντες*, means those of the dead to whom the call was directed; this surely is less difficult than with Olshausen to understand *λόγον*, and apply the whole to a first resurrection, *viz.* of the righteous.—[K.

following verse, as several of the Fathers, and, among the moderns, Dr. Paulus, propose ; but this is utterly inadmissible. The sense itself, as well as the circumstance that the phrase (*υἱὸς ἀνθρώπου*) has not the article, are explained in the simplest manner by supposing a reference to the passage Dan. vii. 13. There, in like manner, the article is wanting, and a Son of man appears before the throne of the Ancient, in order to be formally invested with all might and dominion. In allusion to this, it is now said, that because he is such a *בְּרִיָּה*, he is also the Judge, for everything is delivered into his hands.\* (John iii. 35 ; Matth. xi. 27 ; xxviii. 18 ; 1 Cor. xv. 27.)

Ver. 28, 29.—The less is now surpassed by the greater :—yea, even the *universal* resuscitation at the end of time is the work of the Son of God ! That the Lord here refers to *physical* resurrection, is shewn by the expression “in their graves” (*ἐν τοῖς μνημείοις*), as also by “come forth” (*ἐκπορεύεσθαι*), and by the remark that the wicked will rise as well as the good. Those who have done good are here, of course, righteous persons as described Matth. xxv. 34, ff., but distinguished from the *ἀκούσαντες* (ver. 25, those who are regenerated through the Logos). In like manner in the Apocalypse, the priests of God and of Christ who have part in the first resurrection (xx. 5, 6) are distinguished from the dead, who are judged *according to their works*, among whom are righteous and unrighteous (xx. 12). To the one class of those who are judged the resurrection is the true life, while to the other it is only a second death (*θάνατος δεύτερος* Rev. xx. 14), *i. e.* the entire loss of all higher life and being, and abandonment to perfect alienation from God. In the case of the latter, therefore, judgment (*κρίσις*) appears as absolute condemnation (*κατάκρισις*). This passage is further remarkable as the only one in the New Testament—besides Acts xxiv. 15, that speaks of the resurrection of both just and unjust (*ἀνάστασις δικαίων τε καὶ ἀδίκων*)—containing an express mention of the resurrection of the wicked. 1 Cor. xv. the resurrection appears only as a favour bestowed upon believers, and Matth. xxv., Rev. xx., although the universal judgment of the world is the subject of discourse, nothing is said respecting the bodily resurrection of the wicked. Still, in the passage Matth. x. 28, the corporeal resurrection of the wicked is presupposed ; and in the Old Testament,

\* Upon a comparison of this passage with Heb. ii. 17, 18, it might seem that *υἱὸς τοῦ ἀνθρώπου* here designated the man in his humility and lowliness ; so that the sense would be : “Because he has humbled himself in lowliness, he is well qualified to be a merciful Judge.” In that case, it would be necessary to lay all the stress upon the absence of the article, for *ὁ υἱὸς τ. ἀ.* is never employed in reference to the humiliation. But, since the absence of the article is easily explained by the circumstance that *υἱὸς τ. ἀ.* possesses the nature of an adopted nomen proprium, it cannot be disputed that it is most suitable to retain the ordinary meaning of the expression.

Dan. xii. 2, the doctrine that the ungodly will rise again is most distinctly taught.

Ver. 30.—The Redeemer in conclusion describes his judgment as unalterable, because it is just. The Father himself judges in the Son. The words *ὁ δύναμαι ἐγώ κ. τ. λ., I can do*, etc., proceed from the general relation of the Son (comp. the remarks on ver. 19), and upon this is founded the special relation of the judgment. The judgment of the Son cannot but be righteous, because it emanates from God, the absolute righteousness (*δικαιοσύνη*), (comp. viii. 16), and in the Son it is not a detached will of his own (*θέλημα ἐμόν*), but simply the will of the Father. (The interpretation, “I judge concerning my contemporaries according to that which I have [through men] learned respecting them,” would reduce all the depth of meaning in this passage to utter superficiality, and sufficiently refutes itself.)

Ver. 31, 32.—These declarations of Jesus, regarding his sublime office, very naturally lead him to speak of the witnesses thereto. Doubtless he read in the astonished looks of his hearers the question: “How dost thou prove this?” Now, it is remarkable that the Redeemer here appears to say the very contrary to that which he utters in another passage (viii. 14) in reply to a similar query. There he says that his witness concerning himself is true; here, that it is not true. It has, however, already frequently been remarked that this difference is solved in a simple manner thus: Christ in this passage places himself in the human point of view which belonged to his auditors, to whom a testimony from himself in his own cause could be of no value, because everywhere in the world the possibility of imposture or deceit must be presupposed. But in the passage viii. 14, the Lord speaks concerning his Divine dignity, the truth of which nothing can more strongly confirm than his own word, this being one with the Divine word itself. Here (ver. 32), Jesus speaks of the Divine testimony to him as that of *another*. Some, *e. g.* Chrysostom and Grotius, have understood by *ἄλλος*, *another*, not God, but John the Baptist; a view sufficiently refuted by the sequel (ver. 37, 38). Here, however, arises the difficult question—how many testimonies are to be distinguished in the words that follow? That of the Baptist (ver. 33-35) and that of Holy Scripture (ver. 39) stand clearly out; but whether, ver. 36, the testimony through the works (*ἔργα*) is to be discriminated from the testimony of God, it is difficult to say. The distinction depends upon the acceptance of vers. 36, 37, where we shall recur to this question; here I only remark, in passing, that I believe the two witnesses must be united—that of the works, and, so to speak, the personal testimony of God. But ver. 32 may be so taken as to comprehend all the subsequent forms of testimony, for

the Baptist and the Sacred Scriptures are in reality the testimonies of *God* to Jesus.

Ver. 33, 34.—The Saviour, in the first place, reminds his hearers that they had already received a witness on his behalf in John, whom they honoured as a prophet; and hence that they had sufficient grounds for believing him. Yet Jesus expressly remarks, that he does not need a *human* recommendation; he appeals to such evidence only to assist them in believing, and thus to promote their salvation (*ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε*). (The truth which the Baptist attested, is, that Jesus is the Messiah.) This declaration is somewhat extraordinary; it would seem that Christ here disparaged the testimony of the Baptist, which nevertheless was appointed for him by God himself, and on which such great stress was laid, John i. 19, ff. Lücke endeavours to solve the difficulty by taking *λαμβάνω* here actively, as meaning “to seek, to strive after.” But this does not remove the strange appearance of the statement, “I desire no human witness,” since Jesus himself, ver. 35, ascribes importance to the testimony of the Baptist. The declaration is doubtless rather to be taken thus: “I do not receive the testimony from a man; but the testimony of the Baptist was not a human testimony; God testified through him.”\* To any one who regarded it merely as a human attestation, it was of no value.

Ver. 35.—Hence the following words, while they represent John as subordinate to Jesus, who was the light, still point him out as filled with Divine energy, by means of which he aroused hearts and consciences (*καίόμενος*), and illuminated the understanding (*φαίνων*). Comp. as parallel Sirach xlvi. 1. The Jews had indeed acknowledged the prophetic endowments of the Baptist, but had not made use of them; instead of being led by his sternness to genuine contrition, and going as penitents to Christ, they amused themselves like children in his light for awhile, and then forsook him. The Redeemer characterizes the conduct of the Jews in a similar manner, Matth. xi. 16, ff. (*Ἐθέλειν* indicates the inclination of the Jews for such trifling pleasures. Comp. ver. 40. It is, as Lücke justly remarks, neither adverbial nor pleonastic.—*Πρὸς ὄραν*, comp. Gal. ii. 5; Philem. ver. 15.)

Ver. 36.—Upon John's testimony, follows the mention of the works (*ἔργα*) of Christ. By “works,”† as here used, some have understood the course of action which Jesus pursued, or his Messianic ministry in general; some his doctrine or his miracles alone;

\* Is it not rather to be thus taken? “Properly speaking, and as infinitely superior, I cannot accept the testimony of a man; but for *your* sakes (that ye may be saved), I waive my prerogative, and refer you to the testimony of John.” His appeal, however, to John is but incidental, the *ἄλλος*, *other*, to whom he referred, was the Father.—[K.]

† There are but few instances besides those in John, where the expression occurs with this significance, as Matth. xi. 2; Heb. iii. 9; Ps. cvii. 24; in the Hebrew *מַעֲשָׂאֵי*.



and others the latter in connexion with his Messianic ministry. That the term does not indicate either the doctrine\* or the Messianic ministry of Jesus *without* his miracles is so clear, and now so acknowledged, that it needs no further proof. Still the question remains, whether we are to understand the miracles of Christ *alone*, or *in connexion with his ministry generally*. Lücke, with whom Tholuck accords, decidedly maintains the latter opinion. I think with Storr, Flatt, and Kuinoel, that ἔργα = σημεῖα indicates *only* the miracles of Jesus. Lücke is led to the adoption of the other view by the comparison of John xvii. 4, τὸ ἔργον ἐτελείωσα, *I have accomplished the work*. This passage does indeed *appear* parallel, since the very expression “accomplish them” (τελειώσω αὐτά) occurs in ours; but a closer consideration of it tends to shew the contrary. The *singular*, with the article John xvii. 4, leaves no choice; there the work of Jesus is not to be understood as designating his miracles collectively, but, on the contrary, his entire Messianic vocation, with all its individual manifestations. But where the expression occurs in the *plural*, this signification is by no means so suited to the context as that which restricts it to the miracles. In addition to the present passage, John x. 25, 32, 38, xiv. 11, ff. decidedly favour this view. In these verses the *works* are always employed as *proofs* of the Divine mission of Christ, just as the σημεῖα, *signs*, iii. 2. Miracles, however, are the *only* manifestations of the Messianic ministry of Jesus which could prove his mission to be Divine, and consequently these alone can be meant. The *entire* Messianic work of Jesus could not form a *proof*, for the very reason that it was not yet completed, and could not be surveyed. Lücke, indeed, thinks that τελειώσω, *accomplish*, cannot be said of miracles, because they are completed immediately as they take place. But this expression does not refer to the completion of the individual miracle; it rather relates to the entire sum of his miracles then present to the mind of Christ. Accordingly, this comprehensive term is resolved into its particulars by the words *the very works which I do* (αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ) which follow; and this supplementary clause is quite incompatible with the interpretation of Lücke. The miracles of Jesus, can, in their nature alone, be adduced as proofs of Christ's efficacy.

Ver. 37, 38.—These verses appear to contain merely a more definite explanation of ver. 36, as Lücke thinks, and as it seemed to me probable at a still earlier period. But the perfect μεμαρτύρηκε, *has testified*, with the subsequent ἀκηκόατε, *ye have heard*, and ἐώρακατε, *have seen*, as also the emphatic *himself* (αὐτός), and the circumstance that *form* and *voice* (εἶδος and φωνή) are not suited to ἔργα,

\* In the passage xiv. 10 this is very apparent. Compare, however, the exposition in loco.

*works*, indicate, with more than probability, an advance to something new. We are not indeed to suppose an allusion either to the fact of the baptism or to the prophets and their testimony, but a reference to the immediate operation of the Spirit of God in the souls of men (comp. vi. 45); the Lord represents this as constituting spiritual theophania, which, however, presupposes susceptibility, "being in the truth," in order to be perceived. They might have seen the form of God, and might have heard his voice, but they had been prevented by their sins, which had blunted their powers of perception. Jesus, in exhibiting the proof of this want of susceptibility in his contemporaries, refers to the various modes in which God is revealed; he manifests himself as in nature and in history, so also in the soul. But those Jews had *nowhere* acknowledged him. Of course we are not to understand literal theophania, for these the Jews could not have seen; but the form of the expression is borrowed from these. *Voice* and *form*, as modes of Divine revelation which the ear and eye of the opened mind can perceive, correspond with "hearing" and "seeing," whereby Jesus designates his own perceptions of the operations of the Father. To understand the passage as stating the spirituality of God, is, as may easily be seen, quite a mistake; for the Lord does not deny, but asserts the voice and form of God; but merely declares that the Jews have not acknowledged them.

As regards the words *καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν*, and *ye have not his word abiding in you*, I cannot with Lücke refer it to the word of Scripture, but only to the inward revelation of God in the conscience. (Comp. 1 John, i. 10.) According to John's idea there is in every mind an utterance of the word of the eternal God which responds to every kindred element without. Sin has indeed diminished man's susceptibility of its awakening power, but still it displays itself as ever efficacious. This word abiding within us (*λόγον ἔχειν μένοντα*), however, according to our passage, precedes faith, and is essential to it. It is equivalent to being "of the truth," or to the law of God within men. (Rom. i. 18, 19, ii. 14, 15.) Without something analogous in the mind, man cannot perceive the things of God. It is the same as that which Jesus, in the synoptical Gospels (Matth. vi. 23), calls "the light in thee." This assumption involves no denial of sinfulness, although it certainly does deny the entire extinction of all power to perceive that which is Divine. (The idea of *μένειν, εἶναι ἐν τινί*, *abiding, being in*, in John, is profoundly spiritual; he understands by it *essential* indwelling and *in-being*. In particular, the Divine nature is conceived of as actually imparting itself to men through love [ver. 42] as self-communication. Comp. Rom. x. 8.) Some mistakes might arise in regard to the correctness of this interpretation of vers. 37, 38, from

the comparison of i. 18 and vi. 46, where it is said that no one except the Son can see God. But even in these passages the reference is not to an immediate contemplation of God, apart from the intervention of the Son; on the contrary, the meaning, when divested of the metaphorical allusion to theophania, is no other than that expressed Matth. xi. 27, "No one knoweth the Father except the Son, and he to whom the Son will reveal him." Christ was willing to reveal the Father, but the unbelieving Jews closed their eyes against the entering light.

Ver. 39, 40.—As a proof of the complete blindness and deadness of the Jews, Jesus adduces the fact that they perpetually search the Scripture and think to possess eternal life therein, without yet perceiving that Scripture itself testifies of Christ. But (*καί* is to be taken as adversative) they *will* not come to Christ; the impurity of their disposition forms the foundation of their incapacity for the knowledge of God and of his messengers. Thus viewed, the passage takes its place in the connexion with less ambiguity than if *ἐρευνᾶτε* be understood as an imperative. True, the absence of *ὑμεῖς* appears to favour the imperative acceptation, while Lücke adduces John vii. 24, xiv. 28; 1 Thess. ii. 9, as instances in which *ὑμεῖς* is omitted before the imperative.

Ver. 41-44.—As the ground of this unwillingness (*οὐ θέλετε ἐλθεῖν*, ver. 49), the Lord now mentions their love of self, and the deficiency of love to God connected therewith. (The words *οὐκ ἔχειν ἀγάπην τοῦ Θεοῦ ἐν ἑαυτῷ* are evidently to be taken like *λόγον ἔχειν ἐν ἑαυτῷ* ver. 38; viz., not as referring to the determination of the will, but to that higher element of life which God imparts to man; for no one can love God unless God has first loved him, *i. e.*, has communicated himself to him, 1 John iv. 10.) The love of God rebukes all sin and self-complacency, but the sin that is in men flatters them; hence man seeks the perishable honour (*δόξα*) of men which pleases the flesh, rather than eternal honour with God. On this account the Jews welcomed false Christs and prophets, but nailed the true Saviour to the cross. (Comp. the Comm. on Matth. xxiv. 4, 5. Lücke on the passage remarks, according to Bengel, that the Jews count no less than sixty-four false Messiahs *after* Christ.)

Ver. 45-47.—Jesus now addresses the last reproof to his hearers, by laying before them his relation to Moses, as the representative of the law. The legality of the Pharisaic Jews led them to believe that they had in Moses an intercessor with God; if they saw in Christ something Divine or pleasing to God, on the other hand he appeared to them as their opponent because he reproved their sins. This view proceeded from totally false and distorted conceptions. The gentle Son of man, full of grace and truth (i. 17), brought for-

givenness, although indeed only to the penitent and believing ;\* Moses, on the contrary, with his law formed the accusing element against the disobedient. To this latter class the Jews plainly shewed that they belonged, for not to mention gross transgressions of law, they did not observe the command of Moses to honour the promised Prophet. (Deut. xviii. 18.) The Lord may have alluded especially to this passage ; but he also regarded all the other predictions in the Mosaic writings (which he thus recognized in the Pentateuch, comp. Luke xxiv. 27), in connexion with the typically symbolic character of the law, as means calculated to awaken his contemporaries, and draw them speedily to himself. But they rather accumulated to themselves teachers according as their ears itched for them (2 Tim. iv. 3), instead of receiving the wholesome doctrine of the Son of God. The concluding words (ver. 47) are remarkable, in that the words of Christ appear far more efficacious than the writings of the Old Testament. But their devotion to the authority of Holy Scripture tended to assist their perception of the truth that it contained, whilst they were full of prejudice against the Lord.

§ 10. THE FEEDING OF THE FIVE THOUSAND—JESUS WALKING ON THE SEA—DISCOURSES ON PARTAKING HIS FLESH AND BLOOD.

(John vi. 1-71.)

Ver. 1-13.—With respect to the fact of this feeding itself, we have already said what is necessary in the Comm. on Matth. xiv. 13, ff. compared with xv. 32, ff. The fact itself, like the walking of Jesus on the sea, is here only of secondary importance ; both merely serve as bases to the following weighty discourses of Jesus, which were important to the Evangelist's immediate design. For it is evident that the account of the feeding is intended by John to stand in close connexion with the following discourse on eating and drinking of his flesh and blood ; hence it may furnish an illustration of the doctrine of the Holy Supper. In particular, the *εὐχαριστία*, *giving of thanks*, of Christ, which vi. 11 appears as the efficient point in the feeding of the five thousand, is to be understood similarly also in connexion with the Supper. On the *μετὰ ταῦτα*, ver. 1, compared with *ἦν δὲ ἐγγύς τὸ πάσχα*, ver. 4, we have already spoken, v. 1.

\* De Wette's view of this passage, which makes Jesus merely say, "that he would not accuse them, this not being necessary, since Moses did it," is erroneous. As if Moses here did something which it was the true province of Christ to do! The judicial function of the Redeemer, on the contrary, here entirely withdraws, and the sense of our passage is equivalent to the words, "I judge no one."

The Feast there mentioned was probably that of Purim, which was only about a month distant from the Passover. If a Passover were to be understood there also, then either no account would be given of a whole year, or else it would be necessary, as Dr. Paulus proposes, to take ἐγγύς in the sense of "just after," "shortly thereupon." This, however, as we have observed in our remarks on v. 1, is utterly incongruous, since the term, when employed in reference to time, constantly means, "nearly approaching,"\* and, hence the opinion that the Feast mentioned v. 1 was a Passover, failed to commend itself to us.

Ver. 14, 15.—John relates more expressly than the synoptical Evangelists, that the assembled multitude, astonished at the amazing miracle, endeavoured to claim Jesus on the side of their political views concerning the Messiah. This induced him to return alone to the mountain (ver. 3) where he had previously been with his disciples. (Ὁ προφήτης here stands, κατ' ἐξοχήν, for the Messiah, according to Deut. xviii. 18, in the signification: "The One known great Prophet promised by Moses.")

Ver. 16-24.—The event immediately subsequent, the walking of Jesus on the sea, has also been considered, Matth. xiv. 22, ff. Our Evangelist only speaks more particularly regarding the conduct of the people after the Lord had withdrawn (ver. 22-24). The crowd, he says, had observed that, when the disciples went away in the evening, Jesus remained behind, and that no other ship was there besides that in which they embarked. (For the sake of pointing out the one ship more exactly, some codices have, in ver. 22, the additional clause: ἐκεῖνο, εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, which, however, plainly betrays itself as a mere interpretation.) They therefore conjectured that the Lord must have chosen the route by land, and in vessels which had arrived in the meantime, they hastened over the sea that they might be before him. (Since it had been previously said that there was no other ship there, it was needful to add the supplementary remark, ver. 23, that others had come from Tiberias. This, however, forms a parenthesis, for ὅτε εἶδεν, ver. 24, resumes the thread of the discourse [ιδῶν, ver. 22]. The reading εἶδον or εἶδεν for ιδῶν has arisen from a misunderstanding of the parenthetical sentence.)

Ver. 25-26.—Surprised to find Jesus already on the other side of the sea, they ask: πότε ὡδε γέγονας; *when camest thou hither?* the *when* (πότε) is here evidently intended to involve the *how* (πῶς) as they thought to deduce the mode in which he had come from the time of his arrival. The Redeemer enters into no particulars about external matters, but conducts them at once to the knowledge of

\* Comp. only John xi. 55, where the same words occur: ἦν δὲ ἐγγύς τὸ πάτχα τῶν Ἰουδαίων.

their own hearts, and the motives which induced them to follow him. Tholuck here remarks, that to request the miracles merely from the selfish desire to gratify the eye, would have argued gross and sensual views, but, to ask them for the satisfaction of animal appetite, was still more censurable. He appears, therefore, to have taken the words *ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε*, *because ye ate of the loaves and were satisfied*, as referring merely to physical satisfaction, as, indeed, their primary signification would indicate. But it is difficult to conceive how Christ could have been induced to address such a spiritual discourse to men so grossly sensual. For, granting that the Redeemer, in his discourses, frequently went beyond his hearers' capacity of apprehension, because his words were also intended for after ages (John xiv. 26), still it must be admitted that Jesus did not act with utter disregard of circumstances, and address the profoundest truths to the very persons who had least ability to understand them. The concluding observations, vi. 60–71, in relation to the hearers of the discourse, appear again entirely unadapted to such a character in the majority, and such childlike expressions as ver. 34, *κύριε, πάντοτε ὁδὸς ἡμῖν τὸν ἄρτον τοῦτον*, *Lord always give us*, etc., also seem to indicate a different bent of mind. It might, indeed, be said that a distinction must be drawn between the grossly sensual men, and the disciples (ver. 60, ff.), and that the profound discourses were strictly intended for the latter. But vers. 27, ff. shew the contrary. Here, at the very beginning of the discourse, the sentiments peculiar to it are addressed to the persons who appear described, ver. 26, in such strong language. The words then, are doubtless best understood in the same way as the expressions of the Samaritan woman at Jacob's well. Although her attention was primarily directed to the well-water in the external sense, she was not a woman of ordinary character, but was susceptible of the highest truths; so these men, although they certainly rejoiced in the bestowment of the bread, yet did not so from vulgar sensuality, but partly from that poverty which excited pity, and partly from the mere desire of excitement. The Lord, therefore, could venture such profound revelations in their hearing, since he might hope, by disclosing the truth, to awaken within them the slumbering germ of higher principles; or if they remained immovable, and became contentious, he would necessarily wish them to withdraw.

Ver. 27, 28.—Jesus here introduces the discourse just in the same way as he began the conversation with the woman of Samaria. From material bread he proceeds to speak of spiritual, and here designates himself the Bread of life (*ἄρτος τῆς ζωῆς*), as he there called himself the water of life. The expression, “food enduring unto everlasting life” (*βρώσις μένουσα εἰς ζωὴν αἰώνιον*), also intimates the effect of spiritual nutriment.

The food itself is of course intended to minister enjoyment, but as heavenly food, it imparts its nature to him who partakes it, whilst, on the contrary, the system changes physical nutriment into its own nature. Now the Son of Man dispenses this food, but man must *seek* it from him. (Ἐργάζεσθαι corresponds with the foregoing ζητεῖν. It is here employed in the sense “to obtain by labour,” *i. e.*, “to acquire,” “to procure.” Thus עָבַד is used in Hebrew, *e. g.*, Prov. xxi. 6, אֲבָרָה אֶת־עָבְדוֹ בְּלָשׁוֹן אֶת־עָבְדוֹ בְּלָשׁוֹן, *i. e.*, one who acquires treasures with a lying tongue. The LXX. it is true, have here translated it by ἐνεργεῖν, but Theodotion has ἐργάζεσθαι. Ποιεῖν is similarly employed. Comp. Matth. xxv. 16.) The Father (by the signs which he performs through the Son, chap. v. 36), has sealed him,<sup>\*</sup> as the dispenser of this heavenly vital energy. (On σφραγίζω, comp. the remarks at iii. 33.)† The answer of the Jews to these words of Christ plainly indicates a certain spiritual understanding; it is not indeed altogether appropriate, but still it is not entirely beside the mark. Agreeably to their legal point of view, they refer the meat (βρωσις) to such works of the law as God requires (ἔργα τ. Θ.), and from Christ they only desire instruction as to the right legal works. Lücke here observes that this answer may have been given by the *more cultivated* among the assembly, and it certainly is probable that they led the conversation; but even the most *uncultivated* might have answered thus, if only susceptible of the higher element.

Ver. 29-31.—From the *many* works to which the Jews, in accordance with their legal bias, referred, Jesus points them to the *one* thing needful, whereby alone all the works of man are truly consecrated, *viz.*, faith in the Son of God. With a fine allusion to the ἔργα he terms it a work of God (ἔργον τ. Θ.), faith being not only pleasing to God, but also wrought by his grace, and thus a work of God in the soul of man. To this work the Jews did not attain, through their inward restlessness, and their efforts to perform works of many kinds. Even now when this invitation was addressed to them, instead of manifesting a docile mind, and making room in their hearts for the power of Jesus, they first require signs. Dr. Paulus makes use of these words to shew that they cannot have regarded the previous entertainment as a miracle. But in that case the subsequent mention of manna, ver. 31, is inexplicable, for this necessarily has direct reference to the miracle of the feeding. We must therefore suppose the circumstance to have been as follows: The assembly here surrounding Jesus, consisted partly of those who had been spectators at the feeding, and partly of others who had

\* Here (ver. 27) πατήρ is used in connexion with ὁ τ. ἀνθρώπου, a circumstance that seldom occurs. Comp. the remarks in the Comm. on Mark xiii. 32.

† The view of Hilary is quite erroneous. He refers the σφραγίζειν, *sealing*, not to the “works,” but to the Son’s essential equality with the Father, as if he were an impression (χαρᾶκτηρ τῆς ὑποστάσεως Heb. i. 3) of the Father.

only heard it related ; some of the latter placed no confidence in the account, and wishing to see something of the kind with their own eyes, endeavoured, by mentioning the manna, to induce Jesus to repeat the miracle. "Ye were satisfied," ver. 26, distinctly points to the same persons as were present before. They also now plainly intimate to the Redeemer what kind of miracle they mean, viz., a truly splendid one (ἐκ τοῦ οὐρανοῦ, Matth. xvi. 1) like that of Moses with the manna. This appears to involve a depreciation of what Jesus had done in feeding with *ordinary* bread ; so that we get the sense, "Behold Moses performed still greater miracles, he gave us bread *from heaven*." Such a miracle the Jews probably thought they might expect from the Messiah, because they regarded Moses as a type of the Messiah, even in relation to his miracles.\* The citation is from Ps. lxxviii. 24, where, however, the LXX. read ἄρτον οὐρανοῦ † ἔδωκεν αὐτοῖς. (Comp. Rev. ii. 17.)

Ver. 32, 33.—With this manna which nourishes the body, Christ now contrasts his nutriment for the soul. The Redeemer by no means denies that the manna came from heaven ; he only says that it was not the ἄρτος ἀληθινός ἐκ τοῦ οὐρανοῦ, *true bread from heaven* (respecting ἀληθινός comp. the remarks on John i. 9), *i. e.*, it could not be so termed in the *strict* and highest sense, because it served for physical purposes, and therefore, even though prepared by God in a miraculous way, could not have been derived from the spiritual world.

With respect to the manna still found in Arabia, and its relation to the miraculous manna of Holy Scripture, comp. Von Raumer's remarks, in his Zug der Israeliten durch die Wüste (Leipzig, 1834), p. 27, ff.

Christ designates himself the καταβαίνων ἐκ τοῦ οὐρανοῦ, *descending from heaven*, as the true bread. Lücke justly defines the difference between καταβαίνων and καταβάς (ver. 41) ; the latter indicates the fact, the former rather the quality. But I cannot agree with Lücke in understanding the words ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶην διδοὺς τῷ κόσμῳ, as an epithet of the bread. This would occasion an obvious tautology with what precedes. On the contrary, it is a predicate, or, inverting the sentence, a subject in this sense : "He who comes from heaven, the dispenser of life to the world, is himself the bread of God." That the bread of God comes from heaven is self-evident, since God dwells in heaven. Moreover, it is only thus that the language "I am the bread of life" (ver. 35) is suitable. The world is contemplated as

\* Lightfoot hor. hebr. p. 1019, quotes from Midras Coheleth f. 86, 4, this passage : redemptor prior (*i. e.* Moses) descendere fecit pro iis Manna, sic et redemptor posterior

† The Hebrew text has שֶׁמַּיִם, *i. e.*, corn of heaven.



carrying death within itself, and hence the incarnate Logos is the first who brings into it the true life (i. 4). If the words had been intended to refer to *bread*, it would doubtless have been said, ὁ γὰρ ἄρτος Θεοῦ καταβαίνει ἐκ τοῦ οὐρανοῦ. I cannot admit that if the participle had been used in application to Christ, the expression ὁ καταβάς must have been employed, because the coming of Christ from heaven was not concluded once for all with the birth, but is a continuous act, on which account Christ was spoken of during his life on earth as being in heaven. Consequently, both participles may be used with respect to Christ, according as his descent is represented as finished, or as continuous. Meyer justly takes the same view.

Ver. 34, 35.—Like the Samaritan woman (iv. 15), the assembly of Jews cried out πάντοτε ὁς ἡμῖν τὸν ἄρτον τοῦτον, *evermore give us this bread*, and thus we see that these men entertained a certain desire after heavenly things. Hereupon the Redeemer expressly represents himself to them as the bread of life, and as appeasing all hunger.

Here the remark applies which we made in commenting on iv. 14, viz., it is not the Lord's *doctrine* that imparts satisfaction, and allays desire (this may be possessed in the memory without assuaging the longings of the heart); but it is his *Spirit*, which necessarily teaches the right doctrine. He communicates his spiritual life and essence itself to his own, and therefore makes them like himself, first spiritually, then corporeally (Rom. viii. 11). Respecting ἔρχεσθαι = πιστεύειν, consult the remarks on John iii. 20, 21, compared with ver. 18, and also John vi. 36, compared with ver. 37.

Ver. 36-38.—This true faith was the very thing that was not yielded to the Redeemer (ver. 26). They regarded Jesus as the Messiah (ver. 14, 15), and yet they had not faith, because they did not receive the Divine power that issued from Christ, and allow it to operate effectually within them. This was the more censurable, as they enjoyed his immediate ministry. (In ὅτι καὶ ἐωράκατέ με, the καὶ is to be taken in the signification of etiamsi.) Yet the Lord, as if consoling himself, limits the general expression "ye believe not" (οὐ πιστεύετε) so as to except some from the statement, just as he did i. 11, 12. (In πάν ὁ the absolute is employed for the concrete; Christ views those who come to him as one organic whole.) All whom the Father giveth to him certainly will come to him. Διδόναι, *give* (x. 29, xvii. 6, 9, 12, 24), evidently traces faith itself to a Divine influence, which is designated, ver. 44, as drawing (ἐλκύειν). Faith, therefore, is God's work in believers (Phil. ii. 13); but it by no means follows that the unbelief of unbelievers is also found in God's decree. For it is the sad prerogative of the creature that he can sin, and by sin can render himself unsusceptible of God's gracious attractions. But every heart that yields to these attractions

of the Father is met by the Son with overflowing kindness. (*Οὐ μὴ ἐκβάλω ἔξω* is to be taken as a litotes, "I not only do not cast him out, but I embrace him with all the energy of love;" for the operations of the Father and of the Son do not oppose each other, but work harmoniously together.) (The formula *ἐκβάλλειν ἔξω* indicates a separate and limited spiritual community which the Redeemer came to establish. Comp. Matth. xxv. 10.)

Ver. 39, 40.—As the sublime will of the Father, which was to be carried into effect in the mission of the Son, it is now specified that he, the source of life, should impart life to the dead. (Comp. i. 4, iii. 15, 16.) As the point of consummation, however, in the quickening (*ζωοποιεῖσθαι*), the resurrection at the last day (*ἀνάστασις ἐν τῇ ἐσχάτῃ ἡμέρᾳ*), is immediately mentioned, which presupposes the awakening of the spirit and the quickening of the soul. The natural import of the phrase "last day" (*ἐσχάτῃ ἡμέρᾳ*) restricts this necessarily to the bodily resurrection. (Comp. the Comm. on Matth. xxiv. 3.) Every application of the expression to the merely spiritual ministry of Christ would make it a mere repetition of the "eternal life." If, however, it be referred to the quickening of the body (*ζωοποιήσις τοῦ σώματος*), we then have in these words a significant hint at what was brought out in the subsequent course of the conversation. In the interview with the woman of Samaria, Jesus did not proceed beyond the representation of himself as spiritual, living water, which refreshes and sustains the soul; here he already intimates that he will go further, and describe himself as the restorer and transformer of the *entire* man, even of the body. Thus the conversation has an internal progress—the Redeemer penetrates more and more deeply into the sublime idea of the quickening of the world, and as its consummation, he sets forth the glorification even of that which is corporeal. Hand in hand with this advance, proceeds the disclosure of the gifts that he bestows; he gives not merely his spirit but his life (*ψυχὴ*) itself, and even his flesh. (The construction of *πάν* with the following *ἐξ αὐτοῦ* is a known hebraism. Comp. Gesenius, Lehrgeb. p. 723, ff. on the use of the nominative absolute. Lücke, it is true, justly remarks, that kindred constructions occur even in the writings of profane Greek authors. [Comp. Viger, Hermann's edition, p. 54, note, where *e. g.*, the passage: *ἡ δὲ δεξιὰ, ὀρθοὶ τῆς χειρὸς ἐκεῖνῆς οἱ δάκτυλοι* is adduced from Philostrat. vita Apoll. Tyan. iv. 28.] But this simply shews the admissibility of the expression, whilst in the Hebrew it is the ordinary construction.—The reading *πατρός*, ver. 39, is to be regarded as a mere gloss to *πέμψαντος*.)

Ver. 41, 42.—The Jews, entangled in their customary views of the Messiah, which regarded him merely as a man *κατ' ἐκλογὴν*, make objections because Jesus ascribes to himself a direct heavenly

origin. Lücke thinks that, according to vii. 27, they had assumed the Messiah's origin to be unknown (after the analogy of Heb. vii. 3); and thinking that they knew the father and mother of Jesus (according to the prevailing opinion, Joseph was his father), they had concluded that he was not the Messiah. But this evidently disagrees with vi. 14, 15, where it is said that they wished to make him king. It was not the Messiahship of Jesus that gave offence to *these*; it was the circumstance that he ascribed to himself as Messiah, a purely heavenly origin. (Comp. Matth. x. 32, ff.)

Ver. 43, 44.—This fresh proof of their unbelief induces Jesus once more to refer (ver. 37) to the circumstance that faith is a gracious gift of God. The Redeemer does not propose to operate upon the minds of men by external facts, historically (so to speak)—*e. g.*, by the information that he is not the son of Joseph, but begotten by the Holy Spirit; on the contrary, his operations are purely internal and spiritual, effected by the indwelling power of truth. He continually pours the rays of his heavenly light into the darkness of the heart, assured that it is effectual where the Father's gracious attractions are revealed. Where this has not yet come to pass, no purpose or resolution can effect it (*οὐδέεις δὲ ὑ α τ α ι ἐλθεῖν*)—the hour of gracious attraction is to be awaited. Here, however, this attracting (*ἐλκύειν*) needs a closer consideration. (The expression is selected in accordance with the Old Testament form *קָרַב*, which is employed in the same signification, Jer. xxxi. 3, Song of Solomon i. 4. The LXX. translate it in both instances by *ἐλκύειν*.) For since the work of the Son is also Divine, there here appears a twofold Divine agency—that of the Father and that of the Son. The question is, how these are related.\* Although, in the Father's attracting to the Son, even external circumstances favourable to the development of spiritual life may be taken into account, still its *essence* always consists in internal incitement by the Spirit. But if the Father *draws* to the Son, and the Son again *leads* to the Father (John xiv. 6), and it is also said in reference to the Son, “without *me*, ye can do nothing” (John xv. 5), an altogether peculiar relation is here to be presupposed. The hints already given on Matth. xii. 32, concerning the relation of the Trinity, furnish the key to this difficulty. All knowledge of God proceeds from the Father, in so far as in him *power*—the first attribute of which man is prepared to conceive—has its primary manifestation. Hence, when first the soul traces in itself living Divine operations, these are always the attractions of the Father; it feels itself dependent, and learns to recognize God as the absolute power, as the Author and Sovereign of all things.

\* In the language of Paul, *καλεῖν* is parallel with *ἐλκύειν*; the Father calls to the Son. Comp. 1 Cor. i. 9, *πιστὸς ὁ Θεὸς δὲ οὐ ἐκλήθητε εἰς κοινωνίαν τοῦ γιού αὐτοῦ Ἰησοῦ Χριστοῦ*.

But genuine knowledge of God necessarily involves the condition of development ; if the soul knows something of him, this draws it on to seek a more profound acquaintance with him. Now, he who made himself known as Power, reveals himself in the Son as absolute compassionate *Love*. Thus the Father continually draws to the Son, in the knowledge of whom fear (the *beginning* of wisdom) first becomes changed to reciprocal love. Again, however, the soul sincerely seeking God is referred to the eternal Author of all being, for every creature is *from* God, *through* God, and *to* God. Accordingly the Son again conducts to the Father, as the Father drew to the Son.

Finally, it is self-evident, first, that here there is obviously no reference to a *drawing* in opposition to the will of man (*that* would be *compulsion*), but rather to an internal awakening of the inclination of the will towards God and his service ;\* and secondly, that in this instance, as before, we are not to understand a knowledge of God consisting of mere *opinions* (which may be logically correct in those who are estranged from God), but an essential knowledge of God received in regeneration. Here, therefore, the discourse relates to real conditions which are developed successively as described in 1 John ii. 13, ff.

Ver. 45.—The connexion of this verse with the foregoing is not obvious. All connective particles are wanting. Some codices, it is true, supply *οὖν* after *πᾶς*, but B.C.D.L.S.T., 37, 69, 124, 235 omit it, and the addition of the particle is easily accounted for, since the subject seems to require it, whilst the omission, on the contrary, is not thus to be explained ; on this account Griesbach and Schulz have not even placed *οὖν* in the text. The context, however, plainly indicates that the citation is intended to prove the previous sentiment. Accordingly, *γάρ* is to be supplied. Now this connexion does not allow the antithesis between *οὐδείς*, *none*, (ver. 44) and *πάντες*, *all* (which is by no means designed here), to be urged ; on the contrary, here the emphasis is only on the expression *διδασκτοὶ Θεοῦ*, *taught of God*, to which the following *ἀκούσας* and *μαθὼν* refer. That expression indicates an internal operation of God upon men (comp. the remarks on v. 37, 38), denoted by *ἐλκύνει*, *drawing*. Hence the Lord could employ this passage as proving the necessity of an internal operation of grace in order to the exercise of faith in himself. There is something remarkable in the phrase “it is written in the prophets” (*ἐν τοῖς προφήταις*), as if the words as they stand Isaiah liv. 13, occurred in several prophets. Moreover the text, even in Isaiah, does not quite correspond with the words of the Evangelist. The best conclusion therefore is, that Jesus alluded to all the

\* Luther on this subject quaintly observes, “The drawing is not like that of the executioner, who draws a thief up the ladder to the gallows, but it is a kind allurement.”

prophetic passages in which reference is made to the effectuation of true Divine knowledge through the Spirit of God. [Respecting such collective quotations, comp. the remarks on Matth. ii. 23.] Others, less suitably, take the plural as a designation of the collection of writings  $\text{ספרים רבים}$ , in which Isaiah stands.

Ver. 46-50.—The following words restrict the idea of the knowledge of God just expressed, somewhat more closely. The unity and communion of the Son with the Father (see i. 18, iii. 13) cannot be compared therewith; these stand alone and without analogy. (Concerning  $\text{παρὰ τοῦ Θεοῦ}$ , comp. the remarks on John i. 1, 2. It is neither equivalent to  $\text{πρὸς τὸν Θεόν}$ , nor even to  $\text{παρὰ σοί}$ , John xvii. 5. On the contrary it designates origin.) Just on account of this peculiar position, the Son alone communicates the life—the world receives it from him. Whilst the manna only sustains physical life, he is the bread of life who nourishes to eternal life. (Comp. ver. 31, 58.) Now the frequent mention already made of the resurrection at the last day (ver. 39, 40, 44) indicates that, according to the meaning of Christ, the words  $\text{καὶ μὴ ἀποθάνῃ}$ , and may not die (ver. 50) do not refer merely to the vanquishment of spiritual death, but also to corporeal, physical life; but the thought does not attain perfect distinctness till we come to the sequel (ver. 51-59) where the conversation reaches its proper consummation.

Ver. 51-53.\*—The Redeemer at length more precisely explains the peculiar relation in which he calls himself the bread of life ( $\text{ἄρτος τῆς ζωῆς}$ , or  $\text{ἄρτος ζῶν}$ ); the bread that I will give you, he says, is *my flesh*, which I will give for the life of the world ( $\text{ὃ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς}$ ). Here, however, we arrive at the point where we must once more look at the connexion, in order to answer the query, *whether the Holy Supper is here referred to or not?* The circumstance that, even to this day, it has been impossible to harmonize opinions on this point, would be inexplicable, but that the view entertained concerning the nature of the Supper has so easily operated upon the mind of the interpreter in the examination of this passage, and in the end must have its effect. For the mode of apprehending this doctrine stands in vital connexion with many others, particularly with the doctrine of the glorification of Christ's body, and of bodies generally, as also fundamentally with the doctrine of the relation of spirit to matter; and, therefore, as no one will introduce into his exposition sentiments at variance with his own principles, the expositor's general circle of ideas must exercise great influence in the interpretation of a passage like the present. He

\* Concerning John vi. 51-56, comp. the Treatise respecting Schulz's doctrine of the Supper, by Pfarrer Steudel, in Kläiber's Stud. Vol. ii. No. 2, p. 167, ff. and the remarks of Kling in the Stud. by Ullman and Umbreit, 1836, No. 1, p. 140, ff.

who does not find in Scripture the transformation of bodies generally, and of Christ's bodily nature in particular, of course cannot well allow that Christ here uttered sentiments which presuppose such views. On the other hand, he who acknowledges these doctrines as biblical, can hardly suppose that the Lord employed the expression "to eat his flesh and drink his blood" without *any* reference to the Holy Supper, since, in this sacrament, the communication of the glorified body must be to him the specific point. Besides the general difficulty, various subordinate matters have presented themselves in our passage, by which the views concerning it have been modified. In order, therefore, to a clear comprehension of the various expositions, a *short history* of its interpretation is needful.\* The two principal explanations are found in the ancient Church. The one was maintained by Origen, and after him by Basil the Great. According to this, all reference to the Sacrament of the Supper was denied, and to eat and drink Christ's flesh and blood was understood as meaning the spiritual participation of the Redeemer's spiritual power. But as Origen discovered in the Supper itself also only a spiritual influence, he was under no necessity of entirely excluding the reference of our passage to the Supper. True, he did so, but merely because it appeared to him unsuitable to suppose that the Lord spake of the Supper *before* its institution.

The other explanation was offered by Chrysostom, who was followed by Cyril, Theophylact, and subsequently by the Scholastics and the whole Catholic Church. According to this, the following words in the sixth chapter of John strictly treat of the Sacrament of the Supper, so that this mention of it *before* its institution was, as it were, a prediction of it by Christ. Up to the time of the Reformation, this view generally prevailed; but it had no *necessary* connexion whatever with the gross doctrine of transubstantiation; on the contrary, those who maintained this doctrine might just as well have been induced, by another turn of circumstances, to oppose the reference of our passage to the Sacrament of the Supper. But an adherence to exegetic tradition allowed no other interpretation to become current. When this adherence was abolished by the free inquiry of the Reformers, Origen's mode of interpretation was immediately revived among the Swiss. Zwingle viewed the passage more superficially, taking the "flesh and blood" merely as metaphorical, while Calvin apprehended it more profoundly, discovering therein a designation of humanity completely penetrated by Divine life. But both considered that it simply described the reception of Christ in faith—the appropriation of his expiating and redeeming efficacy; and thus they excluded a reference to the

\* Comp. Lücke's second Excursus in the 2d vol. of the Comm. p. 727, ff.

Sacrament of the Supper. Nevertheless they employed our passage (especially John vi. 63) as a hermeneutic canon (thus Lücke expresses himself) for the doctrine of the Supper; and since they did this, they might just as well have said that it strictly treats of the Sacrament, and shews how the Supper and its efficacy should be viewed;\* but as *they* did not for a moment allow the reference to the Sacrament, one might have supposed that Luther would have maintained it. However he by no means did so. Although he defended the more rigid idea of the Supper, which approached nearer to the Catholic view, yet he abandoned the old exegetic tradition, and denied even any reference of the passage of the Sacrament.† There is no doubt that the occasion of this was his fear lest the hypothesis, that the Supper was treated of in the sixth chapter of John, should commend the spiritual acceptation of the Swiss expositor (which the relation of ver. 51-59 to the previous passage on the bread of life appeared to favor) rather than his own. Still Luther in his exposition widely differed from the interpretation of the Protestants. In his view of this passage he followed Augustine, with the exception that this eminent Father very properly did not so utterly exclude all reference to the Supper as Luther did.‡ Both agreed in giving prominence to the fact that *διδόναι σάρκα*, *giving his flesh* (ver. 51) relates to the death of Jesus, and accordingly understood the eating and drinking, etc. (*τρῶγειν καὶ πίνειν σάρκα καὶ αἷμα*), as meaning the full enjoyment of the blessings resulting from the death of the Lord. Hence Luther, although he denied the allusion of the passage to the Sacrament, yet allowed to the expression *flesh and blood* its full, es-

\* Comp. Zwingle's writings in the *Auszuge* by Usteri and Vögelin: Zurich, 1830, vol. ii. p. 77. "The sum of this matter may easily be derived from the sixth chapter of John. And here no attention is to be paid to those who at once cry out, 'Christ does not treat of the Supper there at all!' For although I also am of this opinion, yet all the incorrect notions which we form respecting the Supper are in the surest manner refuted through what he there says. It was from this chapter I proceeded when, after long previous deliberation, I resolved to venture on this difficult and dangerous subject." These words indicate Zwingle's doctrinal obscurity; for if John vi. makes no reference at all to the Supper, it is unintelligible how this chapter can furnish a refutation of the errors concerning the said doctrine. [Yet Olshausen himself subsequently admits that the passage may involve the *principle* of the Supper without referring to the *rite*. K.]

† Comp. Luther's *Werke*, Walch's edit. vol. vii. p. 2071: "Faith is the eater which eats and believes in Christ." P. 2072, "Here the expressions are figurative; to eat, here means to participate spiritually." P. 2075, "Jesus here speaks of true Christian faith as the main thing, and therefore it is said that thou must believe in his flesh and blood. This is comprehended in the article: 'If thou wilt be a Christian, thou must believe in the flesh and blood of Christ.'"

‡ Lücke (l. c. p. 572) declares the view of Augustine to be inconsistent, and says, "his exegesis was often different from his theology." Although I quite concur in this criticism in relation to another point, still I think that Lücke has here done the renowned Father an injustice. It appears to me that in the view which Augustine takes of this difficult passage, he has just hit upon the true *media via*.

sential signification, and did not, like Zwingle, refer it to a mere metaphor.

The views of the Reformers still prevailed in their ecclesiastical communities up to the latest period, when the fetters of symbolism were thrown off, and thus at least the preparatory step—that of *being able* to consider the passage freely and without prejudice—was attained. The result was that the reference (so prominent in ver. 51) to the death of Christ, which Augustine and Luther very justly pointed out, became *generally* acknowledged. Lücke and Tholuck declare themselves in favour of this view. These scholars, however, feel compelled to exclude the reference to the Supper just as earnestly as Dr. Paulus and Schulz,\* who do not even acknowledge a reference to the sacrificial death, but think, with Origen and Zwingle, that the whole passage is to be understood figuratively. According to this view, the subject of discourse in our passage would simply be “the entire phenomenon of Christ’s life and ministry on earth as the Messiah and the Son of God.” But such an interpretation, with all its freedom from symbolic constraint, evidently betrays a bondage to an unscriptural circle of ideas, which alone explains the circumstance that here the sacrificial death of Jesus is so entirely overlooked. (Comp. the particulars in the exposition of the single verses.) Lücke and Tholuck would have been perfectly right, had they admitted, *at the same time with* the reference to the death of the Lord, a reference also to the Supper, which is maintained by Scheibel (das Abendmahl des Herrn. Bresl. 1823, p. 179, ff.), Knapp (in his Divinity), Bretschneider (probab. de evang. Jo. p. 86), and other modern interpreters. The admission of such a reference was the more natural, since the ceremony of the Supper itself involves an evident regard (in the breaking of the bread and the distribution of the wine)† to the expiatory death of Jesus. The eminent expositors above named were restrained from the impartial apprehension of this difficult passage, probably *on the one hand* by doctrinal influence, viz., by opposition to the scriptural doctrine of the glorification of the body, which, especially in Lücke more than once betrays itself; and *on the other* by a confusion of the *sacrament* of the Holy Supper with the *idea* from which it proceeded—a confusion which probably has always contributed in the greatest degree to decide many distinguished interpreters against a reference to the Supper in our passage. It would indeed undoubtedly seem inappropriate that the Saviour should speak of a *rite* before its institution, so that no one could understand the subject of his discourse; but it may be safely concluded that Christ had at an

\* Schulz Christl. Lehre vom heil. Abendmahl, Leipz. 1824, p. 155, ff. 162, ff.

† Compare the exposition of Matth. xxvi. 26 and parallels in the History of the Sufferings.



earlier period touched upon the idea from which the rite afterwards arose. That idea is no other than this, that Jesus is the principle of life and nourishment to the new, regenerated man, not merely for his soul and his spirit, but also for his glorified body. As this principle of life he offers himself, and gives himself, especially in his death; hence the mention here, ver. 51 (as in the institution of the Supper) of his death, although this is by no means to be deemed the main point of the whole passage. As was above remarked, a distinction is also to be made in John iii. 5, between the *sacrament* and the *idea* of Baptism, the reference there certainly being to the latter, and by no means to the former. And here in like manner the idea of the Supper might be spoken of before the institution of the sacrament. For even if a full comprehension of the words was not to be expected, yet the vividness of the discourse may have rendered their essential contents distinctly cognizable to the disciples, as with the institution of the Supper itself, which was accompanied by no doctrinal statements, and the nature of which was only gradually unfolded.

Now, if we take a closer view of particular points,\* it is evident that ver. 51 is in the highest degree favourable to the interpretation of our passage as referring to the death of Christ; for "I will give my flesh for the life of the world" (*δώσω σάρκα ὑπὲρ τῆς τοῦ κόσμου ζωῆς*) cannot with propriety be otherwise understood than as meaning to devote himself in death (*διδόναι* = *παραδίδόναι*.)† Also the comparison of ver. 35 shews that *φαγεῖν* may be taken = *πιστεῦεν*. But in the formula *καὶ ὁ ἄρτος δέ*, if there is not exactly a transition to something altogether different, yet an advance in the subject of discourse is clearly indicated. And while acknowledging this, we must neither overlook the circumstance that this mention of the Lord's sacrificial death does not exclude the reference to the idea of the Supper. Indeed, the institutive words of the Supper, as it has been remarked, contain the same mention of the death of Jesus, and the form of the rite presents a symbol of it. (Comp. Luke xxii. 19: *τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον*.) According to 1 Cor. xi. 26, the death of the Redeemer is to be proclaimed in the celebration of the Supper until he comes, his death being the source of life to the dead world; while the Supper illustrates the

\* The words *ἦν ἐγὼ δώσω* in ver. 51 are probably spurious, and Lachmann has expelled them from the text. This, however, has no influence on the sentiments contained in the passage, since in the interpretation these must be supplied from the whole course of thought.

† The altogether superficial view which would make *σῶξ* mean the *doctrine* of Jesus, needs no refutation. Dr. Paulus, however, whom Shultz follows, understands the formula: *διδόναι σάρκα*, of the *operation* of the Logos upon the physical life for the welfare of mankind. But John's usus loquendi by no means permits the expression to be so understood. (Comp. Lücke in his Comm. Part ii. p. 99, f.

quickenng of the world at its highest point, shewing that even the corporeal nature, through the participation of the tree of life, again receives that eternal life which it lost in Paradise by tasting the tree of knowledge. The sacrificial death of the Lord, however, cannot be regarded as the predominant idea in our passage, because *the giving* (*διδόναί*) is not once repeated in the sequel, whilst eating and drinking the flesh and blood of the Lord is continually spoken of with the greatest emphasis. This emphasis is the more remarkable, since the Jews objected (ver. 52) to the words of Christ. These objections we might expect, from his wisdom as a teacher, would have induced him to soften the force of his words, if the Jews had entirely misunderstood them, or if he had meant something quite different from what they supposed. But so far from this, the Saviour only increases the pungency of his language\* (the reason will be seen in the remarks on ver. 60), and maintains the sentiment unchanged, that his flesh and his blood are the source of the true life, and the participation of them is the condition of the resurrection. Hence the passage can only be understood thus—that Jesus represents himself as the quickener (*ζωοποιῶν*) of the whole man, the spiritual quickening prevailing up to ver. 50, while from ver. 51 the idea which lies at the foundation of the Holy Supper—that the glorified corporeity of Christ sanctifies and glorifies ours also—comes out in stronger relief; and to this highest idea the formula *καὶ ὁ ἄρτος δέ* forms the transition.

Ver. 54-59.—In these verses, with the eating and drinking of the flesh and blood of the Son of Man, are connected everlasting life (*ζωὴ αἰώνιος*, ver. 54), abiding in Christ (*μένειν ἐν Χριστῷ*, ver. 56), and living forever (*ζῆν εἰς τὸν αἰῶνα*, ver. 58), *i. e.*, the sublimest effects which the Redeemer purposed in general to call forth. With regard to the meaning of remaining in Christ, or inversely Christ's remaining in us, which expression again occurs here, it is to be observed—as already remarked on John v. 38—that this belongs to the peculiar phraseology of John. (Comp. xiv. 10, 16, 17, xv. 4; 1 John ii. 6, iii. 15, 17, iv. 12, 13, 15.) In the interpretation of this it is necessary to bear in mind the spirituality of John's views, in accordance with which he adopted the idea of a spiritual immanence, an essential mutual interpenetration of spirits and life in one another.†

\* The expression *τρώγειν* itself is stronger than the previous terms *λαθῆναι* and *φαγεῖν*. It literally signifies to gnaw, to break off in little bits, then to triturate, to eat up. Lücke views the question of the Jews: *πῶς δύναται κ. τ. λ.* as derisive, and says that Jesus may have repeated the same sentiment with emphasis, merely in order to subdue this derision. But this supposition is not consistent with ver. 60, ff., according to which the audience raised a *serious* opposition to the hardness of the saying.

† The reader scarcely needs to be reminded that I distinguish the *essential*, *real*, from the *material*. The penetration and transformation of matter by spirit is expressed in the doctrine of the Holy Supper.

Hence the abiding in Christ is not to be reduced to the general notion of a close connexion, but is to be understood as meaning a real being in each other. The life and being of Christ is an all-penetrating, sanctifying, and glorifying power; the union of man with it, in all three departments of his being, is internal, real, essential. Hence the statement that "Christ remaineth in us, and we in him" conveys the same signification as the Pauline expression, *ἐνδύσασθαι Χριστόν*, *putting on Christ* (Gal. iii. 27; Rom. xiii. 14). (Comp. the description given of the Word of God or Wisdom, as the all-penetrating power, Heb. iv. 12, and Wisd. Sol. vii. 22, 24). Now the effects mentioned as resulting from the participation of Christ's flesh and blood might favour the opinion, that the formulæ *τρώγειν σάρκα, πίνειν αἷμα*, *eating flesh, drinking blood*, are to be understood as indicating merely the spiritual efficacy of Christ. But *two* things in our passage oppose this. *First*, the phrase *ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ*, *I will raise him up*, etc., ver. 54. With respect to this it has already been remarked (on ver. 40), that it can only be explained as referring to corporeal resurrection. Now the fact that this is here so expressly referred to the participation of Christ's flesh and blood, leads to an idea familiar to the early Fathers,\* and acknowledged also by Luther,† in their signification, but which the prevailing idealism of the modern theory of the world could not adopt, viz., that the participation of the Lord's glorified body implants in the bodies of believers the germ of the resurrection, and, so to speak, begets the new body in the womb of the old, so that the day of resurrection is the moment of its birth. On the one hand this view alone allows the resurrection of the body to be recognized in connection with the general development of humanity; for, according to this, it does not stand in isolation as a magical fact, but presents itself in union with the general, gradually advancing process of the transformation of the fallen creation. On the other hand, it is the only one suited to the context of our passage, because without this fundamental view, the mention of the resurrection either is altogether irrelevant here, or else must be regarded in the light of docetism, *i. e.*, altogether denied as a literal fact, in conformity with the prevailing bias of modern theology. *Secondly*, our opinion is decidedly

\* Ignatius (ep. ad Ephes. c. 20), in reference to this, calls the Holy Supper the *φάρμακον τῆς ἀθανασίας*, *medicine of immortality*. This idea is further developed by Iren. adv. hæer. iv. 28, 5, v. 2, 2. Clem. Al. Pardag. ii. 2. (Comp. Munscher's Dogmengesch. Part ii. 348, ff.)

† Luther's Werke, Walech's edit. vol. xx. p. 1076, ff. 1094, ff. In the latter place he says, "If he is eaten *spiritually*, through the word, he remains in us spiritually in the soul; if he is eaten *corporeally*, he remains in us corporeally also; as he is eaten, so he remains in us, and we in him. For *he* is not digested and changed, but he without fail changes *us*, the soul into righteousness, the *body into immortality*." In these remarkable words, the profoundness of the doctrine of the Supper is finely expressed. As with Adam death came through *food*, so with Christ, through *food*, comes eternal life.

supported by ver. 55, where it is said : ἡ σὰρξ μου, *my flesh* (i. e. the flesh which the Logos has adopted and glorified) ἀληθὺς ἐστὶ βρωσις, *is truly food*. As to the reading, important authorities (B.C.K.L. T. and several others), have, instead of ἀληθῶς, the adjective ἀληθής. In relation to the sense, this reading produces no essential alteration, and therefore none but external reasons can favour the retention of ἀληθῶς in the text. But the change of sense would be very important, if ὁ ἀληθινός were read;\* for while ἀληθής is opposed to the false, ἀληθινός forms the antithesis to that which, though true, yet does not perfectly correspond with the ideal. The Logos is called (i. 9) the φῶς ἀληθινόν, because all other (even true) light does not reach his splendour. Accordingly, if ἀληθινός occurred here, or if we might exchange the term with ἀληθής, an exchange which the Johannine phraseology by no means allows, this would speak strongly for the spiritual interpretation, and this passage might then be placed in connexion with ver. 32, where Christ terms himself ἄρτος ἀληθινός. But if ἀληθῶς remain, this passage is just as much opposed to that interpretation as it might otherwise have been favourable, for in the latter case the sense is as follows : “ My flesh is *in truth* food, and my blood is *in truth* drink ; believers may partake them and receive them into themselves ;” i. e., “ what I say is no mere unsubstantial comparison, no empty metaphor ; it is in truth so to be understood.” The Jews evidently understood it thus, and hence they were so staggered at this discourse that they ceased to follow Jesus. Moreover, the Lord allows it to be so ; he lets them go, without saying, “ I mean a merely spiritual communication,” which would have presented no difficulty to the mind of any one present. Hence a true exposition—one that gives the sentiments of the work under consideration—must, even if the views of the expositor are entirely different, confess that here the discourse relates to a participation of the corporeality of Christ. The apparent contradiction to this, which may be derived from ver. 63, will hereafter be considered. It is only remarkable that Lücke, an expositor generally so impartial, could persuade himself that the words ὁ πρώτων με (ver. 57) give special support to his interpretation of the passage as meaning that spiritual enjoyment of Christ which he thinks is rendered perfectly possible by his death. In reference to them he remarks : “ hence it follows that the expression *flesh and blood* (σὰρξ καὶ αἷμα) is synonymous with *I* (ἐγώ).† But ἐγώ surely designates the entire personality of the Lord ; and

\* Tholuck contests this, and I certainly did not formerly express myself with sufficient distinctness, inasmuch as I did not give prominence to the article. But that βρωσις ἀληθής is something different from ἡ βρωσις ἢ ἀληθινή cannot be denied. The true food stands in opposition merely to the deceptive, but the real to all relative means of nourishment.

† Even Kling (l. c.) has justly declared himself most decidedly opposed to this.

therefore, if in the participation of the Lord the corporeality is *excluded*, or apprehended as relating merely to the death and not to the participation itself, then flesh and blood cannot possibly stand for *I*. Here it is synonymous only because the corporeality is to be *included*. (As regards the use of *διά*, ver. 57, in the phrases *διὰ τὸν πατέρα, δι' ἐμέ*, it is not necessary to suppose that the preposition is here arbitrarily connected with the accusative instead of with the genitive; on the contrary, the various relations which are intended to be expressed by the use of the same preposition with different cases, coincide *in the idea*, and so far they may be exchanged. Comp. Winer's Gram. p. 339).

Ver. 60-62.—The whole of the following passage contains almost as many *external* difficulties as the foregoing discourse of the Lord does in the *ideas*. For, in the first place, it is in the highest degree remarkable that the Lord should thus suffer persons who had allied themselves to him, to leave him, without endeavouring to remove the cause of their separation, by explaining the subject to them more clearly; and, in the second place, it is no less singular that the Saviour even asks the twelve whether they too wish to leave him, and then mentions the betrayer. Obscure, however, as this mode of proceeding on the part of Christ appears at first sight, it is this very thing, when rightly apprehended, that furnishes the key to the *form* of the Redeemer's foregoing discourse. Doubtless the Lord set forth such profound thoughts in these startling terms, on purpose to bring about that which, as we see, was the result, viz., a *sifting* of his disciples. It could have been of no consequence to Christ to have a few more disciples in companionship with him, nor could it be of any real advantage to them to follow him, unless they adhered to him wholly, heart and mind, as the Being in whom the Father dwelt. The man that could be frightened away from one, whose heart-attracting influence he had felt, and whose miracles he had beheld, by a discourse which appeared to him unintelligible or absurd, was trusting too much to his own understanding, and too little in Christ; and although he might even carry within him many germs of good, he was not fit to labour for the kingdom of God. But to *labour* for the kingdom of God was the very calling of the first disciples. Hence it was needful that persons who could not endure the test should be separated, for the sake of their own welfare, and that of the growing Church. Probably the Lord also designed on this occasion to operate upon the mind of Judas Iscariot. It would have been a victory of truth if he had had the candour to withdraw, for his *remaining* with the Lord was assuredly a falsehood. He certainly had not been able to appropriate the words of Jesus, as probably even the other disciples had not (ver. 67, 68); and yet he was not held by that which bound the

others, the flame of love in their hearts ; for had he possessed this, he could not have betrayed the Saviour :—he remained out of *hypocrisy*. Accordingly we here see Jesus, as it were, sitting in judgment on his disciples, and selecting afresh for his work only those who stood the trial.

The second part of the exclamation uttered by the disciples about to withdraw from Christ—*τίς δύναται ἀκούειν, who can hear* (= *ἰκάνει* in the signification *intelligere*)—explains the term *hard* (*σκληρός*) in the first part. Its predominating idea is *difficult to understand*. But this predominance of the one idea does not exclude the other, of *offensive*; for that which is difficult to understand may, so far as it is understood, be offensive, and this was the case here. Hence the Redeemer immediately employs the term *σκανδαλίζειν, offend*. In the discourse of Christ there is an evident aposiopesis which must be supplied by means of the idea, “ye will see something still greater, *i. e.*, more difficult to comprehend!” Thus the antithesis is first between the *less* and the *greater*, and secondly between *hearing* and *seeing*. Were they already offended by a word, what would they say to actual facts ! The greater actual phenomenon referred to, is the Son of Man’s ascending where he was before.

This passage is in the highest degree remarkable. *In the first place*, it is the *only* instance in which the ascension is mentioned by the Lord himself.\* It is true, Christ often speaks of his return to the Father, but without express reference to his return with his glorified body. Even this, however, must here be granted on account of the connexion ; while the very term Son of Man indicates the corporeality of Christ. To suppose a spiritual return would not have occasioned the least difficulty to any of the hearers ; but

\* De Wette rejects the reference to the ascension, because that is not related in John. But in this one place it is mentioned, and the circumstance of its not being afterwards expressly narrated, is sufficiently explained by the fact that it was merely a natural consequence of the resurrection. The same scholar further remarks, that “the ascent of Jesus to the place where he was before does not relate to his flesh, which he certainly had not before his descent.” But these words are altogether without meaning ; for it is not here said that he returned to the place where he was in the flesh, before the descent ; but that as perfect man, and therefore with his glorified humanity, he returned to the place where he was before, *viz.*, without this. Lücke and Tholuck think that if the ascension had been referred to, instead of *ὄψις τ. ἀ.* the expression *σὰρξ καὶ αἷμα* must have been employed. By no means ; for it was not merely the corporeal nature that ascended to heaven, but the entire Christ *with* the corporeality. This unity is expressed by the very name *ὁ τ. ἀ.* With respect to the question whether there is a heaven anywhere to which an ascent can be made, the treatise in the *Evang. Kirchenzeit.*, 1837, “Das Land der Herrlichkeit,” may be consulted. \*At any rate, the glorified corporeality must be conceived of as somewhere (if not according to the idea of *localitas*, yet according to that of *alicubitas*.) An *ubiquitas personalis* entirely destroys the idea of corporeality ; it can only be conceived of as *operativa*. But the decisive point with regard to the whole passage, is furnished by the connexion which necessarily indicates the design to bring forward something more difficult than what preceded. Although Lücke pronounces this view dubious, he cannot remove it from the connexion.

here the Redeemer speaks of something still more difficult and still more staggering than the eating and drinking of his flesh and blood ; and well might the exaltation of the Messiah's humanity in the heavenly world be so to his audience, since even to the present time this idea is rarely acknowledged. *In the second place*, this passage renders it necessary to carry back our conclusion to what precedes ; as here the discourse cannot have reference to a merely spiritual return—which presents nothing that would be unintelligible even to the weakest—so also in the former portion, the participation of his flesh and blood must designate *more than merely spiritual influences of Christ* upon believers. The entire discourse relates to his *glorified corporeal nature*, the reality of which John, according to his main design, was compelled to defend against gnosticising doceticism, just as now it has become needful to maintain it in opposition to idealistic gnosis.

Ver. 63.—But this verse appears again to favour the *spiritual* interpretation of the formula “to eat flesh and blood,” and in fact all the supporters of that interpretation have ever laid special stress on this passage. It is also quite undeniable that in this verse the words of the Logos, who is the life, are themselves represented as life (carrying life in themselves as well as producing life ζωοποιούv), from which it follows that they must also be received in spirit and in life. In these words, therefore, we at any rate may discover an argument against a *carnal* interpretation of his discourse. But hence it only follows that the Lord intended to exclude such gross views, respecting the participation of his flesh as were entertained by the men of Capernaum, and by no means that he denied all participation of *his* flesh, asserting only a spiritual impartation of himself. The only way of rendering the passage subservient to the spiritual interpretation has been to take ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν, *the flesh profiteth nothing*, as synonymous with ἡ σὰρξ μου, *my flesh*.\* But the flesh of Christ as begotten by the Holy Ghost, and dwelt in by the Logos, and thus sanctified and glorified, is itself spiritual (πνευματικόν); hence his flesh is eaten, not with the *mouth of the body*, but with the *mouth of faith*.† It is not till a new man is born through the inward baptism of the Spirit that there is an organ for the reception of the Lord's sacred body. Accordingly the misapprehension consists in conceiving of the flesh without the Spirit (*i. e.*, as not glorified by the Spirit), and thus mistaking the nature of Christ's corporeality. Admit the statement of Scripture, that the Lord is exalted on the throne of his glory at the right hand of

\* Comp. the excellent remarks of Kling on this passage (*loc. cit.* p. 150, ff.), who takes it as altogether on the side of Christian realism, being equally directed against spiritualism and false materialism.

† As regards my view of the Supper generally, comp. the remarks on Matth. xxvi. 26, ff.

the Father *with* his holy humanity, and *in* it he will return to judge the living and the dead (comp. Acts i. 11, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσαθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν, *i. e.*, in his corporeality), then the true meaning of our passage would never be mistaken; doctrinal prejudices alone have obscured the view in its interpretation. (Concerning the opinion of Schulz, that a σῶμα πνευματικόν, *spiritual body*, may be spoken of, but not a σὰρξ πνευματική, *spiritual flesh*, comp. the remarks on Matth. xxvi. 26. The latter term certainly does not occur in 1 Cor. xv., σῶμα being always used, and the unquestionable reason is that σὰρξ = רֶשֶׁת is prevalently employed as the *antithesis* to πνεῦμα. But that it *could* not be used is decidedly incorrect. It does not appear what pneumatic element should pertain to a body that does not to the flesh; for there is no body but one consisting of flesh [or, in the inanimate state, κρέας], since, in the nature of the case, the idea of an *organic whole* can be applied only to that which is material. In this passage, ver. 63, σῶμα of course could not be employed, but in ver. 54 the expression σῶμα φαγεῖν would have been equally appropriate, as is shewn by Matth. xxvi. 26.)

Ver. 64, 65.—The fact that several of the disciples were induced by the foregoing discourse of Jesus entirely to withdraw from him, is now traced by the Lord to an evil principle in their hearts, *viz.*, *unbelief*. The Evangelist here remarks that Christ possessed the gift of perceiving the condition of men as it regarded faith, concerning which subject compare the remarks on ii. 24: Here again, of course unbelief is only to be taken relatively, otherwise it would destroy the idea of μαθητής, *disciple*. Doubtless those persons possessed a certain faith; not, however, that living, substantial faith, which springs from pure love to that which is Divine, but a faith attained through the understanding. They probably found that certain external signs predicted by the prophets, for the recognition of the Messiah, were fulfilled in Jesus, and for this reason they allied themselves to him. But his heavenly nature had not reached their hearts, and accordingly, as soon as their narrow understanding thought itself violated by his discourse, they withdrew. Jesus therefore adds, ver. 65, that on this account he had said: “Without the drawing of the Father, without the inmost awakening of the heart by the power of the Spirit, no one can really seek the Son.” On this subject comp. the remarks ver. 37 and 44.

Ver. 66-69.—From that time many not only merely forsook the Lord externally, but turned from him in their hearts. (Ἀπέρχεσθαι εἰς τὰ ὀπίσω again occurs, John xviii. 6, and in John xx. 14, we find the expression στρέφεσθαι εἰς τὰ ὀπίσω. In the Hebrew רָחַץ פָּנָיו, Ps. xxxv. 4.) It is a striking declaration which Peter, in the name of all the apostles, returns to the question of the Lord—*μὴ καὶ*



ὁμοῖς θέλετε ὑπάγειν; *will ye also go away?* It expresses the true attachment produced by the power of the Spirit, and that profound affection which is not to be loosened by any intellectual difficulties, because it awakens the consciousness of personal weakness and poverty, as well as of the glory of the Lord. What they found in him they could expect no where else, for it was the eternal itself, that which would present itself in humanity in *One* sublime personage *alone*.\* According to the ordinary reading, ὅτι σὺ εἶ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ ζῶντος, *that thou art the Christ, etc.*, this passage would be quite parallel with Matth. xvi. 16. However, it is but too probable that ours has been corrected from that. According to the authority of the MSS., the only reading here is ὅτι σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ, *that thou art the Holy One of God*. This appellation is rare in the New Testament. It occurs in Luke iv. 34, and, according to ver. 41, it appears synonymous with Son of God. Also Mark i. 24, we have ἅγιος τοῦ Θεοῦ. Rev. iii. 7, merely ἅγιος occurs, and Acts iv. 27, ἅγιος παῖς Θεοῦ. The only instance in the Old Testament where the name is applied to the Messiah is Dan. ix. 24. Perhaps the reason for selecting the expression here, was, that to many of the disciples the previous obscure discourse of Christ appeared unholy, so that it was to be understood thus: "Notwithstanding the obscure discourses to which we have listened, and which sounded to us as if unholy, yet we know that in thee the holiness of the Father is manifested to us."

The significant position of the πιστεύειν, *believing*, and γινώσκειν, *knowing* (ver. 69), remains to be observed. Here, as xvii. 8, the two expressions are so placed that the knowledge appears as the consequence of the faith, but John x. 38, and John iv. 42, they stand just inversely. Lücke, therefore, truly observes that the position is not to be pressed. True faith never exists without the germ of knowledge, and yet perfected knowledge here below never exists without faith; the two ideas are necessarily correlates.†

Ver. 70, 71.—The following words are evidently intended to in-

\* On this subject Schubert justly writes in the Symbolik des Traums, p. 168, as follows: "The strong is only overcome by a stronger; the weakest of our sensual propensities is stronger than the strongest intellectual reasoning which operates merely upon the inward ear, not upon the heart; and man is improved only when a higher and nobler love takes possession of his propensities, and quenches the lower and less noble—when the light of a higher sun extinguishes the glimmer of a poor spark." Such was the effect which the apostles had experienced in their hearts; their hearts burned with light and fire which the Lord had kindled within them, and this drew them to its source.

† It is interesting here to notice the distinction of Alexander of Hales between intellectual vocis vel signi, and intellectus rei; the former, he says, precedes faith, the latter follows it, for nothing can be believed that is not in a certain sense already perceived. In the New Testament, however, γινώσκειν and γνώσις are prevalently employed in the latter, more profound sense of the word, so that it presupposes faith.

vite the disciples to a more thorough self-examination. Jesus therefore directs their attention to the favour conferred upon them in the call that he had given them, and at the same time points out the ingratitude of one among them, whom, however, he does not name. Had uprightness now triumphed in the heart of Judas, he would have been compelled either to withdraw, or make an open confession to Christ; but he persisted in his corruption, and filled up the measure of his sins. As to the expression *διάβολος*, it cannot be translated "devil." For it would be necessary either to view the passage as meaning "he is *the* Devil," *i. e.*, the Devil has taken possession of his heart (as is said John xiii. 27), in which case the article must have been employed, or else to render the words "one is *a* devil." In the latter signification, however, as equal to *δαμόνιον*, neither *διάβολος*, nor *σατᾶν* occurs; both expressions in the New Testament constantly designate the Prince of this world. It appears, therefore, that the term should here be understood in the general signification of *opponent*. (Matth. xvi. 23 is not to be paralleled with this passage. Comp. my Comm. in loco.) Still, Tholuck justly remarks, in opposition to this, that for Christ to say, "One among you is an opponent," would have been feeble, and moreover, some *addition* might have been expected, such as *διάβολός μου* or *Θεοῦ*. Hence I am now inclined to understand the expression as meaning, one among you is (not *a* devil) but *the* devil; *i. e.*, what the devil is among the children of God, that is this person among you. Jesus probably contemplated his circle as a type of the heavenly sphere: as he himself represents the Father, and the disciples the angels, so Judas represents the Devil. *Διάβολος* then stands here as a familiar proper name without the article.

## II.

# PART THE SECOND.

FROM THE JOURNEY OF CHRIST TO THE FEAST OF TABERNACLES TILL  
THE JOURNEY TO THE LAST PASSOVER.

(John vii. 1; xi. 57.)

---

### § 1. CHRIST'S JOURNEY TO THE FEAST OF TABERNACLES.

(John vii. 1-36.)

Ver. 1, 2.—It has already been indicated, John v. 18, that a powerful hatred against the Lord had been developed in the minds of the Jews, and our Evangelist exhibits its gradual ripening, especially in this second part of his work. So long, however, as his hour was not yet come, Jesus avoided their snares, and on this account for a long time refrained from going into Judæa. Nevertheless the Feast of Tabernacles induced the Redeemer to visit Jerusalem, probably because, being faithfully obedient to the law of the Old Testament, he carefully fulfilled the command Exod. xxiii. 17, without being disturbed about the possible consequences. The journey to the Feast of Tabernacles is parallel with Luke ix. 51 (comp. the Comm. on Luke ix. 51). For, according to the following representation in John, the Lord did not return to Galilee after this journey to the feast (comp. John vii. 37 with x. 22, 40, xi. 54), but remained in Judæa, whence he made short excursions into the neighbourhood.

The Feast of Tabernacles (חג הסוכות or חג האסיף *i. e.*, “feast of booths,” or “harvest-feast”) belonged, with the Passover and Pentecost, to the three principal Feasts of the Jews. It was celebrated on the fifteenth day of the seventh month, or September. It had reference especially to the sojourn of the Jews in the desert, in commemoration of which booths were constructed of boughs, and the great providential favours bestowed by God were called to mind with joy and delight. Connected with this was the celebration of the vintage, but only incidentally (comp. Levit. xxiii. Deut. xvi).

Ver. 3-5.—The relatives of the Lord (on the ἀδελφοί, comp. at Matth. xiii. 55) seek to induce him to attend the Feast in Jerusalem

with them, by making the remark that he will here have a suitable opportunity for manifesting himself to the world. Although these words may not have been spoken without some feelings of derision, yet it need not be supposed that they proceeded from absolute hostility. The minds of these persons were probably in a state of vacillation. On the one hand, the words and discourses of Jesus had awakened their susceptibility to Divine influence, while, on the other, they could not persuade themselves that he whom they had seen taking part in the minuter occurrences of life was so entirely superior. They may, therefore, in part themselves have been looking for some decisive evidence which should enable them to believe.—This passage is further very important in fixing the import of ἀδελφοί, for since they did not believe, they of course cannot have been among the disciples, and it has therefore been thought necessary to suppose that Jesus had two kinds of brothers, believing and unbelieving (brothers proper and cousins), for which supposition, however, no ground at all exists.\* (Lücke justly observes that ver. 4, αὐτός is to be taken as the Latin *idem* in the signification “and at the same time,” “and yet.” Tholuck and Kling [loc. cit. p. 154] keep αὐτός to the signification “himself,” in order to render prominent the personal reference;—“and yet he himself seeks to become celebrated by his acts.” The ἐν παρρησίᾳ is defined by the contrasting ἐν κρητῶ; publicity includes here at the same time the idea of celebrity. Εἰ in ver. 4 is evidently to be taken hypothetically: “if thou canst do such things, which we do not believe;” for the words [ver. 5] which express the unbelief of the brothers, refer to this doubt.)

Ver. 6-8.—Jesus now refuses to go with his brethren to the Feast, and, for the purpose of awakening their minds, directs their attention to the different positions in which he and they stood with respect to a higher will. They, free and separate from God, followed the guidance of their own inclination; he, on the contrary, never acts arbitrarily, but according to the will of God, in obedience only to his intimations. This is called, in other instances, in the Johannine phrase, “hearing what the Father speaks, seeing what he does;” it presupposes an inward compulsion by the

\* Olshausen's view (expressed in his Comm. on Luke iv. 21, 22) is, that our Lord had no real brothers, but only cousins. He supports his opinion chiefly by the following arguments—first, that if the mother of Jesus had had other sons, it is not likely that they would have had the same names as the sons of Mary, the wife of Cleopas, one of whom was called James, and another Joses (Matth. xxvii. 56;) secondly, that if the mother of Jesus had had sons of her own, it is not likely that Jesus would have committed her to the care of John, who did not belong to the family; thirdly, that since, according to the Old Testament prophecies, we cannot look upon the family of David as continued in the line from which the Messiah sprang, it is more suitable to regard it as concluded in Jesus, the eternal Ruler of the House of David.—[TR.]

power of the Spirit, a perpetual internal observance of God and his operations, such as only in the regenerated finds a certain analogy. The natural man—even one who is legally faithful—goes, comes, labours, rests, according to his own fancies, and cannot do otherwise, because he has not this bond, the Spirit of God, to guide all his steps. (Concerning *καρὸς ἐμός*, *my time*, comp. the remarks on John ii. 4; Matth. xxvi. 18. Here, as also ver. 30, we are not to understand by it the termination of the earthly life of Christ, but a nearer point of time, which is nevertheless to be viewed as of Divine appointment.)

Ver. 7 expressly indicates the enmity of man as the reason that deterred Christ. In relation to this also, a similar difference appears between Christ and his brethren. The latter belong even in their animating principle of life, to the world; the Lord, on the contrary, brings the Spirit that opposes everything worldly. Hence the world must contend against him, and hate him as the Destroyer of its life, even as it hates all those in whom the Spirit of Christ operates (John xvii. 14).

The open declaration in ver. 8, *οὐκ ἀναβαίνω*, *I go not up*, is remarkable, since in ver. 10 it is said: *τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν*, *then also he himself went*, etc. Through fear lest the Lord should here seem to have spoken falsely,\* some transcribers have put *οὐπω*, *not yet*, instead of *οὐκ*, *not*, and Knapp and Lachmann have even received it into the text. But, in addition to some MSS., in Matthæi and versions, only the codices D. and K. contain this reading. Moreover, it is evident that a doctrinal motive may easily have occasioned the correction. Viewed, however, with an unprejudiced mind, the passage presents no real difficulty. For since *οὐπω* immediately follows, it is self-evident that in the same way *οὐκ* is to be understood with the addition of *νῦν*. *Οὐκ ἀναβαίνω*, *I go not up*, is not a negative with respect to the entire future (nay, the future is not employed), but merely in reference to the present point of time. Tholuck, indeed, thinks the words “to this feast” (*εἰς τὴν ἑορτήν ταύτην*) would shew that the Redeemer did not intend to go at all, and on this account conjectures an inaccurate report of the language of Christ. But there seems no sufficient reason for this hypothesis.

Ver. 9-13.—In the course of a few days, the Lord also proceeded to Jerusalem, and, that he might not excite observation, he went in perfect silence. (I understand the words *ὡς ἐν κρυπτῷ*, ver. 10, like the expression i. 14, as the so-called *ἡ veritatis*, “quite in secret.” Lücke, who is followed by Tholuck and De Wette, translate, “as it

\* Where this anxiety has not been felt, the passage has actually been employed in defence of falsehoods of necessity. An apparent instance of this kind occurs also in the Old Testament in the passage 2 Kings viii. 10, 14.

were." But since the open declaration *ὃν φανερώς* precedes, the stress should lie on the words *ἀλλ' ὡς ἐν κρυπτῷ*; with which Lücke's view is evidently not quite consistent.) Verses 11-13 describe the excitement of the people respecting Jesus; no one was indifferent, but the opinions concerning him were very divided; only the people shrank from publicly expressing them on account of the Sanhedrists. (*Ἀγαθός*, ver. 12, according to the common *usus loquendi*, is to be understood only in a subordinate sense, as meaning one who does not actually cherish evil designs.)

Ver. 14, 15.—It was not till the middle of the Feast that Jesus made his appearance publicly and taught in the Temple. (The Feast lasted, as all great Feasts of the Jews, seven days, and hence the middle was the fourth day.) From the following remarks of the Jews, it is probable that the Redeemer did not merely teach in the open air in the front court, but delivered a formal discourse, perhaps in the synagogue, which was situated in the court of the women. (Comp. Tholuck on the passage.) The auditors were surprised at his erudition, as they knew that he had not enjoyed the usual rabbinical education. (As the Jews knew of no learning apart from religion, the *γράμματα*, *letters*, are simply the Sacred Scriptures, in the exposition of which the entire education of the Jews was concentrated.) According to the Jewish custom (with respect to which, however, it is questionable whether it had been worked into such a definite shape in the time of Christ), no one could teach unless he had been the formal pupil of a Rabbi (רַבִּי) and a Rabbi's assistant (חֲבֵר). No one but a regular Rabbi might deliver his own sentiments; the pupils and assistants were only at liberty to repeat what they had learned. (Comp. Tholuck on the passage.)

Ver. 16-18.—The Saviour, proceeding from this remark, points out the difference between his doctrine and that of the Rabbies. The object, to which the teaching of the Rabbies pointed, was indeed substantially the right one (Matth. xxiii. 2, 3), but their relation to the true doctrine was false. They taught without a true Divine commission, and without a Divine call (*ἀφ' ἐανθρώων*), and in so doing sought honour from men; hence they were characterised by inward falseness and injustice. (*Ἄδικία*, ver. 18, designates the unjust relation generally,\* in which their moral life stood to God. Comp. the remarks on Rom. iii. 21.) On the contrary, the Lord says of himself, that he does not regard his teaching as his own (*οὐκ ἔστιν ἐμῆ*), he does not speak of and from himself (*ἀπ' ἐμαντοῦ*), but

\* According to Lücke and Tholuck, *ἀδικία* is = פְּקָר or מְרָמָה in the signification of falsehood. But in that case we should only have had here an inversion of the sentence *αὐτός ἀληθής ἐστι*. *Ἄδικία* certainly never exists without internal falsehood, but *ἀδικία* and *ψεῦδος* are not on this account synonymous.

in the name and by the commission of God (τοῦ πέμψαντός με), whose honour alone he seeks. (With respect to the same thoughts, comp. v. 44, viii. 50.) Accordingly self-seeking and freedom from everything selfish, here form the antitheses; the former disqualifying for the reception of blessing from Divine things, even though they are possessed and taught, as the Pharisees had assuredly the words of the Old Testament revelation. This obscuration of the inner man through impurity is especially pointed out ver. 17, and enlarged upon ver. 19, ff. In this the Redeemer discloses the secret reason of the strange phenomenon, that men could not perceive the bright lustre of the Divine nature in Christ. Jesus describes the knowledge of the divinity of his doctrine as dependent upon willingness to do the will of God (Θέλειν τὸ θέλημα τοῦ Θεοῦ ποιεῖν).

It is evident that here the will of God is not merely the injunction of Christ alone, but also that of the Old Testament (comp. ver. 19, ff.), and even of conscience itself (Rom. ii. 14). The Divine command is in its nature one and the same in all the forms of its manifestation, but is represented in different degrees of development. Sincerity in regard to the known law of God is always required; this determines the real position of the mind towards God, and prepares it for deeper and deeper penetration into that knowledge. On the contrary, he who is corrupt and does not practise what he knows, but evades the practice by sophisms (the very conduct of Pharisaism), blinds himself, until at length he cannot see the brightest light. This is a practical passage, and of the highest importance to biblical psychology; for its fundamental idea is, that the faculty of knowing does not act in isolation, but that man's *capacity* for knowledge is constantly conditional upon his *inclination*.\* If the inclination follows what is not pleasing to God, it beclouds the capacity for knowledge, the mirror of the soul becomes obscured, and lusts are corrupted into error (Ephes. iv. 21); but if the desire be directed towards that which is Divine, the ability to know it increases. Hence in our passage knowledge is intentionally described as dependent, not upon *doing* but upon being *willing* to do (Θέλειν ποιεῖν). The perfect accomplishment of the will of God is partly impossible to any one on account of sinfulness, and partly often prevented by circumstances; but even sinful man may, under all circumstances, constantly develop in the depths of his soul the

\* Lücke is correct in his opinion that the older exposition of this passage, which makes doing the will of God here mean faith in Jesus, and the fulfilment of his commands, is not the primary; for ver. 19 clearly shews that the discourse has reference also to the fulfilment of the Mosaic law. But this does not interfere with the use of our passage as an argument for Christianity from internal experience, since it involves the idea that the faithful application of what is known concerning God is the only means by which we can continually attain a more profound and essential knowledge of him and of his will.

θέλειν (*i. e.* not the positive, practically efficacious will [*βούλεσθαι*], but the negative desire and longing)—and in this consists the proper essence of the fear of God, and of love to the truth. Hence Pascal very truly says : “ Human objects must be known in order to be loved, Divine must be loved in order to be known.”

Ver. 19, 20.—The Redeemer now discloses the fact that they themselves were making no effort whatever to fulfil the law of God as delivered to them by Moses, in such a manner, that he brings to light their hostile feelings towards himself. Jesus, as it were, says, “ Ye disobedient men do not even keep the most essential commands of the law.” Probably his reason for extending the statement thus universally to all (ver. 19. *οὐδεὶς ἐξ ὑμῶν*) was that those who gathered most closely around him were thoroughly zealous opponents, who sought to catch him in his words. For ver. 25 there appear *some*, who are decidedly distinguished from such as seek to kill. Hence I cannot agree with the opinion of Tholuck, who observes that the exclamation of the multitude : “ Thou hast a demon,” proceeded from persons in the crowd who, having come from abroad, were not acquainted with the evil designs of the leading men. These impenitent persons are judged far more correctly, if we assume that even the most furious opponents of Christ hypocritically tried to present themselves as pure before him. (The formula *δαμόνιον ἔχεις*, *thou hast a devil*, is here to be taken merely as a prevailing mode of expression synonymous with madness. The most striking proof of this is furnished by John x. 20, where the latter term is employed as an explanation of the former. The expression certainly was founded on the notion that madness originated in being possessed by evil spirits ; but when this language was employed, the speaker of course did not possess a distinct consciousness of this connexion. Hence, in this case, it was by no means intended to say that Christ spoke by the power of the devil. The expression had a different meaning in Matth. xii. 24 ; comp. the Comm. on the passage.)

Ver. 21-24.—The Redeemer drops the question respecting their desire to kill him, probably because this desire, being purely internal, could not be demonstrated. He confines himself to the disclosure of their want of right principle, in representing him as a violator of the Sabbath, on account of his beneficent act of healing, whilst they themselves no less broke the Sabbath by circumcising on that day. (In regard to that matter, comp. the remarks on Matth. xii. 3, ff.)

But the special question here is, to what does *ἐν ἔργον*, *one work* (ver 21), refer ? It is said that the subject of reference was the healing on the Sabbath, recorded John v. 1, ff. But this took place during a former visit of Christ to Jerusalem, and it would have been a strange thing if the very same Pharisees who then censured



him on account of that act, had again rebuked him for it now. It is far more natural to suppose that a similar case had again occurred, and that this gave rise to the whole conversation. Moreover, that Jesus had again wrought miracles is clearly shewn by ver. 31. He contrasts his single deed with the continual occurrence of circumcision, which, in the cases of all children born on the Sabbath, was performed on the eighth day after, *i. e.*, on the following Sabbath. (Θαυμάζειν here evidently involves the additional idea of *censuring*, just as it may express also the additional idea of *praising*, according to the connexion in which it occurs. It ordinarily takes the genitive, and occasionally the accusative. The construction with *διά* is rare; but compare Mark vi. 6, and also Aelian, V. H. xii. 6, where it is said of Marius: θαυμάζομεν αὐτὸν διὰ τὰ ἔργα. Schulz, however, thinks it necessary to differ from Griesbach and Knapp, and refers *διὰ τοῦτο* to the sequel. He observes that John frequently begins sentences with *διὰ τοῦτο*, *e. g.*, v. 16. 18, vi. 65, viii. 47, etc., as also 1 John iii. 1, iv. 5. Still, in the case before us, its connexion with the sequel does not appear altogether appropriate, as we thus gain for *διὰ τοῦτο* no fitting sense. Lücke is of the same opinion.) The parenthetical remark, ver. 22, that circumcision originated from the Patriarchs (πατέρες = אֲבוֹתָם comp. Rom. ix. 5, Exod. iii. 15) deserves our notice. (Οὐχ ὅτι relates to the preceding clause, Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, thus: "I do not mean to say that it literally originated from Moses; its origin was more ancient.") The object of this remark is doubtless no other than to augment the importance of circumcision by adducing its higher antiquity. Then, since this involved, as it were, a justification of their conduct in practicing circumcision on the Sabbath, it also increased the force of the argument that Jesus employed; for if they themselves infringed the Sabbath, why might not the Redeemer do so too, and especially for a still more worthy purpose? Circumcision, like everything belonging to the Old Testament, referred only to the *flesh*, while the healing performed by Christ related to the *whole* man (comp. the Comm. on Matth. viii. 2); with him the cure of the body was merely a stepping-stone to the restoration of spiritual life.

(The observation that the ὅλος ἄνθρωπος stands in contrast with the ἐν μέλος affected by circumcision, appears to me quite unsuitable.\* The *entire* man necessarily includes the inner life, and

\* Kling (loc. cit. p. 156), with whom Tholuck agrees, thinks that the wounding of one member in circumcision is contrasted with the corporeal healing of the whole man by Christ. But according to this, circumcision is represented as inflicting injury upon man—a view quite contrary to that of the Old Testament; it was a means of salvation, which, however, like everything belonging to the Old Testament, has merely an external and metaphorical efficacy, while Christ saves internally. This view is quite consistent with the following κατ' ὄψιν, according to appearances, which is here equal to κατὰ σάρκα, according to the flesh.

therefore the expression cannot denote merely the *body*. "ἵνα μὴ λυθῆ ὁ νόμος Μωσέως is to be understood thus: "in order that the law should not be broken." Now I cannot with Lücke, assume that the law (ὁ νόμος) here means merely the command to circumcise, for, in my opinion, if this alone had been referred to, we should have had ἡ ἐντολή, *the command*, the term which designates the individual declarations of the law. But ὁ νόμος here is the Mosaic law *in relation* to circumcision; he who breaks one of its precepts breaks the whole law. Accordingly, the design in practising circumcision on the Sabbath, was that no higher law should be neglected for the sake of a lower. Thus Christ means to say: "I also do not neglect the strict observance of the Sabbath arbitrarily, but in order to fulfil the higher command of *love*.) By such a representation of the reasons of his conduct, the Lord now hoped to turn the judgment of his opponents from what was merely external (κατ' ὄψιν = κατὰ τῆν σάρκα, viii. 15) to the essential features—the inward motive of the act.

Ver. 25-27.—Some well-meaning citizens of Jerusalem (different from the inimical persons alluded to in ver. 19) wonder at the muteness of Christ's enemies, and think the latter may have even taken him for the Messiah, which *they* probably were inclined to do, since their susceptible minds felt the power of the truth which spoke in the words and character of Christ. But outward and superficial views held them in fetters, and prevented them from entirely opening their hearts to Christ; they thought that the origin of Christ the Messiah would be entirely unknown, whereas that of Jesus was known. Concerning this opinion of the Jews (which Scripture directly contradicts, since it names even the birth-place of the Messiah), we have, in the rabbinical writings, no valid evidence.\* The idea of the person from whom this notion originated, may have been perfectly correct, viz., that no one would know the eternal heavenly origin of the Messiah as the Son of God. (This is intimated in the Old Testament, Is. liii. 8, Micah v. 2; in the New Testament, Heb. vii. 3.) The untutored multitude, however, misunderstood the idea, and referred the ignorance respecting the origin of the Messiah to his external advent. They may have thought, as the Marcionites did, that he would descend suddenly from heaven, although this forms a contradiction (not to be wondered at in connexion with such crude views) to the prevailing opinion that the Messiah would be a mere man. At all events the entire notion was merely a partial

\* Passages such as Justin M. dial. c. Tryph. p. 226, 336, edit. Syburg, to which appeal has been made, are not relevant to this question. The *former* only says, that the Messiah, until his anointing with the Spirit by Elias, would not be known either to others or to himself. Accordingly that passage has no reference at all to his earthly origin. The *second* passage says that the Messiah would at first be *mistaken*, and would not be recognized till after his manifestation in glory; this, therefore, like the other, has no connexion with the popular notion which John here mentions.

one, and not entertained by the whole nation. (Comp. Matth. ii. 4, ff.)

Ver. 28-30.—Lücke is certainly correct in maintaining that the following answer of the Saviour represents a fine stroke of irony : Jesus grants them that, in respect to his earthly origin, they know who he is, but all the more decidedly denies it as to his heavenly origin, when he says, “Ye do not so much as know him who sent me ; how then can ye know my relation to him ?” This expression appears too strong, since the Jews still constantly worshipped the true God ; but their conception of God did not answer to the living nature of the Eternal : they had not the true God (Θεὸς ἀληθινός), but an inadequate and variously obscured notion of him.

Here again, therefore, the signification of ἀληθινός is the strict one in which the term is employed by John ; it is not (like ἀληθής) opposed to the absolutely false, but to the relative, the imperfect. The idea of the Jews respecting God was not absolutely false, but at the same time it was not complete. Jesus here intends to contrast the *essential* knowledge of God with a merely *notional* knowledge ; the former alone qualifies us to recognize that which is Divine wherever it may be presented to our notice. These pointed accusations now excited all the acrimony of the Jews ; but so long as the hour fixed by the Father was not arrived, their rage against him led to no result.

Ver. 31, 32.—But as sin became more glaringly manifest, so the better characteristics were increasingly displayed ; many were seized by the power of the words and acts of Jesus, and believed. All the more zealously, however, did the Pharisaic leaders among the Jews endeavour to arrest his influence.

Ver. 33, 34.—This induced the Redeemer to hint at his departure, which would soon enough take place. Jesus makes use of very similar expressions viii. 21, ff. and refers back to the same xiii. 33. From the latter passage it is obvious that the words were directed to the Jews, and not probably to the believing disciples. There can be no doubt that εἰμί here, as ver. 36, is the correct reading, for εἶμι never occurs in the New Testament, and is evidently introduced here only as a parallel with ὑπάγω. Nor is there any ground at all for understanding εἰμί in the sense of venire ; on the contrary, the present tense is simply to be taken in the future signification. Most important, however, for the interpretation of this passage is the question, how should ζητεῖν, *seek*, be understood ? Grotius maintains the view that it designates *hostile* seeking, in the sense : “ye will then form plots against me in vain, I shall then be completely rescued from your power.” But this is not at all consistent with the words *yet a little time I am with you* (ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμί), for had the Lord intended to convey the meaning : “ye

cannot abridge the short time that I shall yet spend here," this must have been otherwise expressed. Moreover, the parallel passages (viii. 21, ff., xiii. 33) clearly indicate another sense of the passage.

The words, xiii. 33, in particular, leave no doubt at all that "seek" is to be understood in the *good* sense, as seeking and longing after through ardent desire. Hence we get the following elevated sense of the words—one truly worthy of the Redeemer: "Unwise men! ye know not what ye do, in rejecting me, your Deliverer. Soon enough will your foolish desire to see me removed from you be fulfilled; I shall remain with you only a short time, and then return to my heavenly Father. Then ye will perceive your perfidy, and seek me with sorrow; but ye will not find me, or be able to reach me." The objection urged against this interpretation, that the Jews had assuredly no wish to flee for safety into heaven, is very easily removed, if the pith of the thought be seized. To be able to come to Christ means not merely to be corporeally near him, but also to experience his power and his life spiritually. This is what the Redeemer here represents the Jews as one day desiring in vain. It cannot be objected that if this desire were a *true* one, Christ would satisfy it even in the case of the Jews, and that they might thus come to him even after his departure to the Father. For, according to the universal doctrine of the Bible, the hour of grace may be lost. To these persons whom Jesus addressed, the hour of gracious visitation was the present; if they did not avail themselves of it, they could by no means recover that which was lost at any time they pleased; but it would be with them as with Esau, who found no place for repentance, though he sought it with tears, and therefore certainly exemplified the *seeking*. (Heb. xii. 17.)

Ver. 35, 36.—The bystanders do not apprehend the pregnant meaning of Christ's prophetic words; in accordance with the external bias of their minds, they conjecture something external, and this not without a mixture of derision (comp. viii. 22). They suppose that he intends to turn from the Jews among whom his labours were so ineffectual, to the Gentiles, for the purpose of converting them. ("Ἕλληνες, *Greeks*, are not Jews, among the Gentiles [Hellenists], but pars pro toto Gentiles in general; it is only by understanding the term thus, that due force is given to the antithesis between this and his supposed abandonment of Jerusalem. The signification of *διασπορά* is sufficiently determined by the following *διδάσκειν τοὺς Ἕλληνας*; it here designates, not the *διωπαρέντες* themselves, but the *place* of their residence. Comp. 1 Pet. i. 1; James i. 1.)

## § 2. DISCOURSES AT THE CONCLUSION OF THE FEAST OF TABERNACLES.

(John vii. 37; viii. 59.)

Ver. 37.—In what has preceded (vii. 1–36), no considerable discourses have occurred in immediate connexion with the main purpose of the Evangelist. The paragraph has been occupied with historic preparations (so to speak) for what follows and completes the picture of the scene in which the Redeemer moved during this residence in Jerusalem. The same view may be taken of the verses vii. 40–52. But with vii. 37–39, with which viii. 12–59 is immediately connected, commences a large body of discourses, all of which appear to have been uttered on one day—the concluding day of the Feast of the Tabernacles. These are most intimately associated with the chief design of the Gospel, since they throw increased light upon the Redeemer himself and upon his ministry. The history of the adulteress (vii. 53; viii. 11) evidently interrupts the unity of the discourses, and therefore our special critical, as well as exegetical consideration of it, is postponed to the conclusion of chap. viii. Of the Lord's first discourse, in which he represents himself (similarly to the description in John iv.) as the water of life that satisfies all desire, John gives only a brief notice, adding an explanation (ver. 39) of his own. Doubtless Jesus pursued the thought further; but this the Evangelist did not need to do, since the conversation with the Samaritan woman involves all that appertains to the subject. Probably, however, the mention of water was here occasioned by an external cause, as at Jacob's well. The last day of the Feast of Tabernacles, as the last feast-day of the year, was commenced with ceremonies of a very special character, on which account it was called the *great day* (ἡ μεγάλη). The generally joyous character of the Feast on this day broke out into loud jubilation, particularly at the solemn moment when the priest, as was done on every day of this festival, brought forth in a golden vessel water drawn from the stream of Siloah, which flowed under the Temple-mountain, and ceremonially poured it upon the altar.\*

\* Plutarch, Sympos. lib. iv. Opp. t. ii. p. 671, describes this custom, and calls it *bacchic*, because it was connected with the vintage, and wore a very joyous character. He says: Τῆς μεγίστης καὶ τελειωτάτης ἑορτῆς παρ' αὐτοῖς ὁ καιρὸς ἐστὶ καὶ ὁ τρόπος Διονύσου προσήκων· τὴν γὰρ λεγομένην νηστεϊαν ἀκμάζοντι τρυγητῶν τραπέζας τε προτίθενται παντοδαπῆς ὀψώρας, ὑπὸ σκηναῖς τε καθιῶσιν, ἐκ κλημάτων μάλιστα καὶ κίττου διαπεπλεγμέναις, καὶ τῆν πρώτεραν τῆς ἑορτῆς σκηνὴν ὑνομάζουσιν. Ὀλίγαις δὲ ὕστερον ἡμέραις, ἄλλην ἑορτὴν οὐκ ἂν δι' εὐνημάτων, ἀλλὰ ἀντικρυσ Βάκχου καλουμένου τελοῦσιν. Ἔστι δὲ καὶ κρατηροφορία τις ἑορτῇ καὶ θυρσοφορία παρ' αὐτοῖς, ἐν ᾗ θύρσους ἔχοντες εἰς τὸ ἱερὸν εἰσίσαιν, εἰσελθόντες δὲ ὁ τι δρῶσιν οὐκ ἴσμεν. Εἰκὸς δὲ Βακχεϊαν εἶναι τὰ ποιούμενα, καὶ γὰρ

Then the words, Isa. xii. 3 : " With joy shall ye draw water out of the fountains of salvation" were sung, and thus expression was given to the symbolical meaning of this act, intimated ver. 39. (Comp. Winer's Reallex. p. 403.) It was probably upon the occasion of this ceremony that the Saviour uttered the language before us, in which he represents his Spirit as water for eternal life.

Ver. 38.—The Saviour now extols the virtue of this water : it not only allays thirst and invigorates, but renders the individual who partakes it, a living fountain (*πιστεύειν* is here equivalent to *πίνειν*, comp. vi. 35. We have already enlarged upon the idea, iv. 14). If Jesus here appeals to a passage of Scripture, yet we are not to suppose that he alludes to all those places where the knowledge of God is represented as water covering the land (as some expositors think is indicated by passages like Is. xi. 9, xlv. 3, lv. 1, lviii. 11), but rather that the reference is only to those (such as Joel iii. 18 ; Zech. xiv. 8 ; Ezek. xlvii. 1, 12) in which a reference is made to a stream issuing from the Temple-hill.

The metaphor is evidently as follows : the Redeemer compares himself with the Temple, and represents himself and every believer as a living Temple ; as the fountain of Siloah poured forth its waters from the Temple-mountain, so also a stream of heavenly life issues from the Redeemer and from all those who have become like him. Gieseler (in a remark in Ullmann's Studien, vol. ii. No. i. p. 138) lays stress on the expression *ἐκ τῆς κοιλίας*, and thinks this indicates a reference to the circumstance that the water poured upon the altar by the priest was conducted from the recesses of the mountain into the brook Cedron. Although this may be too far-fetched, *κοιλία* stands, like *קִבְיָהּ* (Prov. xx. 27), for the interior generally. We may at most find in the expression a corporeal reference, and the sense would then be : " the entire man, spirit, soul, and body, is purified by means of the water which I give him, and becomes himself a living fountain of blessing." The flowing forth, and *overflowing* of the water *to others*, necessarily presupposes abundance in him from whom it issues, while in the *overflowing* the idea is presented in the fullest and strongest manner ; the Lord, who is full of grace, gives to the children of men a full, *overflowing* measure. (Luke vi. 38.) Lücke's remarks, in opposition to the idea of the overflowing and pouring forth, are of no importance whatever ; for the circumstance that John does not explain this reference in ver. 39 only proves that

*σάλπιγγι μικραῖς ὥσπερ Ἀργεῖοι τοῖς Διονυσίοις, ἀνακαλοῦμενοι τὸν Θεὸν χρῶνται, καὶ κιθαρῖ ζοντες ἕτεροι προσίασιν οὓς αὐτοὶ Λεῦϊτας προσονομάζουσιν, εἶτε παρὰ τὴν Λύσιον, εἶτ, μἄλλον παρὰ τὸν Ἑβραῖον τῆς ἐπικλήσεως γεγεννημένης.* Comp. Joseph. Arch. xiii. 16 Lakemacher, observ. sacr. Lib. i. p. 18-78, treats at large upon this usage, but he is mistaken in thinking that the Jews derived these customs from the bacchic rites of the Greeks : the hostile opposition between Jews and Pagans would not have permitted this (Comp. Lundius jud. heiligth. p. 1053, ff.)

it was not his purpose to make *every* allusion in the words of the Lord prominent. \*

Ver. 39.—According to his custom, the Evangelist accompanies this saying of the Lord by an interpretation; the living water is, in his view, the spirit, which believers were about to receive, and which, in the following words, he designates more precisely as the *ἄγιον*. Simple as this thought is,\* the conclusion of the verse is, on the other hand, pregnant with meaning, for, according to it, this Spirit was not yet there (*οὐπω ἦν*), and that *because* Christ was not yet glorified. These ideas are, in a doctrinal point of view, of the highest importance. (Compare the hints on Luke i. 15, 35.) In the first place, that *οὐπω ἦν*, *was not yet*, has no reference, to *existence*, is self-evident; for the Holy Spirit is to be conceived of as eternal, just as much as the Father and the Son. In order to obviate such a mistake, in many manuscripts additions are made as *ἐπ' αὐτοῖς, δεδομένον, δοθέν* (Lachmann, without sufficient reason, merely on the authority of the Codex B., has received the reading *δεδομένον* into the text)—expressions intended to designate the relation of the Holy Spirit to the disciples. The same thing is also plainly indicated by the concluding words, in which the Son's being glorified is mentioned, not merely as a period, but as a mediative and procuring cause of the communication of the Spirit. The glorification of Christ (comp. the particulars on xiii. 31) of course respects his humanity, which, through the power of the indwelling Deity, was spiritualized and deified. This process does not appear to have been completed till the ascension; hence it was not till after this that the fulness of the Spirit was poured out upon the apostles and the first believers.† In perfect harmony with this is the declaration

\* The objections urged by Lücke (in loco) against John's interpretation appear to me of no consequence. He thinks that the living water, with which the Lord compares himself, means eternal life, not the Spirit, since John was not made acquainted with this till after the outpouring of the Holy Ghost. But eternal life is only a consequence of the Spirit; the principle imparted by Christ is always the Spirit, even where merely its *effect* is mentioned. The use of the simile of *outpouring* (Acts x. 45; Rom. v. 5; Tit. iii. 6), which is not suited to fire, satisfactorily shows that in the N. T. *πνεῦμα* is frequently compared with water, which Lücke denies. Moreover, according to the declaration of John, it is not needful to take *ρεύουσι, shall flow*, as an absolute future, for Jesus, even before the Pentecost, imparted his Spirit to those who believed in him (John xx. 22); the outpouring of the Spirit is mentioned only as the highest point of his manifestation. It is also to be remarked that the idea of an outpouring of the Spirit, according to passages such as Joel iii. 1 (in the English ii. 28—Tr.); Isaiah xxxii. 15, xlv. 3; Ezek. xxxvi. 25, xxxix. 29, was very familiar to all Jews. (On this subject comp. Kling's remarks in opposition to Lücke, loc. cit. p. 132, ff.)

† As the *Son* wrought in humanity long before his *incarnation*, so also the *Spirit* was manifested long before his *outpouring*. But as the fullness of the life belonging to the Son was not revealed until his incarnation, so also the Spirit was not displayed in all his power till the outpouring at Pentecost. The outpouring of the Spirit, therefore, is the same point in his development as the incarnation in the development of the Son. Concerning the *incarnation* of the *Spirit* in a distinct personality, traces of which

also of the Lord, xvi. 7, *ἐὰν μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς, unless I go away, the Comforter, etc.*, in that his death and the glorification connected with it were the *conditions* of the impartation of the Spirit. Hence these words evidently involve the idea that the manifestation of the Deity in man takes place by degrees, and is conditional upon the gradual perfection of those in whom the manifestation is made. The Spirit of God built for himself within Mary the holy Temple of the Lord's body, that he might dwell in it as a pure immaculate medium ; and it was by the power of this indwelling Divine Spirit that the Lord's body gradually became so glorified that the highest manifestation of Deity—the Holy Spirit—could be poured forth from him upon mankind, like an all-quickening and sanctifying stream. In constant union with this influence of the Holy Spirit, the power of the Lord's glorified humanity was so displayed, that he communicated to his followers not merely his Spirit, but also his flesh and blood, rendering them in all respects conformed to himself—bone of his bone, and flesh of his flesh (Ephes. v. 30 ; Phil. iii. 21).

We may now determine the manner in which we are to regard the operations of the Holy Spirit before the glorification of the Lord, with respect to those who lived under the New Testament. According to 2 Pet. i. 21, we find the Holy Spirit at work in the ministry of the Old Testament prophets, and the New Testament speaks of the agency of the same Spirit before the glorification, in John the Baptist, as well as in the physical creation of Jesus. (Comp. the remarks on Luke i. 15, 35.\*) The express mention, however, of the Holy Spirit in the Old Testament occurs only in Psalm li. 11 ; Isaiah lxiii. 10 ; and the whole of the Old Testament shews that the idea of it in the minds of enlightened men, under that dispensation, was but very obscure. (In the Apocrypha the term *πνεῦμα ἅγιον* occurs, Wisd. Sol. i. 5, ix. 17.) It might indeed be said that the entire difference in the operations of the Holy Spirit under the Old and under the New Testament consisted in this—that under the latter economy it is manifested in greater copiousness, that it is displayed in more extraordinary gifts, and more various forms of operation (1 Cor. xii. 7, ff.) and that it acts more *permanently*, while under the Old Testament its operations appear variable and transitory. In that case, however, it would not be anything essentially new that was given in the New Testament, but merely the Old Testament heightened ; and hence this statement of the matter, although containing points doctrine occur in several sects, Holy Scripture knows nothing. (Comp. the observations on Acts xix. 2.)

\* The idea expressed by Olshausen, in his Commentary on those passages, is that the term *πνεῦμα ἅγιον*, as employed there, designates the Divine essence in general, which according to its nature is holy. He thinks it is not there to be taken as meaning literally the third Person in the Godhead.—Tr.



which cannot be overlooked are not entirely satisfactory, but defective in some essential points. For in so far as the Deity, as such, is spirit and is holy, it cannot be denied that the Holy Spirit also wrought in the Old Testament, as is indicated also by the formulæ, "God spake" and "the Spirit came upon the prophets," which occur in instances almost innumerable; and further, according to the necessary unity of the Father, Son, and Spirit, in consequence of which, neither acts without the others, the action of the Holy Spirit must always be connected with the operations of God in the Old Testament; nevertheless the *usus loquendi* of Scripture and the internal relation of the Persons of the Trinity itself justify us in distinguishing between the operations of the Father, of the Son, and of the Holy Spirit, as different Persons in the Divine essence; and in relation to this distinction we must say that the ministry of the Holy Spirit commences with the glorification of Jesus, and the outpouring of the Spirit at Pentecost. Hence there is some truth in the view which has often presented itself in the church respecting particular economies of the Father, of the Son, and of the Holy Spirit. The acts of Deity under the Old Testament were those of the Son; those of the Holy Spirit commence with the Pentecost. This is indicated especially by the last great discourses of the Lord concerning the Holy Spirit (comp. the remarks on John xvi. 7), in which also the departure of Jesus is represented as the necessary condition of the Spirit's manifestation. It might be said that until the glorification of Jesus the Holy Spirit operated as *ἐνδιάθετον*, and after this as *προφορικόν*. The proper work of the Holy Spirit is regeneration, and the entire creative agency of God in the souls of men; accordingly the new birth essentially belongs to the New Testament, the specific effects of the Holy Spirit being displayed first under his own economy. (Comp. the Comm. on Matth. xi. 11.)\*

Ver. 40-43.—The demeanour of Jesus, the ardour of his speech, and the power of the Spirit which proceeds from him, powerfully affect many of his hearers; they perceive something great in him. (Concerning *ὁ προφήτης*, comp. the observations on John i. 21.) But they stumble at the circumstance that (according to their erroneous opinion) he was not born in Bethlehem. Without making thorough inquiry, they allow this external circumstance to mislead them in respect to the impression made upon their hearts, and thus they betray their shallowness and indolence.

Ver. 44-49.—In those who were less susceptible of impressions from the truth, the opposite of this is now presented; they desire

\* De Wette here as usual resorts to dogmatism. He calls my exposition subtle and erroneous. Instead of proving this, he makes the monstrous assertion that "the idea of the Holy Spirit as a Person is more plainly implied in the O. T. than that of the Son as such." (1?)

to lay hands on the Holy One or God, but are restrained by an invisible power. Meanwhile this feeling amongst a portion of the people encourages the Sanhedrim to an attempt at arresting him officially; officers from the Temple (*ὑπηρέται*) are sent to bring him before this tribunal. These men, however, uncultivated indeed, but of simple mind, accessible to the power of the truth, and not entangled in error through self-interest and sophistry, are too powerfully wrought upon by the word of the Lord; they return without executing their commission. Doubtless these persons were incapable of apprehending the thoughts of Jesus, but the impression of his personal character overcame them.\* To this powerful, although, at the same time, purely subjective conviction, the arrogant Sanhedrists oppose a merely external circumstance. "No man of rank or learning believes in Jesus, therefore they might conclude that there was nothing superior in him." The peculiar character of Pharisaism, which passed over to the more recent Rabbinism, is the over-valuation of what is outward, of the inculcated form of the knowledge of the law, which but too often shews itself without that true love and desire for Divine things by which they are best apprehended. With this haughty, excessive estimation of self, is associated a shocking contempt of others; the people who are not formed in the rabbinical mould are called *ἐπικατάρατοι*, *accursed*, as those who, being without the knowledge of God, are delivered over to destruction. (The Rabbins abuse the uneducated with the appellation *רַשָּׁעִים* *עַל*, and even *רַעֲוָה*, *i. e.*, abomination, while, on the contrary, they call themselves *שְׂרָפִים* *עַל*. Comp. Lightfoot on the passage.)

Ver. 50-52.—Probably the rebuke was administered to the officers of the Temple during a sitting of the Sanhedrim, in which it was intended immediately to condemn Jesus. On this account Nicodemus, whose heart was indissolubly bound to the Lord by the conversation held with him at night, ventures to speak openly in his favour. He reminds the assembly of the law of Moses that no one was to be condemned unheard. (Comp. passages such as Exod. xxiii. 1; Deut. i. 16, 17; xix. 15.—With *ἀκούση, κρίτης* is to be supplied.) According to ver. 51, however, we are not to suppose a decree on the part of the Sanhedrim to arrest Jesus; in this case they could not have been thus censured, and Jesus would not have withdrawn himself, as was shewn by his conduct at the end of his life. The affair is rather to be regarded as a private enterprise of some Pharisees who wished not to apprehend him, but to have him put to death without a hearing. These men endeavour to avert the disagreeable truth by a derisive jest; they reproach Nico-

\* Here we may well apply the fine saying: *cujus vita fulgur est, ejus verba sunt tonitrua.*

demus himself as a Galilean, and tell him that no prophet comes out of this half-pagan land. This assertion was false, for both Jonah and Elias\* were from Galilee. But Bretschneider† evidently goes too far in deducing from it the spuriousness of the Gospel, because he thinks it inconceivable that the true John should attribute such an error to the Sanhedrists, who were so accurately acquainted with the Scripture, for in the heat of controversy it might easily happen that such a minute historical circumstance should be overlooked.

Here the following history of the adulteress obviously interrupts the connexion. The passage viii. 12 (comp. with this viii. 21, 30, 59) proves that the discourse commenced vii. 37 should be continued; its unity also is clearly indicated by the connexion of the ideas, while viii. 20, 59 shew that the whole took place in the Temple. The paragraph vii. 40–52, as we have already remarked, is merely an intervening description of the circumstances occurring at the time when the discourse was delivered. In the passage vii. 53, on the contrary, we find the altogether foreign statement: "Each went to his own house," etc., (*ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ, Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν*), with which viii. 59 is utterly incompatible, for, according to the latter, as vii. 37, Jesus again teaches in the Temple. Being convinced upon other grounds also that the history of the adulteress is spurious, I have preferred postponing the closer consideration of this till after the interpretation of the entire section, in which it is unsuitably inserted.—(Comp. the particulars after viii. 59.)

Chap. viii. 12.—The words wherein the Redeemer represents himself as the light of the world (comp. i. 4), which guides all who follow it into the right path of life, are evidently parallel with the passage vii. 37, where Christ describes himself as the water of life. He obviously endeavours to draw the attention of the people to himself, and win them for the great end of his mission. For this reason he presents himself to them as the possessor of all the powers of the higher life, who can satisfy every want and every desire. Lücke, mistaking this common bond between the discourses, thinks they must be regarded as separated by a greater interval. He says that *πάλιν*, *again*, may be understood as indicating also a later discourse detached from the previous one by the space of several days, and that Jesus appears to have been dealing at one time (vii. 40) with the people, at another (viii. 13) with the Pharisees, at another (viii. 22) with the Jews, at another (viii. 30) partly with believers and partly with unbelievers. But this variety of relations is very

\* Whether Nahum also was from Galilee is not to be determined, on account of the uncertain situation of his birth-place, Elkosh.

† Comp. probab. de evang. Johannis indele et origine, p. 99, seq.

simply explained on the hypothesis that the Lord spoke first with this and then with that party in the mixed concourse ; while the supposition that the Saviour uttered this saying also on the concluding day of the Feast of the Tabernacles is pre-eminently favoured by the fact, that an external circumstance in the ritual of the feast will explain why Jesus compares himself with light, as he formerly did with water. In the court of the women there stood two colossal candlesticks decorated with a multitude of lamps ; towards evening, these were lighted up, and the people danced around them with great rejoicing.\* This usage also had a symbolical significance (comp. Zech. xiv. 7, 16) ; Jerusalem was thus to be represented as the city that enlightened the world, and the light symbolized the element of joy and pleasure. Now nothing is more appropriate than that the Lord, in allusion to these candlesticks which were then about to be lit up (for *after* the lighting, the jubilation of the multitude would not have permitted him to discourse), should say : " I am the true Light of the world—all that is symbolically represented in the sacred rites of the Temple, is actually fulfilled in *me* ! " Lücke also thinks it likely that Jesus connected his discourse with something external, but he is of opinion, with Kuinoel and Dr. Paulus, that the candlesticks were lit up only on the first day. On the one hand, however, it certainly is probable that as the drawing of the water took place every day during the feast, the illumination also was repeated ; while on the other, it is sufficient to admit that the colossal candlesticks remained there, and that Jesus in his address alluded to them.

Ver. 13, 14.—In reply to the declaration of Jesus concerning himself, the Pharisees say that his witness is not *true*, because he testifies of himself ; had they said that, being a testimony respecting himself, it was not *valid* to them, the remark would have been tolerable ; but in the present form it contained an evident falsehood. Hence the Lord thinks proper first to maintain against these daring sinners the sublime elevation of his position, and only subsequently, as at chap. v. 31, to condescend to them. He declares that his witness is *true*, for it results from the most absolute knowledge, in which they are altogether wanting. If *ye* be taken in the wider signification, as referable, not only to the individuals who had spoken, but to men in general, then the words *ὑμεῖς δὲ οὐκ οἴδατε, κ. τ. λ.*, *but ye know not*, etc., at the same time contain the reasons why no man whatever bore testimony of him ; for his origin *in* God (*πῶθεν ἦλθον*), and his return *to* God (*πρὸς ὑπάγω*), as Divine actions, surpass everything human ; they can be perceived only through the reception of Divine influences into the mind. †

\* Comp. Lundius jüd. Heiligth, p. 1055, ff.

† The comparison with *φῶς* corresponds very well with these words, for as nothing

Ver. 15, 16.—In perfect harmony with this is the observation that the Pharisees judge according to that which is external (*κατὰ τὴν σάρκα*, comp. vii. 24), because they are not capable of discerning the interior. But the following words, “I judge no one” (*ἐγὼ οὐ κρίνω οὐδένα*) appear to depart from the connexion. They are best understood as an incidental remark, intended to shew the aggravated character of their sin, in this sense: “I teach peacefully, and misconstrue no one, but ye assail me with your sentences of condemnation; if, however, ye in this manner oblige me to judge, I pass a true sentence, for I judge in the strength of God.” (Comp. the Comm. on John iii. 17.)

Ver. 17-20.—This mention of the Saviour’s essential unity with the Father leads him, just as in v. 32, to represent the Father as the witness to himself, and (which is remarkable) he refers in this instance to the law of the Old Testament, Deut. xvii. 6, xix. 15. (The words are quoted only in their general sense, and from memory; in the Hebrew, as also in the LXX., they run quite differently.) Now, in the first place, it is striking that he should say: *δύο ἄνθρωποι*, *two men*, though the expression *ἄνθρωπος* is here to be taken only in the signification of “personality.” In the second place, it appears surely that there is only one witness, viz., the Father, the testimony being *on behalf of* Christ. But the Redeemer evidently views his Divine nature in its distinction from its human existence; the Father and the Son are the heavenly witnesses, and we may say, the Holy Spirit also, as the third witness, testifies to the human appearance which they saw before them. (Thus the passage is parallel with the celebrated verse, 1 John v. 7, where, indeed, the reading is erroneous, but nevertheless three heavenly witnesses are to be *conceived of*, as standing in contrast with the three earthly.) The materializing Jews do not understand the words of Christ, but think of a corporeal father, and are therefore repelled by the Lord with the disclosure of their entire ignorance concerning Divine things. They merely possessed *notions* respecting God and Divine things, and made these notions the objects of their worship; but the ability to discern the essence of the Divine was in them altogether extinct.

At the conclusion it is added, by way of information as to the locality, that all this was spoken in the Temple (vii. 37), near the *γαζοφυλάκιον*, *treasury*. Here, doubtless, reference was made to the chests in which contributions for the Temple were collected. There were thirteen of them; on account of their shape they were called

can manifest light, because light is itself the all-manifesting element, so that which is Divine is itself its only witness. On this point Augustine finely remarks; *lumen et alia demonstrat, et se ipsum; testimonium sibi perhibet lux, aperit sanos oculos et sibi ipse testis est.*

trumpets (שֹׁפָרִים); they stood in the court of the women, just where the great candlesticks were situated, from which, as we have seen, Jesus took occasion to represent himself as the light of the world. The circumstance that Jesus taught publicly in the Temple, and yet no one could lay hands on him, forms a fine contrast with the rage of his enemies. The hand of God protected the Beloved until the hour of the great sacrifice.

Ver. 21, 22.—Since all is closely connected up to ver. 59, we have abundant reason for understanding *πάλιν*, *again*, here also as relating to the same day, thus: “after a while Jesus began again,” etc. Ἵπάγω, *I go*, obviously relates to the same thing as the Redeemer spoke of, viii. 14. Concerning the thoughts themselves in these verses, we have already said as much as is needful in the exposition of vii. 34, ff.; the only thing peculiar to our passage is presented by the words: “and ye shall die in your sin” (καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε). They evidently indicate that *seek* is to be understood as meaning to seek through desire; while the observations on vii. 34 clearly shew that the Saviour might well say: “at a future time ye will implore my aid, but nevertheless ye will die in your sin,” because they had *known* the time of their visitation, and yet had not *heeded* it.\* Here again, as vii. 35, the Jews make a perverted interpretation of the words of Jesus, which in addition to the perversion, involves a bitter reproach, because the Jews regarded suicide as a crime that inevitably led to hell. Origen thought this view of the matter supposed too much malice, and hence it was his opinion that the Jews alluded to a tradition, according to which it was expected that the Messiah would die in a more godlike manner (*θειότερον*) than the ordinary one, viz., that he would as it were put himself to death. But of such a tradition there is nowhere any trace. (Comp. the details on this subject in Lücke’s Comm. on the passage.)

Faber conjectures *ἀποξενοῖ* instead of *ἀποκτενεῖ*, so that the answer would be parallel with that given vii. 36; but this conjecture is not confirmed by manuscripts. It is true that if the words be understood as a jest, the meaning is impudent and malicious, but we can more easily suppose how a jester might be induced to utter it.

Ver. 23, 24.—With quiet perspicuity, Christ, in opposition to their scorn, unfolds the entire disparity between his position and that of his hearers. The passage iii. 31 is similar, where, instead of *ἐκ τοῦ κόσμου τούτου*, of *this world*,† we find *ἐκ τῆς γῆς*, of *the*

\* We are not to suppose a confusion of *ἐν* and *διὰ* in the sentence *ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε*; the sense is simply that they would die without being delivered from their sins—in a state of bondage to them.

† Concerning *κόσμος οὗτος* comp. the remarks on John xii. 31.

*earth*. In ours, however, as is not the case in iii. 31, the expression designates, not merely the origin, but also the degraded carnal disposition. This prevented the Jews from believing in Jesus, because his holy nature was exactly contrary to their unholy. (Ἐγὼ εἰμι scil. ὁ Χριστός, the one, great, desired Prophet = the Heb. אֱלֹהִים יֵשׁוּעַ.)

Ver. 25, 26.—Here the meaning is obscure. In the first place, the words “who art thou?” (σὺ τίς εἶ;) contain a question full of insolence, as Tholuck expresses himself, and of malevolent ridicule—“Whom dost thou suppose thyself to be? Dost thou fancy thyself the Messiah?” Luther says naively, “Oh yes, what thou sayest must be true; who art thou, good Master, Jesus?” Lücke, like Luther, in the oldest edition, translates: “Who art thou then? and Jesus said: Just that which I have already told you.” But the question, thus understood, would seem to have arisen from actual want of instruction; and this is not at all consistent with ver. 26.

In the second place, greater difficulty is presented by the answer of Christ. As to the text itself, it is a question whether ὁ, τι or ὅτι is to be read, and whether after λαλῶ ὑμῖν a full stop or a comma is to be placed. The reading ὁ, τι is, according to all critical authorities, to be preferred. The other reading arose from ignorance, and perhaps also from the explanation of the passage propounded by Augustine, according to which, τὴν ἀρχὴν is taken as an accusative in the signification of principium, and the sense is this: “Regard me as the Origin, *i. e.* the Author of all things, because I speak with you, *i. e.* I have condescended to you.”

But the incorrectness of this view is beyond all doubt; τὴν ἀρχὴν is certainly to be taken adverbially, and hence also the reading ὅτι is inapplicable. As regards the connexion with ver. 26, all modern expositors agree in opposing it; they differ from one another merely in the view taken of τὴν ἀρχὴν. The interpretation “from the beginning,” = ἀπ’ ἀρχῆς, maintained by Tholuck, is indeed supported, so far as the terms are concerned, by passages in the Septuagint, such as Gen. xliii. 18, 20 (where in the Hebrew the expression is אֶת־רֵאשִׁית); but if the sense of the words were “that which I said even at the beginning” (“of my ministry” is the best addition that can be made), then it would be necessary to change their order, and the sentence must run: ὁ, τι καὶ τὴν ἀρχὴν ὑμῖν λαλῶ. Besides which, no instance is recorded in which the Lord said this at the beginning of his ministry. Lücke, therefore, with Erasmus, Wolf, Kuinoel, and Tittman, takes τὴν ἀρχὴν in the signification of ὅλως, omnino, profecto, like ἀμήν, so that the meaning of the words is this: “truly, I am no other (ἐγὼ εἰμι supplied) than I tell you.” But we feel that thus the καί (which Lücke translates

“without reserve”) is wholly inappropriate; and moreover, if this rendering be adopted, we must read *ἐλάλησα* instead of *λαλῶ*. In the interpretation of this difficult passage, I agree with Dr. Paulus in preferring the signification “first.”\* This view involves no grammatical difficulty whatever: the accusative absolute here presents the expression in its original sense, from which the other signification, “truly,” is derived. *Τὴν ἀρχὴν* cannot have this latter meaning except so far as that which is first is also frequently most important; on the other hand, “first,” “in the first place,” is its most natural sense. Dr. Paulus, however, takes ver. 25 in entire separation from ver. 26, and thus injures the interpretation of the passage. He translates: “in the first place, I am that which I even now tell you, *i. e.* your admonisher. In the second place, I have also yet much to say to you, etc.” In this way a difficult ellipsis arises, and the discourse is extremely obscure. But, if vers. 25 and 26 are united, the connexion of the whole is simple, and then the sense is this: “first I have, as I plainly tell you, much to say to you in the way of censure and rebuke; and thus I am your serious admonisher.” It is only according to this view of the passage, which is indicated in several codices by the blending of the two verses, that *καί* attains its proper signification. The circumstance that no “*secondly*” follows “*first*,” is founded in the meaning of the whole argumentation; for the answer is intended to be one of rebuke, and the expression “*first*” awakens the idea that Jesus, if he had thought proper, could have said much more to them. Hence he adds, by way of example, that his judgment is perfectly true, because it is that of Deity itself, though effected through the Son. (Concerning the hearing of the Father’s voice, compare the parallel see v. 19; and respecting the judgment of the Son, consult the remarks on iii. 17.)

Ver. 27-29.—In accordance with the remark of the Evangelist that the Jews again did not apprehend the meaning of the words of Christ, this paragraph of the Lord’s discourse is wound up with his declaration, that they would recognize him in his peculiar elevation, when they had lifted him up. The passages iii. 14, and xii. 32, 33, according to the authentic interpretation of their author, leave no doubt concerning the import of the Saviour’s words. The elevation of Jesus on the cross, the deepest point of his humiliation, was at the same time the commencement of the most copious display of the fulness of the Spirit in him, and of the acknowledgment of him

\* The result of the investigation into this passage instituted by De Wette (comp. Stud. and Kritiken, 1834, No. 4) is that the words mean “from the beginning I am that which I tell you.” In an extraordinary manner, however, he takes “from the beginning” as equivalent to “beyond all things” or “assuredly,” although it refers only to the beginning, and cannot mean anything else. The separation of ver. 25 and 26, which De Wette also maintains, is quite erroneous.



by many, even among the Jews. Especially many of those who had already received strong impressions from the truth, but were not in a position to set themselves free from various prejudices, after the perfection of the Lord, might be overcome by the power of the Holy Spirit. The Redeemer again connects the necessity of recognizing him with the truth that in him nothing of his own, in detachment from Deity, is presented, but rather the pure expression of the Divine will itself, which nothing can withstand. Concerning the words *οὐκ ἀφῆκέ με μόνον ὁ πατήρ*, *the father hath not left me alone*, which also occur John xvi. 32, comp. the remarks on Matth. xxvii. 46.

It need only be added that the words, *because I always do the things that please him* (*ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε*), do not furnish the *reason* of the intimate union of essence between Father and Son, as if the Father never left the Son, *because* the Son always did his will; this would argue merely a *moral* union, which would depend upon the fidelity of the Son. On the contrary, the fidelity of the Son was the *consequence* of the oneness of essence; in Christ an impossibility of being unfaithful existed in his higher nature. Hence *because I always*, etc., is to be understood as implying the visible expression of the internal invisible consubstantiality between Father and Son, so that the passage must be taken thus: "the Father has never left me yet, *for* ye see I constantly do that which is pleasing to him, and no one among you can convict me of a sin."

Ver. 30-32.\*—By the words *ταῦτα αὐτοῦ λαλοῦντος*, *as he spake this*, the sequel is immediately connected with that which precedes. Among the hearers many believed in him, and to these in particular Jesus addressed himself. The following verses express new and exalted ideas concerning bondage and freedom, the children of God and those of the Devil. *In the first place*, however, it is remarkable that this discourse should be held with persons who believed, and yet that Jesus reproaches them with a desire to kill him (ver 37 and 40), and even calls them (ver. 44) children of the Devil. But the term *believe*, here applied to the hearers of Christ, is to be understood as in John ii. 23-25, vii. 40, viz., as designating a certain credit given to that which the Redeemer might be in accordance with their own views, but a credit which *could* be associated (as in the case of Judas) with great corruption of heart, and according to the words of the Lord, *was* so associated. Still, strong as are the accusations of Christ against them, it is by no means necessary to suppose that they had formed the definite and determined *purpose* to kill Jesus, but merely that the general sinful element predominated in them. This very element, indeed, may have led them to

\* Comp. Kling in the Studien, 1836, No. 3, p. 661, ff., on the section John viii. 30-46.

acknowledge the Messiah in the person of Christ, since they hoped that through him their vain projects would be fulfilled ; but as soon as Jesus shewed himself to them as one who would by no means flatter their vanity, but would rebuke it, the apparent good-will degenerated into hatred ; that diabolic element (the parent of murder) forced itself into prominence, and at once brought forth its fruit in appropriate circumstances (viii. 59.)

*In the second place*, in this discourse again (as chap. vi.) it appears objectionable that the Lord should, as it were, irritate his hearers by the pungency of his remarks, in which he represents them as slaves and children of the Devil ; but in the present case, as in the former, this conduct on the part of Jesus properly belongs to his wise mode of instruction. It was no part of the Saviour's purpose to keep the people in good humour, and partly attract them to himself by means of compliances ; on the contrary, he wished to dart into their souls the word of God, which penetrates through joint and marrow (Heb. iv. 12), that he might disclose to them the concealed heinousness of sin, and truly deliver them from it. In the case of the sincere this succeeded, and he thus bound them eternally to himself ; but those who were not upright, as soon as they experienced his rigour, turned away from him, and their apparent affection was turned into bitter hatred. The impurity of the persons whom Jesus here addressed is at once indicated by the words (ver. 31) : ἀληθῶς μαθηταί μου ἐστέ, *ye are truly my disciples*. For, according to the *usus loquendi* of John (comp. i. 9), these words cannot mean, "ye are not yet perfected disciples," but their sense must be, "ye are not sincere upright disciples ; if, however, ye remain in my word ye may *become* so, since it will lead you to the consciousness of your depravity." (Accordingly ἀληθῶς is not to be interchanged with ἀληθινῶς.) The only difficulty, in this case, is that "*remaining* in the word" (μένειν ἐν τῷ λόγῳ), presupposes *being* in it, and how can this be predicated of the insincere ? The word of Christ, who is the *original word* (the Logos, i. 1), completely partakes his nature ; his word *is* Divine, and *operates* in a Divine manner ; as living power it penetrates into the depth of the heart, and that not merely in the pure, but also in the impure ; in the former it produces consolation and invigoration, to the latter it administers rebuke. It may therefore be said that the words εἶναι ἐν τῷ λόγῳ ἐμῷ, *to be in my word*, or inversely, λόγος ἐμός ἐστι ἐν τινί, *my word is in any one*, are applicable even to the most depraved person,\* when he experiences the power of God even *against* his will ; but his gaining salvation from the word of God depends en-

\* To be *entirely* free from the word of God, would be a predicate of the devilish. Even in the most degraded man, the voice of the Lord still speaks by the reproaches of conscience.

tirely on his *remaining*. The depraved man seeks to get rid of the troublesome admonisher as soon as possible, and drives the Spirit of God away from himself; but he who is sincere endures the correction in penitence and humility, and thus his soul is restored. Accordingly it becomes evident that the association of remaining in the word with knowing the truth is quite psychologically correct; for the power of the word is received only in faith, and every man as a sinful being, according to the degree of impurity that is in him, is the subject of a variety of feelings which contend against grace;—the result of which is that with him now this, and now that in the ways of God, is not right; but if he *persevere*, the entire work of God gradually becomes unfolded in his soul with perfect clearness, and in this little world he beholds, as in a mirror, the universe in its most essential relations, so that faith gives birth to knowledge. The truth itself, however (comp. the remarks on i. 14), which the true *γνωστικός* possesses not merely as a system of ideas,\* but in its full reality, calls forth another new condition, that of freedom (*ἐλευθερία*), to the development of which the sequel conducts us. But the Son of God himself is the truth in its essential reality, and hence also ver. 36, the bestowment of freedom is ascribed to the Son, who is the truth itself, as he is the life itself.

Ver. 33, 34.—The sad political state of the Jews, in connexion with that lively consciousness of their elevated vocation which obtained among the people, had awakened a fanatic strife after freedom, and this was displayed, during the contests with the Romans, in horrible scenes. Instead of taking their oppressed condition humbly from the hand of God as a punishment of their sins, they daringly endeavoured, in opposition to God, to win by force, an external freedom. Nothing, therefore, was more intolerable to them than to be considered the slaves of men; in their longing after the Messiah, they were beguiled especially by the hope that this Desired One would make them the lords of the world. Hence it must have surprised them very much, that Jesus, whom they were disposed to regard as the Messiah, treated them as slaves. They at once supposed that he referred to an external bondage, and adduced their noble origin from Abraham. The Lord, therefore, conducts them more deeply into the idea of freedom, and to this end describes its opposite, viz., *slavery*. Sin (*ἁμαρτία*), is the predominating element in spiritual slavery, and practising sin (*ποιεῖν τὴν ἁμαρτίαν*) is at once its *consequence*, and the *sign by which it is betrayed*. Accordingly, he who is truly free (*ὄντως ἐλεύθερος*), appears entirely freed from the control of sin. The reading *τῆς ἁμαρτίας* is not quite certified,

\* A logically correct system of ideas may coexist in man with internal falsehood; hence holy Scripture attributes no value to correct ideas *alone*; it requires internal truth, from which correct ideas naturally flow.

but there is by no means sufficient critical authority to justify its rejection. At all events, the only expression that can be supplied after *δοῦλος* is *τῆς ἁμαρτίας*. Tholuck thinks it gives to the sentence a perfectly different meaning, because, if it be retained, *δοῦλος*, ver. 35, must be taken in the sense of "servant in a family," while in ver. 34 it signifies "servant of sin" in its metaphorical sense. But the difficult comparison in ver. 35, 36, is only to be taken generally, as a new illustration derived from the general idea of *servant*; this, therefore, cannot exert any important influence upon the view taken of ver. 34. But Tholuck understands the passage, without the addition of *τῆς ἁμαρτίας*, thus: "He who yields himself to sin loses more and more of the control over himself, and becomes its slave." This interpretation appears to me mistaken; the Saviour does not here speak of gradually *becoming* governed, but of *being* entirely under the dominion of sin. All men, in their natural condition, commit sin, and on this very account all are servants of sin, and do not cease to be so until the Son makes them free. Hence the idea of *slave* involves an acknowledgment of the germ of good in man; for that which is evil itself, cannot be enslaved—this can only be the case with what is good.\* That which is entirely evil is as free from God as that which is good is free from evil; between these two stands the natural man (*ἄνθρωπος ψυχικός*) with a germ of good—this germ, however, being held in the power of evil. To this condition the Redeemer directs the attention of his hearers, in order to awaken the idea of a perfect freedom, arising from the perception of bondage, and the effort to obtain help which this would induce.

Ver. 35, 36.—The connexion of the following statement with this is simple. In order to excite a lively desire of freedom, the Redeemer describes the difference between a slave and a son—the former is a stranger in a house, the latter is the lord and heir, and always remains in it (Gal. iv. 1, ff.; Heb. iii. 1, ff.) The illustration, however, drawn from the slave seems to create some difficulty; for, not merely does sin appear as the lord of the slave, although it cannot be the father of the son, but moreover, if God be regarded as the Parent, the metaphor is not clear, since even the servant remains constantly in the house,† although indeed *as* a servant, whilst the grown-up son becomes lord. For the solution of this difficulty, which in fact is not inconsiderable, various methods have been devised. As regards the reference to the custom of selling or liberating servants (which, according to Exod. xxi., was obligatory every

\* In the *fifth* edition, Tholuck, although he expels *τῆς ἁμαρτίας* from the text, at the same time justly observes that the sense is not by this means altered. Sinfulness is something foreign to man, and the inmost man does not consent to sin.

† It might be said that it is needful to supply the words, "if he be unfaithful," that is, he may be expelled. But this is untenable, because something similar might be said of the Son. The discourse here embraces merely the *pure* ideas of *servant* and *son*.

Sabbatic year), Lücke, following the example of Lampe, justly remarks that it is not relevant, since the subject of the discourse here is something bad. True, being sold would be previously regarded as an evil, because the servant thus became subject to a stranger ; but if this circumstance be placed prominently in view, it gives rise to the idea of a severity in the lord which is not consistent with the connexion, since we must regard God as the Lord of the house in which the Son remains for ever. Hence Lücke, as also Chrysostom and Theophylact, take "remaining in the house" (*μένειν ἐν τῇ οἰκίᾳ*) synonymously with *ἔχειν ἐξουσίαν χαρίζεσθαι*, to have the right of liberating the servant. But, in the first place, it is very unnatural to put this sense upon that expression, since it does not for a moment imply it ; and secondly, it would follow that *not remaining* must be understood in the signification "not to possess the right of liberating," as Lücke also thinks ; and thus an altogether foreign sense is given to the passage. On the other hand, the reference to the expulsion of Ishmael (Gen. xxi.), admitted by Lücke, in harmony with Calvin, Cocceius, and Lampe, is perfectly appropriate, and is expressly indicated by the distinction between *σπέρμα*, *seed*, and *τέκνα Ἀβραάμ*, *children of Abraham* (comp. viii. 37-39), that follows ; though this has no necessary connexion with the interpretation maintained by Lücke. According to my conviction, the only way of solving the difficulty is to view the passage as follows : The Jews, as children of the promise, were literally *children* in the great house of God, but through sin, and their protracted perseverance in it, they had surrendered themselves *as slaves* to a *strange* master, viz., the world, or its representative, the Prince of this world. Although *externally* they still lived in the house of the Father, *i. e.*, they stood in connexion with the Temple and its Divine institutions, yet *internally* they belonged to the foreign master, and it was certain that he would at length put in force his full right to them. This right consisted in the fact that he had snatched his slaves from the house of the Father, and had appropriated them to himself as his property. The only means of averting this horrible doom was that these blinded men—who thought themselves true children, while they were in reality the slaves of a stranger—should rightly perceive their condition, and, as they could not free themselves from the bond, should look around for a deliverer. But the only being in whom they could find such a deliverer was the true Son of God, who remained perfectly free from sin, and being, as the Son of God, the Heir of the Father's power, is able to rescue the prey from the strange master ; hence it was *his* help that they needed to seek. Thus the sense is complete, and the "truly free" (*ὄντως ἐλεύθερος*) stands in opposition to the imaginary freedom which the Jews thought they possessed as descendants of Abraham.

It remains to be observed that the condition of freedom cannot be regarded as absolutely realized on earth, because this would presuppose the transformation of the body, and hence Paul (Rom. viii. 21) describes the freedom of the sons of God (*ἐλευθερία τῆς δόξης τῶν τέκνων τοῦ Θεοῦ*) as something future. But where the redeeming power of Christ displays its effect, there the state of freedom is relatively attained, and perfection is approximately reached. In this relative degree, it exists immediately upon the exercise of living faith, which involves *freedom from the law*, although this does not constitute freedom from sin.

Ver. 37, 38.—To this the Redeemer adds the remark which acknowledges that the Jews are physically connected with Abraham (*σπέρμα Ἀβραάμ\** in antithesis with *τέκνα Ἀβραάμ*, ver. 39), but denies that they are so morally. Christ discloses to them the state of their hearts, which up to that time may have been concealed even from themselves, but which was soon made known to them in the deeds that followed (ver. 59). Their inmost life, as one of self-complacence and self-seeking, strove against that Divine life of love, which tended to do away their own; this very opposition between the Lord and them necessarily involved their hatred to him, and their hatred implied the spirit of murder (1 John iii. 15). Hence the Lord did not go too far, even if they had not yet formed the definite *design* to kill him, when he accused them of the spirit of murder; on the contrary, by such a disclosure of the abominable wickedness of the heart, he assisted the upright in coming to a knowledge of themselves. As a sign of the inward state described, Jesus adduces the fact: *ὅτι οὐ χωρεῖ ὁ λόγος ὁ ἐμὸς ἐν ὑμῖν, because my word hath no place in you.* These words result from the most vivid spiritual view, which, however, becomes obscured if we translate *λόγος* “*doctrine*,” it is rather to be rendered “*word*,” the word of the Logos is itself spirit and life as he himself is (vi. 63). So far as the intellect was concerned, they received his doctrine very well, but their *hearts* remained shut against his beneficent influences, and he felt that the stream of life which issued from him could not penetrate, but returned to him. (Comp. the parallel passage, Matth. x. 13.) The fact that they were thus closed against the holy influences of Christ presupposed that a mighty power was exerted upon them by darkness. This Jesus openly declares ver. 44, upon which their hatred at length breaks out (ver. 59) in an actual attempt to commit murder. Here again we are not to suppose an interchange of *ἐν* and *εἰς*; on the contrary, we must add to the fore-

\* Kling (loc. cit. p. 668, note), in opposition to Lücke, acknowledges with me the distinction between *σπέρμα* and *τέκνα* in our passages. It is self-evident that this is not to be sought in the terms as such, but is founded in the connexion of the whole argument. In Rom. ix. 7, however, the very same distinction is made.

going idea of motion the subsequent one of rest ; and this is expressed in the *ἐν*.\* The Saviour, in conclusion (ver. 38), points out the total disparity between his position and theirs. He traces the deepest movements of the vital principle in himself and in them (*λαλεῖν* and *ποιεῖν*) to sources (*πατέρες*) entirely different. Ver. 44 he plainly avows who it is that he regards as their father. (Ver. 38, the pronouns *μου* and *ὑμῶν* are, upon internal as well as external grounds, to be rejected from the text.)

Ver. 39, 40.—The Jews again appeal to Abraham, and the Redeemer on the contrary denies that they are children of Abraham, because they did not act as he did. (*Τέκνα*, *children*, here forms the antithesis to *σπέρμα*, *seed*, ver. 33, and designates the inward derivation of the nature, which must be manifested by similarity in the course of life, whose outward expression is found in the *works*.) As a proof of this, Jesus again adduces their seeking to slay him, and adds to the pungency of his accusation by referring to that “utterance of the truth” which he predicates of himself.

Ver. 41-43.—The Jews, probably without rightly knowing what Christ means, nevertheless take his words as conveying a meaning derogatory to them ; they therefore leave the subject of physical descent, and call God in a spiritual sense their Father. (According to passages such as Isaiah lxiii. 16, lxiv. 8.) Hence the fornication (*πορνεία*) which they deny in reference to themselves, is to be understood as signifying spiritual fornication, so that the meaning is : “we are not the offspring of idolatry, we are true children of God.” (Comp. Ezek. xvi. 15, xx. 30.) This, however, the Lord again disputes (ver. 19), deducing their own estrangement from God, from their incapacity to perceive that which was Divine in him. The sight of a kindred object awakens responses ; in Christ the pure revelation of Deity was given, and therefore he who knew God would certainly recognize him as the Holy One of God. (Ver. 42, *ἐξῆλθον* refers rather to the origin of Christ, and *ἦκω* to his existence on earth, as Lücke justly remarks.) But they could not receive his word (*ἀκούειν* = *ἰνῆ*), and therefore they were not of the truth. (John xviii. 37.) Lücke distinguishes between *λαλία* and *λόγος* thus :—he regards the latter as denoting the contents or the thought, and the other as meaning the form, the *λόγος λαλούμενος*. This is certainly quite correct in itself ; but it is evident that in our passage the two expressions are employed synonymously, since *λαλία* in connexion with *γινώσκειν* must necessarily have reference to the thought.

\* Kling (loc. cit. p. 666, f. note) thinks there is a twofold reference in the fundamental signification of *χωρεῖν*. First, it means “to have room for something,”—*i. e.* “to contain ;” or, secondly, “to have room in connexion with something, or in something,”—*i. e.* “to succeed,” “to find a place,” “to meet with acceptance.” The latter meaning, in combination with rest, is the one here applied. It is unsuitable to translate *ἐν ὑμῖν*, “my word has no progress among you.”

Ver. 44.—In this verse the discourse of the Lord reaches its climax ; he calls the Jews, in so many words, children of the Devil, and imputes to them the inclination (*θέλετε*) to follow out his wicked suggestions, in a course of conduct which, according to ver. 37–40, refers to the desire to kill Christ.

In the first place, as regards this expression of the Lord, we may remark, that it is to be taken just in the same manner as *γεννήματα ἐχιδνῶν*, *generation of vipers* (Matth. iii. 7), or as the epithet “plants which my heavenly Father has not planted” (Matth. xv. 13). The words of Jesus do not imply an absolutely abandoned condition, for in that case his conversation with these men would have been to no purpose ; his design must have been to awaken repentance, and this would have followed, had they themselves yielded to the accusation of the Redeemer.\* Accordingly the sense of the expression is simply this : sin is represented in your hearts in all its heinousness, hence the kingdom of darkness has access to you, ye allow it a place within you, and thus ye are children of the Prince of Darkness, the offspring of the Devil, who have need to be born again, begotten anew by God.

In the second place, this passage is very important as a proof of the general doctrine concerning the Devil. The Lord here utters it entirely of his own accord, and even to the offence of his hearers. Schleiermacher (Dogm. i. p. 227, f.) endeavours to set aside this passage, by stating that it belongs to proverbial usage, though he does not say in what this consisted. But that this passage, if taken doctrinally, requires either that the Devil be opposed to God in the Manichæan sense, or that Christ’s relation to the Father be taken neoterically, we cannot see, since not merely is Christ, as the Son of God, contrasted with the children of the Devil, but it is also assumed of men in general that they might be children of God. And besides, as John frequently speaks of the Prince of this world (*ἄρχων τοῦ κόσμου τούτου*), there is no ground here for repelling the idea, when it is so obvious ; and the opposition raised by Schleiermacher must, in this instance again, have proceeded from his doctrinal prejudices. The Saviour does not deem it sufficient to make the general statement respecting their spiritual relationship to the Prince of Darkness ; on the contrary, he gives a precise description of his real character, intending this description to furnish them with a mirror in which they might see their own internal state. Comp. Krabbe, p. 134. He first calls the devil a murderer from the beginning (*ἀνθρωποκτόνος ἀπ’ ἀρχῆς*). If we compare this with 1 John

\* Still we cannot admit the statement of Lücke (vol. ii. p. 298), that “every one can, at any moment, if he will, become a child of God or of the Devil.” At least the one part—becoming a child of God—is the work of electing grace, not of man’s will ; but grace has its seasons, which are to be watched for. The strongest Pelagianism has not ventured to assert that man at any moment, if he will, can become a child of God!



iii. 15, where the Evangelist expresses his profound view as to the nature of the spirit of murder—which he regards as identical with hatred—it is beyond all doubt that the term *ἀνθρωποκτόνος*, *murderer*, used in respect to the author of evil himself, cannot refer to an isolated deed of external murder—such as that committed by Cain—but to the radical principle which produced this as well as all other murders.

It is the seduction of the first man, and the infusion of the spirit of murder into him and his entire race, that is here viewed as the spiritual murder of a vast aggregate of life. In this sense, it may be said literally to have taken place from the beginning, and it forms a fine antithesis to the intended murder of the Redeemer as the second Adam, whose death was the source of life and happiness for all, whilst the death of the first Adam brought destruction upon the whole human race. Thus Tholuck correctly explains the passage, after the example of Augustine, Luther, and Calvin. In the most recent times, Lücke, De Wette, and Nitzsch\* have maintained the reference to the murder committed by Cain: this, however, evidently takes away from the depth of the meaning, as also Kling (loc. cit. p. 669, note) acknowledges. The view in question certainly appears favoured by the parallel, 1 John iii. 12 (where the murder of Cain is the express subject of discourse), as well as by the connexion of the words in the passage before us, the primary reference in the context being to the designed destruction of Christ. But the murder of Abel was too isolated a fact to justify the use of the term *ἀνθρωποκτόνος*, if the reference to spiritual death is to be excluded. The blood-thirstiness of the Jews was merely an expression of their inward spiritual death. Tholuck adduces, as an argument for the reference of the term also to the spiritual death of man by means of Satan's seductions, a suitable parallel from the supplement to Zohar, in which the old serpent is called *מִיָּדָיִם לְיִשְׂרָאֵל* i. e., "which killed Adam," viz., in his higher spiritual life.†

\* Nitzsch, in his treatise on John viii. 44, which in other respects, contains very much that is valuable. (Comp. Schleiermacher's u. s. w. Zeitschrift, No. iii.)

† Lücke here warns us against false depth, and that justly. But it is a question whether the fear of this has not in the present instance, as in others, led to the contrary, superficiality. His main argument against my opinion is this: "the view of the murder of man, in a spiritual sense, destroys the connexion, because here the discourse can have no reference whatever to spiritual murder as respects Christ." And why not? Lücke has not specified the reason. Probably he thinks that, on account of ver. 59, where it is said the Jews "took up stones," we cannot suppose murder in a spiritual sense. But was this act of taking up stones a literal murder? Did not the Jews really believe that Jesus blasphemed God, and that consequently they ought to inflict the punishment which the law appointed for that crime? Besides, it must necessarily be admitted that they were not cherishing this design during the conversation; the whole discourse, from ver. 31, is addressed to the Jews *who believed in him*. Thus the matter is completely reversed, from what Lücke maintains; *we cannot here suppose physical, but only spiritual murder*. These persons, who believed in him as Messiah, had an ap-

We must not overlook the ἦν, *was*, in our passage ; it implies that the Devil constantly maintains the character which he manifested from the beginning of the history of man. It would add to the significance of the second statement which Christ makes respecting the Devil : ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, if ἔστηκεν might be translated “ he *continued* not in the truth,” because this would presuppose a previous existence in it, and would accordingly indicate the fall of the Devil from that original state of purity. But it has already been frequently remarked, and, so far as the terms are concerned, it is perfectly indubitable (comp. Buttman’s large Greek Gramm. vol. ii. ; Winer’s Gramm., 3d edit.), that ἔστηκα and ἐστήκειν have the significations, “ I stand” and “ I was standing ;” hence it appears that here the Saviour describes only the actual state of the Prince of Darkness. According to this, however, the words “ because there is no truth in him,” present an aspect of pure tautology ; for, in the first place, it seems self-evident that in him who does not *stand* in the truth there *is* no truth ; and secondly, it does not at all appear how, according to the above view of ἔστηκε, viz., *standeth*, the second statement could form the ground of the first, as is indicated by ὅτι, *because*. Lücke (p. 238), it is true, takes the connexion thus : “ the devil does not continue in the truth, however often he may be placed in it, because the truth does not belong to his nature.” But, in the first place, the supposition that the Devil has *often* been replaced in the truth, after having fallen from it, is without any foundation ; and, moreover, according to this view, the non-existence of truth in him would be the *reason* of his not continuing in the truth, whereas it is evident that the meaning is to be apprehended inversely thus : “ because he does not continue in the truth, there is no truth in him.” Hence some expositors have even taken ὅτι, *because*, as a *formula of conclusion*, in the sense of διὰ τοῦτο, *for this reason* ; but Lücke justly observes that, on account of the following ὅτι ψεύστης ἐστί, *because he is a liar*, this hypothesis cannot well be admitted. If, however, the causal connexion be retained, we are driven to a view of the words very similar to the old interpretation respecting the fall, and which may also be philologically maintained ; for the perfect tense ἔστηκα certainly may be translated “ I stand,” because it literally signifies, “ I have

parent faith. They entertained worldly hopes in reference to the Messiah, and thought that Christ would bring them to pass. But their hearts were set against the real object which engaged the mind of Christ, viz., the establishment of a spiritual kingdom, and, being lovers of the world, they hated him as the pure Son of God. It was *in this spiritual hatred* that their *murderous disposition* consisted, and not in any positive purpose to commit corporeal murder upon Christ ; they would have shuddered at such a thought, for they regarded him as the Messiah. It was not till he ascribed to himself Divine properties that they desired to inflict on him the legal punishment. Then let us not have superficiality at the cost of exegetic truth !

placed myself." This original signification being adhered to, the expression obtains the meaning of *continuance*, which Lücke and Tholuck also acknowledge. This, however, necessarily, involves the idea of previous existence in the truth. Hence we must say, that although the proposition, "he continues not in the truth," certainly does not explicitly affirm the fall, yet it implies it; but the fall is regarded as a *continuous* act rather than as an isolated event. This is what Lücke appears to have had in his eye when he employed the terms "however often he may be, so to speak, placed in the truth;" though his expression is inappropriate. Accordingly, the sense of these remarkable words is this: "he continues not in the (element of the) truth, for there is no truth at all in him."

. In considering the sentiment thus embodied, we must not overlook, first, the distinction between *ἀλήθεια*, *truth*, and ἡ ἀλήθεια, *the truth*, and secondly, the difference in the significations of the phrases, "he is the truth" and "truth is in him." *The truth* is the absolute truth—eternal, pure Being itself. In this element nothing moves but that which is in itself holy; the Devil was *in* it, but he fell, and ever since has continued *out of it*. An unholy being, however, may have truth in himself; if, for example, he in penitence acknowledge his want of holiness, this is a truth in him. But where there is not even *this* truth, there begins that which is devilish; that which is not merely averse from the Divine, but denies it, and puts the opposite in its place. Now the Divine activity against the Devil is nothing less than a protracted effort to reawaken the truth in him; but since he perseveringly resists this agency of the Divine light, he perfects himself in his own character.\* Accordingly, as all is conceived of in its developed state, so is that which is devilish: it became by the apostacy, *i. e.* by an isolated act, what it is *essentially*: but in this its essential character it runs through every stage of development; the unceasing energy of the Light bringing upon it the curse that results from shutting itself more and more against it. In this persevering activity of opposition, falsehood (*ψεῦδος*) becomes perfected as the property (*ἰδία*) of the Devil; for perfected falsehood (*τὸ ψεῦδος*) is not merely that which is sinful in itself—which, in man, if acknowledged and repented of, may again appear in association with what is good—but includes, along with apostacy from God, the positive exertion to establish its apostatized existence as eternal *being* itself.

It may, however, be said that the statement viewed thus, borders upon Manichæism; for if *the true* be *that which is* (i. 14), then in the Devil his existence must be a truth, so that the expression "there is no truth in him" appears too strong. Were we disposed

\* Compare the remarkable observations of Dschelaludin on the relation of the Devil to God; in Tholuck's *Blüthensamm.* p. 133, ff.

to return a subtle answer, we might here draw a distinction between *ἔστιν ἀλήθεια ἐν αὐτῷ*, *there is truth in him*, and *αὐτός ἐστιν ἀλήθεια*, *he himself is truth*. For, if his existence were not a truth, he would certainly be either a chimera, or else an absolute being; but here the only thing intended to be asserted is that the free activity *in* him is not truth. Meanwhile, we prefer saying that here we are to retain merely that practical character of holy Scripture, which stands entirely aloof from all metaphysical interests; and hence the words are to be judged of only according to practical necessity. In conformity with this, Christ aimed so to describe the Devil as to shew the Jews their own moral image as essentially devilish. The supposition of De Wette, that John teaches an eternal fall of the Devil—as John v. 17, an eternal creation (?!)—is without any authority; it is to be reckoned among the many instances of arbitrary proceeding, in which this expositor attributes his own ideas to the author whom he proposes to interpret.

Ver. 45-47.—These verses contain the application of that which precedes to the hearers. They do not receive the (true) faith, just *because* the Redeemer speaks the truth, which as a foreign element does not suit them. In the passage xviii. 37, the words *ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς*, *he that is of the truth*, etc., are quite parallel with *ὁ ὢν ἐκ τοῦ Θεοῦ*, *he that is of God*, ver. 47. The sense is this: “the reception of the Divine demands a kindred spirit; the want of this prevents it from being perceived.” According to what has preceded, this train of thought is clear; but some obscurity presents itself in ver. 46. The question: “Who of you convicteth me of sin?” (*τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας*;)—is evidently intended to awaken in the listeners the acknowledgment of the holiness and sinlessness of Christ, with which the words *εἰ τὴν ἀλήθειαν λέγω*, *if I speak the truth*, seem not to harmonize. Lücke therefore takes *ἁμαρτία*, *sin*, merely in the signification of “error.” But if we apprehend the term *ἀλήθεια*, *truth*, in the profound sense in which John employs it, the connexion is of the closest kind. The truth, as such, can proceed only from him who is sinless; hence the elevated moral character of Christ—in which no one, not even the bitterest enemy, could find anything to censure—ought to have rendered the Jews more observant and more susceptible to his commands.

Ver. 48-51.—After this pungent address, hatred broke forth into its virulent fruits; they charged him with heresy and madness. (Concerning *δαιμόνιον ἔχειν* comp. the remarks on vii. 20, x. 20.) The term “Samaritan” involves not only the idea of being held in contempt, but that of being in error respecting matters of faith, and thus is employed as the designation of a heretic.) The Lord repels with gentleness even this bold calumny, adducing first his

humble self-forgetting ministry (comp. the observations on vii. 19), in order then expressly to describe the eternal blessing which results from the reception of his word. (The phrase *θάνατον οὐ θεωρεῖν*—or, with a modification of the form, *οὐ γεύσασθαι θανάτου εἰς τὸν αἰῶνα* [ver. 52]—is perfectly synonymous with *ζωὴν αἰώνιον ἔχειν*. The words *τηρεῖν λόγον ἐμόν*, as in the similar case, ver. 32, do not mean merely to retain instruction in the memory, or merely to carry it out in external action, but in accordance with the profound view of the word of the Logos, to which John always adheres [comp. the remarks on viii. 37], they are to be understood as presenting the word of Christ as a living spiritual power, which is poured into the soul as a creative element, and when faithfully retained and kept, calls forth therein a new higher life, a heavenly seed, so to speak. [Comp. the remarks on 1 John iii. 9.]

Ver. 52-55.—In such words the Jews think they have a decisive proof that the language of Christ is insane, their thoughts turning on physical death, the vanquishment of which is here referred to only as the extreme point in the redeeming power of Christ. (Comp. the Comm. on John vi. 40.) Hence they discover in his words a profession that he surpasses Abraham and the Prophets. Christ by no means denies his superior glory, but simply gives prominence to the fact that it is not arrogated, but conferred upon him by his Father. They, however, do not know this heavenly Father, and therefore they are incapable of perceiving his will; but he himself so knows him, that if he were to say he does not know him, he would participate their element of falsehood.

It is remarkable that here (ver. 55) the Saviour says of himself "I keep the word of God" (*τὸν λόγον τοῦ Θεοῦ τηρῶ*) as above (ver. 51) he had recommended *them* to keep *his* word. This language seems to favour the Socinian view of Christ; for *τηρεῖν*, *keep*, constantly indicates the receptive act of the creature toward grace conferred, but it does not appear how Christ can ascribe this to himself, since he not merely *keeps*, retains the word of the Father, but *is* himself this Logos. Certainly the difficulty is obviated with ease, if it be said that *λόγον τοῦ Θεοῦ τηρεῖν*, *keep the word*, etc., means "to carry out the commands of God;" and our passage is in that case similar to ver. 46, *τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας*. But this superficial interpretation, *in the first place*, is at variance with the profound Johannine view, according to which the practical observance of commands appears only as the necessary consequence resulting from the inward preservation or retention of the higher vital power; and, *secondly*, it leads back to the legal state in which the question is not of *faith* but of *works*. I therefore prefer explaining the passage in harmony with the more profound view of the phrase, so that Christ here places himself, as a human being, in

proximity to his hearers ; as he evidently presupposes in them the possibility of knowing God and keeping his word, so he proclaims to them the realization of it in himself. It is in the verses which follow, that the language of the Saviour passes over to a statement of his absolutely superhuman nature.

Ver. 56.—In allusion to ver. 53, Abraham is here called “your father,” and thus alike the natural relationship of the hearers to Abraham and their spiritual difference from him would seem to be implied. That in which Abraham rejoiced as a future good, was to those men a matter of no concern, although they had it before their eyes. But for the obscurity of the following εἶδε καὶ ἐχάρη, *saw and was glad*, the meaning of the first clause—which is so simple—certainly would never have been mistaken. Least of all would the better class of expositors, such as Tittman, have allowed themselves to be seduced into taking the clause hypothetically—an interpretation first proposed by the Socinians, who treat all grammar with contempt :—*exultaturus fuisset si vidisset diem meum*, etc. (Comp. Lücke in loco.) The signification of ἡμέρα ἐμή, *my day*, cannot be at all doubtful ; according to the *usus loquendi* which pervades the Old Testament as well as the New, it is the time of Christ’s appearance and ministry upon earth. An apparent difference of signification is suggested merely by the fact that in the Old Testament the expression יום יהוה, *day of Jehovah*, comprehends the entire Messianic appearance in humiliation and in exaltation viewed collectively, whilst in the New Testament the “day of Christ” appears only as the future period of Christ’s return. (Comp. the details in the Comm. Matth. xxiv. 1.) As regards ἀγαλλιῦσθαι with ἵνα following, it is by no means necessary to ascribe to the verb the idea of wishing, longing ; it is sufficient to give ἵνα ἰδῆ its right meaning, “that he should see,” and all difficulty is removed. (Comp. Winer’s Gram. 4th edit. p. 314.)

But the concluding words, εἶδε καὶ ἐχάρη, *saw and was glad*, are obscure. The reason why they are added is clear : they are intended to represent the eternal existence of the Son, as ver. 58 plainly shews. But what is their import ? Lücke and Tholuck, influenced by the example of Maldonatus, Lampe, and Kuinoel, here suppose a view of the coming of Christ upon earth in Abraham’s heavenly existence. They say that Abraham, in harmony with the promises which he had received concerning the Messiah (Gen. viii. 18, xxii. 18), rejoiced over the time of Christ’s appearing, and when this happened, he, in accordance with the general connexion of the beautified with the living, felt the influence of the event, and his joy was completed. Certainly no one would object to such an interest taken by the departed in earthly occurrences, although the passages Matth. viii. 11, xxii. 32 ; Luke xvi. 19 (to which Lücke here refers)

cannot prove it; Matth. xvii. 3, to which Tholuck appeals, indicates it more plainly. But apart from that, this view of the passage will not in other respects, adjust itself to the connexion. True, it seems favoured by the fact that *ιδεῖν*, *seeing*, must be something else than *ἀγαλλιᾶσθαι*, *exulting*, whilst on the other hand, if the act of seeing be conceived of as internal and spiritual, the two appear identical; for the exultation itself certainly presupposes that the object is beheld by faith. But this apparent advantage, upon closer consideration, is seen to be of no importance; not to mention that it is opposed by a very essential circumstance in the connexion. For, if the sight of the day of Christ by Abraham referred to the time of the Redeemer's ministry on earth, in the first place it would have been necessary to employ the present tense, and to say "Abraham sees my day and rejoices," because the ministry of Christ on earth was still continuing; and secondly, ver. 58, would be quite unconnected with the subject. There the Redeemer declares that he was before Abraham; but how could he say so in allusion to ver. 56, if in this verse nothing more were affirmed than that Abraham rejoiced in the anticipation of the future Messiah, and his joy was not completed till the Messiah came? If, however, the connexion between ver. 58 and ver. 56 be entirely denied, and it be said that the declaration ver. 58 was occasioned merely by the remark of the Jews verse 57, then it is inexplicable why Christ uttered the statement of ver. 56 at all; these words can have no meaning unless they be regarded as intended to represent the superior dignity and the eternity of Christ.

Hence we must agree with Origen, Augustine, the Reformers, Bengel, Semler, etc., who here acknowledge a view of the Messiah on the part of Abraham while he was on earth. Then ver. 56 and ver. 58 are in precise harmony—the latter asserting that at that remote period it was *possible* for Abraham to behold him, since he *was before* Abraham. The above-mentioned difficulty easily vanishes as soon as this vision of Christ by Abraham is correctly apprehended. The vision in question is to be distinguished from the *promises* that were given to Abraham,\* and from the *types* that he saw.† It is true, we cannot with certainty adduce a positive historical fact,‡ as the thing here referred to; but, that is of no

\* The interesting parallel Heb. xi. 13, *κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πρῆβωθον αὐτὰς ἰδόντες καὶ ἀσπασόμενοι*, is to be explained as referring merely to seeing in faith.

† Those types which relate to the suffering Christ, such as the offering of Isaac, are by no means to be regarded as pertaining to this subject; for *here* it is only the glorious aspect of the Messiah's appearance that is viewed. It would be more appropriate to think of such as the meeting of Abraham with Melchizedek, and the entertainment with bread and wine (Heb. vii.)

‡ Lucke adduces this circumstance, that nothing is said of such a fact in the Old Testament in opposition to our view of the passage; but then Abraham's sympathy in the

consequence. Equally well as, according to the other hypothesis, we must presuppose that it took place in heaven, may we on the authority of Jesus, assume it as having occurred in Abraham's life on earth. Suffice it that there was a sacred moment in his life, in which—like John who (according to the Apocalypse) saw the last time—he beheld the glory of the revelation of God realized in Christ, and this sight filled him with happiness and joy.\* This view being taken, the sequel unites with the statements of ver. 56 in the closest connexion.

Ver. 57-59.—The Jews understood Christ quite correctly, in so far as they perceived that he represented himself as existing in the time of Abraham; only they referred this statement to his corporeal existence instead of to his Divine life. (There can be no doubt that they named fifty years merely as a round number; Irenæus, therefore, is mistaken in deducing from this passage the conclusion that Christ must have been more than forty years old. Iren. adv. hæc. ii. 39, iii. 22.) The Lord emphatically explains it as indicating his higher being: "Before Abraham *was born* I *am*." In these words we must not only retain the antithesis between *γίνεσθαι* and *εἶναι* (comp. the remarks on i. 1), according to which Christ ascribes to himself absolute and eternal being; but the signification of the present tense (*εἰμί*) must not be overlooked. It denotes, as the imperfect is elsewhere employed to signify, enduring, necessary being. (Comp. the observations on i. 1. Winer's Gramm. 4th edit. p. 244. He adduces from the Old Testament the parallel Jer. i. 5; *πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαι σε*.) In my opinion, however, Tholuck is not correct when, referring to iv. 26, he ascribes to *ἐγώ εἰμι*, according to the Hebrew *אני הנה*, the meaning "I am who I

heavenly world with the occurrences of the Messianic period must also be proved. The same scholar further thinks that there may be no connexion with ver. 58, because this was elicited by the exclamation of the Jews ver. 57. But if the Jews did not interpret the words of Jesus, ver. 56, incorrectly, it follows that the relation of ver. 58 to ver. 56, necessarily requires a reference to the latter; and if their view of his language had been false, the Saviour would not have agreed with it, but would have corrected it. Finally, Lücke opposes my interpretation by the superficial remark that although there is some depth in it, it is not true, for Abraham certainly might have beheld Christ, but he could not have seen his *day*, because this was not come; as if the future were not in all prophetic visions represented as present! If Lücke's exposition were correct, the passage must necessarily have run: "Your father Abraham rejoiced that he should see my *day*, and now he *sees* it and *rejoices*." But had this been the form of the words, the Jews could not have replied: "Thou art not yet fifty years old, and hast thou seen Abraham?" Accordingly this remark of the Jews renders it necessary to regard the fact that Abraham saw the day of Christ, as belonging to the past.

\* Even passages in the writings of the Rabbins affirm, according to Gen. xviii. 17, that God shewed to Abraham all the future. (Comp. Lücke in loco. p. 310, note.) A remarkable parallel to the phrase "Abraham saw my day" is formed in the speech of Balaam, Numb. xxiv. 17, by the words: "I shall see him, but not now; I shall see him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." The only difference is that there the future is employed and here the aorist.



am." For here the subject of discourse is not *who* Christ is, but *the fact that in his Divine being he is eternal*.

The attempt has been made to remove this meaning, which is of so much doctrinal importance, by saying that here *being* (*εἶναι*) denotes not real, personal existence, but God's knowing and willing his future existence, so that the sense would be, "before Abraham was born, God had decreed that I should exist." Such is the explanation given by Dr. Paulus, and still earlier by Grotius. But where this idea occurs, as for example, Ephes. i. 4, the Divine will is the express object of consideration; here, however, it is merely existence that is spoken of, and upon a comparison of i. 1, "the Logos was with God," no doubt remains that the words of the Saviour are intended to teach a personal existence.

This open declaration of Jesus concerning himself caused the inward rage of these supposed believers against the object of their selfish belief to break loose and display itself externally in the attempt to murder; but as the hour of the Lord was not yet come, no hand could touch him; the shield of God rendered him invulnerable. Jesus, however, left the Temple. (Concerning *ἐκρύβη καὶ ἐξῆλθεν*, comp. Winer's remarks, Gramm. p. 439.—The additional sentence, *διελθὼν διὰ μέσον αὐτῶν καὶ παρήγεν οὕτως*, in which, according to another reading, *ἐπορεύετο* is further interpolated, is undoubtedly spurious, and on this account it is rejected by Griesbach and Schulz. Probably it was first inserted in the margin, from Luke iv. 30, and then gradually admitted into the text.)

### § 3. HISTORY OF THE ADULTERESS.

(John vii. 53-viii. 11.)

In considering this remarkable account, which we here treat in a supplementary way, we have to prosecute a twofold investigation; *in the first place*, we must examine the subject of its authenticity in the Gospel of John; and *secondly*, test the credibility of the history as such. On the *first* question, most of the modern inquirers are so unanimous in their opinion, that we may regard it as settled. On this account, and considering also, it belongs rather to the department of preliminaries, we shall only treat it briefly. The *second* inquiry, on the contrary, seems to me so far from decided, that I deem a careful consideration of it indispensable, and to this I hope I may be able at least to contribute something.

1. The spuriousness of the history of the adulteress in John is indicated by the *manuscripts*. Not merely is it wanting in distinguished Codices (as A.B.C.),\* but in many of those which contain

\* In regard to Cod. A., however the omission is only concluded from the circumstance  
VOL. II.—30

it, it is marked with the sign of suspicion ; not to mention that a great and striking variety of readings occurs in the account, by which interpolations are generally betrayed. 2. The *Fathers* and the *Versions* perfectly harmonize with the manuscripts in their testimony against its authenticity. For, anterior to Augustine and Jerome,\* we find only slight traces of it, and at a far later period, Euthymius† declares himself doubtful as to its genuineness. Moreover, the oldest versions, *e. g.*, the Syriac, Gothic, and Armenian, know nothing of the account of the adulteress in John. 3. Evidence to the same effect is derived from the *language*, which, in many instances, is not Johannine. The expressions *πᾶς ὁ λαὸς καθίσας ἐδίδασκεν αὐτούς* (viii. 2), and *οἱ γραμματεῖς καὶ οἱ φαρισαῖοι* (viii. 3), are more in conformity with the *usus loquendi* of the synoptical writers than with that of John ; while the entire complexion of the language, particularly the incessant *δέ* is quite contrary to the style of our Evangelist. 4. Finally, the *context* also shews that the history does not belong to the Gospel ; for it only interrupts the course of the conversation of Christ with the Jews in the Temple (comp. the remarks already made viii. 12), and it has no connexion at all either with that which precedes it, with that which follows it, or with the main design of John. The formula of transition, *καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ*, and *each went*, etc. (vii. 53), is in the highest degree obscure. It does not appear whether we are to understand by “each” the Sanhedrists, who have just been spoken of, or the strangers who had come to the feast. The remark in reference to the former, that after their sitting was concluded they went to their homes—would be perfectly idle ; and the application of it to the latter is forbidden by the context, for not a word has been previously said about persons who had been journeying to the feast. Moreover, thus the following words (viii. 1, 2), *Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν · ὄρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν*, but *Jesus went to the Mount*, etc., sound quite as if they related to the last days of the life of Jesus, the nights of which we know he spent out of the city ; that he did this before that period is not very probable.

In addition to all these grounds we have the *internal* argument derived from the account itself ; but as this is not needed to

that the pages wanting would not have been sufficient to contain the section. There is a break also in Cod. C. The most important MS. in which the piece is found is D. ; but this Codex gives an entirely different text.

\* Jerome, who devoted himself so much to inquiry, investigated this section. *Comp. advers. Pelag. ii. 17.* He remarks that it is found in many Greek and Latin Codices, but still he justly doubts its authenticity.

† Euthymius was a learned monk who flourished about A. D. 1116. He was celebrated for his *Panoplia dogmaticæ orthodoxæ fidei adversus omnes Hæreses*, which was designed to defend the doctrines of the Greek Church against all its opponents. He also wrote Commentaries on the Psalms and the four Gospels. Mosheim ranks him among the principal writers of the age. See Soames' *Mosheim*, vol. ii. p. 434, note 2.—Tr.

strengthen the conclusion that the narrative is spurious,\* we shall view it under the *second question*, viz., *the credibility of the history in itself*.

As I cannot agree with the prevailing opinion (entertained even by Lücke and Tholuck) that nothing can be urged against the credibility of the account itself, I feel bound to give a full statement of the difficulties which present themselves to me in the history of the adulteress, in order that the objections which I myself shall endeavour to set forth may, if possible, be satisfactorily removed.†

\* The most successful attempts to maintain the authenticity of the account in John have been made in recent times by Storr, Stäudlin, and Kuinoel; but still the scale preponderates against its genuineness; in particular Lücke, De Wette, and Tholuck are opposed to it.

† Tholuck finds, in the history of the adulteress, no difficulties of importance. He thinks the Pharisees, in arresting the woman, did not intend to perform any judicial act, but designed to propose to Christ a mere question of law; and hence they could consistently withdraw. He is of opinion that the temptation intended for the Lord by the question of the Pharisees was this: they, knowing his gentleness, hoped he would speak freely to the woman, in which case they could have charged him with the open violation of the law. By the treatise of Dieck, however (Studien, 1832, No. 4, p. 791, ff.), I confess that I am only confirmed in my doubts, and cannot see the propriety of the course which he takes. This scholar, to whom we *Theologians* must acknowledge an obligation for having, as a *Lawyer*, entered upon the close consideration of this narrative, says (loc. cit. p. 796) it appears to him that all depends upon the answer to the question, *whether, according to Christian principles, the punishment of adultery with death, is tenable*; and, in order to answer this question satisfactorily, Dieck thinks it necessary to enter into the Christian system of divorce in general. This mode of proceeding seems to me quite mistaken. Since both the woman and the Pharisees were Jews, how could the Christian rule be applied to the case? We always find that the Redeemer treats every one according to the principles which apply to his position: a confused transference of higher principles to persons occupying a lower level never occurs in his ministry. From what follows (loc. cit. p. 806, ff.), it is also clear that Dieck thinks, if the Lord had decided for the fulfilment of the law, the Pharisees would forthwith have stoned the woman. But I confess I find that this supposition encumbers the account with insurmountable difficulties; for, according to this, the conduct of Christ would have been a complete interference with the course of justice—an act which Jesus never allowed himself to commit. Hence the legal view put upon the history of the adulteress, in the treatise by Dieck, clearly shews how important the perplexities are which the account contains. The whole question is associated especially with the difficult inquiry concerning *the relation of the invisible Church, and that which obtains in it, to the external constitution of Church and State*, and here primarily to that of the Old Testament. The words of Luther, “the preaching of Christ does away with sword, judge, and all the rest,” may, in this connexion, be very incorrectly apprehended; in relation to the spiritual world they certainly are perfectly true, but in relation to that alone. In the external world the Lord allows justice to take its solemn course. Although the thief on the cross sincerely repented, Jesus did not take him from the cross by miracle, but suffered him to bear his punishment. In like manner here, it cannot be said that the Saviour rescued a guilty but penitent woman from the arm of the law which had seized her; although, it may well be supposed, that if, according to Divine permission, *no one* was found who would make a charge against her, the Lord did not consider himself called upon to become her *accuser*. It must therefore be presumed that the Pharisees in question did not act officially, but merely as private persons; the narrative otherwise viewed becomes involved in difficulties. The great satisfaction with which this account is regarded by worldly men, who are destitute of spiritual life, rests mainly upon the misapprehension so easily arising from a false view of history; they think

(1.) The first question is—were the Pharisees and Scribes, who brought the woman to the Saviour, acting officially as agents of the government, or as private individuals? In the *former* case a difficulty springs from the circumstance that they came to Christ at all, and then that they afterwards let the woman go; it would have been their *duty* to hand her over to the magistrate. In the *latter* case, however, it becomes a question to what law they refer when they say, *Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;* (viii. 5). Moses had not appointed every one to be judge, but only the magistrate. It is true that appeal has here been made to the so-called law of zealots, but the opinion to be formed of this has already been indicated in the Comm. on Matth. xxi. 12.\*

(2.) Another difficulty is involved in the circumstance that stoning for adultery is not commanded by Moses. (Comp. Levit. xx. 10; Deut. xxii. 22.) According to Talmudic statements, strangling and not stoning was customary; it was only when the adulteress had been betrothed, or was a priest's daughter, that the latter mode of punishment was adopted. Meanwhile, upon the perusal of the disquisition concerning this point by J. D. Michaelis (*Mos. Recht. Part. v. p. 261, ff.*), it is soon seen that little stress is to be laid on this circumstance; for the Talmudists take their data from mere conjectures, and the ancient practice in respect to this is unknown.

(3.) A far more important difficulty is started by the inquiry—how could this question involve a temptation for Jesus (viii. 6)? Had he, according to the law, advised severe measures, or had he recommended leniency, it does not at all appear in what way this could have injured him, since at any rate he would merely have ex-

of the Lord as doing away even with the *just* punishment of sin—a mode of proceeding quite suited to their moral indifferentism. But of such a Saviour the Bible knows nothing! The living Christ is as *just* as he is gracious, and because sin cannot but be punished, he takes its necessary consequences upon himself, bestowing the blessing of forgiveness upon those who, *in true repentance, pronounce the sentence upon themselves*, and believe in him who justifies. Thus the thief on the cross, rightly judged, in the conversation with his companion: "we receive the due reward of our deeds;" and it was only on account of such repentance arising from a true sense of justice, that he could believe in forgiveness. In like manner it must be presumed respecting the adulteress, that she deemed herself deserving of death. It was only in this case that the words of the Lord could have been applied to her: "Neither do I condemn thee,"—a declaration which is to be understood not merely as negative but as positive also: "I forgive thee thy sins!" Only in this case could the words "sin no more," addressed to her after she had received forgiveness, convey their proper force. Hence, as I have already remarked, I can only consider Dieck's view of the whole matter, according to which the Redeemer was even *bound* to act as is related, in order *to save the life* of the adulteress (*loc. cit. p. 814*), as altogether mistaken. So far from preservation of physical life being the subject of discourse here, the entire ministry of the Redeemer relates to that which is spiritual, and corporeal preservation may be regarded merely as the *consequence* of the salvation of the soul.

\* Olshausen's remark on this subject, in the Commentary on the passage here referred to, is, that the so-called law of zealots has been completely exploded by Lücke.—Tr.

pressed a private opinion. All that has been adduced, in proof that such an expression of his sentiments would have exposed him to danger, has the evident appearance of being forced ; for example, that if Jesus had decided in favour of punishment by death, it would have seemed that he vindicated the right of the Jews to administer capital punishment, and thus he might have been rendered an object of suspicion to the Romans (so Grotius); or, that if he had pronounced a lenient judgment, he would have been accused by the Jews as a despiser of the law (so J. D. Michaelis). The only means of solving the difficulty is to take *πειράζειν*, *tempt, try*, in the milder sense, as denoting, not a malicious attempt to embarrass, but rather a well-meaning desire to gain information. (It is similarly employed Matth. xxii. 35, at which place compare the Commentary.) It is true the words added, *ἵνα ἔχωσι κατηγορεῖν αὐτοῦ*, *that they may have wherewithal to accuse him*, appear opposed to this view of the term ; perhaps, however, they may be explained in such a manner as not to shew that these individuals intended to derive from the answer of Jesus materials for an accusation before the Romans or the Sanhedrim, but that they only designed by giving information concerning him, to get into favour with the leaders of their sect. In this case the act might be regarded as inconsiderate, but not as malevolent. Still this is not satisfactory, and the circumstance contains a difficulty hard to be removed.

(4.) The answer of Christ (viii. 7) seems like an interference with the official administration of justice ; for the expression “ the Scribes and the Pharisees,” ver. 3, appears to designate the members of the Sanhedrim, who were the lawful judges. The judicial punishment of crimes is independent of the guilt that may attach to the judge ; it is the *duty* even of the most wicked judge to punish the guilty (unless he intends to augment the number of his sins), because he is to be regarded not as an individual, but merely as the organ of Divine justice. Here, however, Jesus appears to connect the punishment of gross, open transgression with the innocence of those who punish. But if this connexion were just, no punishment could be admitted in any case, especially considering that *ἀναμάρτητος*, *without sin* (viii. 7), cannot be understood as referring merely to similar crimes of incontinence, in the sense “ he who is conscious of being free from guilt in *this* point,” but must be taken as implying sinlessness in general ; for that every one of these Pharisees was an adulterer, neither is involved in the words, nor is in itself to be supposed ; and hence, as no one is sinless, no sin could be punished. Lücke, indeed, on this point observes (p. 190) that here the Redeemer spoke merely in reference to the kingdom of God, and he quotes the words of Luther : “ Such is the doctrine of the kingdom of Christ ; and when this prevails, it does it does away with the

sword, the judge, and all the rest." But in all the four Gospels we find no instance in which the Redeemer shielded an action evidently constituting a gross violation of the Mosaic law from the severity which that law enjoined, as it would appear that he shielded this. In Luke xv. the prodigality and harlotry of the son is not to be viewed as crime coming under the cognizance of the magistrate. Even *συκοφαντεῖν*, *defraud by false accusations*, Luke xix. 8-10, does not denote evident and actionable fraud, but the less palpable practice of overreaching, which is to be tried only before the tribunal of conscience. Adultery, however (*i. e.* illicit connexion with a married woman, who was regarded as the property of the husband), is a positive transgression of the law, which, according to the code of Moses, was a capital offence; how, then, could the Lord associate the punishment of such a crime with the guiltlessness of any one? In his relations to the kingdom of God, we never see Jesus so invade the existing order of things as to abolish it. This (as it appears to me) very weighty objection to the history has not until now been set forth in its full importance, any more than it has been appropriately answered. In addition to these considerations, we may also notice, in the first place, the extraordinary tenderness of conscience manifested, according to viii. 9, by the Pharisees; secondly, the circumstance that, as the same verse implies, the people (ver. 2) appear to have withdrawn with the Pharisees, for which there does not seem to have been any reason at all; and lastly, the fact that Jesus, according to viii. 11, utters the words "go and sin no more" (*πορεύου καὶ μηκέτι ἁμάρτανε*), without anything being said about penitence and faith on the part of the woman. If it be said that Jesus perceived penitence and faith in her, it must be confessed that, in that case, either John or one of the other Evangelists might have been expected to name it, because by this means alone, all misapprehension of the account might have been removed.

Whether it be possible to set aside all these scruples arising from the considerations which I have now enumerated, I know not; but notwithstanding my full sense of their weight, I am restrained from positively denying the credibility of the history, because there are also important circumstances *in its favour*. 1. As one of these we may mention the peculiarity of the history, which makes a subsequent fiction improbable. Particularly Christ's stooping down and writing in the sand is such a singular act, that it would hardly have been invented without any historical occasion. 2. The account, even if it be not John's, is ancient; for, according to Eusebius, H. E. iii. 39, it was found among the additions to the original Matthew, which occur in the *εὐαγγέλιον καθ' Ἑβραίους*. 3. No design can be ascribed to the invention of this history. All traditional legendary compositions bear the impress of a certain party, for whose

interests they are constructed ; here, however, not a trace of design is betrayed. Why it was inserted in this particular passage of John's Gospel cannot indeed be stated with certainty ; but the words, viii. 15, *ἐγὼ κρίνω οὐδένα* might easily induce some one to write this anecdote in the margin of his Codex as a proof to the point.

These circumstances, which exclude the supposition of a purposed fiction, induce the following remarks in reference to the difficulties specified. In the first place, these Pharisees, although to be regarded as natural men, must by no means be considered malicious ; they appear rather to have been susceptible of the operations of the Spirit, and only to have desired information from Jesus as to his opinion on such a case. True, this view of them does not suit the context in John ; but the account, looked upon as an isolated history, contains nothing opposed to it, if we except the words "that they may have wherewith to accuse him" (viii. 6), which under any view, disturb the flow of the narrative. These persons must be regarded as acting altogether in a private capacity ; they apprehend the adulteress in order to bring her before the tribunal ; but as they happened to meet with Jesus they laid the matter before him. Accordingly the requirement of the Mosaic law to which they refer (viii. 5), is to be understood as relating merely to the sentence that might be expected *from the court of justice*, and not to an arbitrary execution, on their part, of what the law demanded. They were not compelled by any law to present themselves as *accusers* in this affair (they were not at liberty to be *judges*) ; they might have quietly left the husband to complain and to call them as *witnesses*. Doubtless their indignation did not proceed from pure moral emotion, but contained an admixture of that secret malignant gratification, which so often creeps into the heart of man, when he sees his neighbour fallen into sin and misery. Perhaps they hoped that as a Prophet, and the supposed Messiah, he would deliver an extraordinarily severe opinion respecting the unhappy woman. But Jesus first (by the symbolic action of stooping down and occupying himself with something else) shewed them that such matters did not belong to him (just as in Luke xii. 14) ; and afterwards, when they pressed him more urgently, he pronounced no sentence concerning her, but indirectly rebuked the accusers themselves. He awoke within them the consciousness of personal guilt, which was the most powerful means of suppressing their malignant joy ; and as they had now lost the motive for interfering in an affair that did not pertain to them, while on the other hand they were under no necessity to meddle with the woman, far from reckless malice and with right feeling, they withdrew. Jesus, however, did not thus relax the rigour of the law, and still less did he take upon himself the judicial office ; he only pointed out to these ac-

users, who had taken pleasure in the unhappy circumstances of another, that, before they set themselves up as public protectors of morality, they should begin with their own faults, leaving the affair of the woman to the husband, who alone, in this case, was *called* to speak. Now, regarding himself also merely as a private person, and perceiving the woman's sincere penitence, Jesus could say to her: *οὐδὲ ἐγὼ σε κατακρίνω, neither do I condemn thee*—while this declaration being purely spiritual and individual, and not the sentence of one appointed to be Judge, neither was intended to make, nor could make, any invasion of the rights belonging to the husband and to justice, if the former chose to prosecute his cause. Thus the conduct of Jesus wrought most beneficently upon all parties, without involving any injury whatever.—According to this view, the principal considerations against the credibility of the account disappear; and if at the same time we admit that it was not directly composed by an apostle, but was produced at second-hand somewhat later, the circumstance that no explicit mention is made of repentance and faith (viii. 11), which otherwise would be strange in the highest degree, becomes explained, as also the inexactness of the representation, *e. g.* viii. 9, where *μόνος* relates merely to the Pharisees who had withdrawn, and not to the people (ver. 2).

The most dubious point, however, in the narrative, is the description of the Pharisees as *πειράζοντες, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ, tempting that they might*, etc. (viii. 6), which neither appears consistent with the by no means unsusceptible disposition afterwards ascribed to them, nor with the fact that no temptation was involved in the question. Hence a certain suspicion respecting the credibility of the history of the adulteress continues in my mind, and no explanations as yet offered have sufficed to remove it. I would that some one may succeed, by a more acute analysis, in dispelling all my doubt!\*

\* Olshausen himself has answered, partially, the leading doubts which he has urged against the authenticity of the passage here in question. I think they may be answered still more fully. 1. Apart from *external* evidence, no good objection can, perhaps, be raised against it on the ground of its interrupting the narrative. V. 12, of ch. viii. agrees fully as well—(perhaps better—) with this narrative as with the close of ch. vii. If the narrative was to be introduced at all, there seems no valid objection against it here. 2. The narrative itself presents no greater difficulties than many unquestioned passages in the Evangelists. No difficulty can be raised against our Saviour's assuming the judicial office, for, as Olshausen rightly remarks, he does not assume it. He treats the woman as he treated all other sinners, forgiving her as a penitent, and his declaration, "let him who is without sin," etc., is strictly *moral* in its bearings, and is not intended to interfere with the rights of the magistrates. Olshausen's chief objection seems founded on the alleged malicious purpose of the questioners (that they might have wherewith to accuse him), which he says is *not apparent* in the question, and which is inconsistent with the susceptibility which they subsequently manifested. To this we may reply first, that we can conceive a variety of ways in which the question *might have been* captious and malignant, and it is no ground of surprise if at our distance of time we cannot precisely de-



The individual points of the section remain to be noticed. The expression *ἐπ' αὐτοφώρῳ* (viii. 4), is, in the New Testament, an *ἄπαξ λεγόμενον*. Hesychius explains it : *ὁ ἐπ' αὐτῷ τῷ κλέμματι εὐρεθεὶς, ἐπι κατέχων αὐτό*. In the wider sense it signifies "taken in the act itself."—The action of Christ in stooping down and writing on the ground is altogether peculiar. Even the transcribers were perplexed as to the manner in which this fact was to be understood ; hence some added *καὶ προσποιούμενος, i. e.* "appearing as if he wrote," while others, adopting a sense precisely opposite, appended the words *μὴ προσποιούμενος, not pretending, i. e.* he wrote in reality. Many even sought to find out what the Saviour might have written ; the idea was widely prevalent that Jesus wrote hints concerning the sins of the Pharisees, and that when they perceived his knowledge of their hearts, they slipped away. But this interpretation proceeded from the feeling that the withdrawal of the Pharisees required a motive, because in consequence of viii. 6 they were regarded as malevolent tempters of Christ—which view, however, renders the history perfectly unintelligible. Modern expositors are united in the opinion that the stooping down and marking in the sand is merely an expression of refusal, indifference, unwillingness to reply.\* Instances of the same custom frequently occur among the ancients. Thus, for example, in the beginning of the *Acharnians* of Aristophanes, ver. 30, ff. it is said :

*κἄτ' ἐπειδὴν ὦ μόνος,  
στένω, κέχρηνα, σκορδινῶμαι, πέρδομαι,  
ἀπορῶ, γράβω, παρατίλλομαι, λογιζομαι κ. τ. λ.*

where the expressions *γράφω* and *παρατίλλομαι*, "I write," and "I pluck out a hair here and there," indicate actions implying embar-

termine *how* it was so. Either *lenity* or *severity* might have been turned against the Saviour. Secondly, the subsequent susceptibility of the questioners argues rather guilt than innocence, and none can tell how much moral power may have been thrown into the words, looks, and manner of the Lord. It may have been sufficient to abash any amount of malignant hypocrisy. Finally, the moral character of the transaction renders its fabrication almost incredible, and makes it worthy of the Gospel. In the simple sublime wisdom with which it evades a difficulty, and triumphantly repels the arts of the insidious, it stands on a level with the reply in respect to paying tribute to Cæsar, and to the authority by which he acted : nay, in its *moral* element it is superior to these, and stands in the same relation to the general tenor of John's Gospel, which they do to that of the synoptical Evangelists. As in those cases he silenced his enemies by a reply framed with most simple and beautiful adroitness, he here confounds them by an appeal to their *consciences*, whose *fell* majesty and omniscience drove them from his presence. —[K.

\* Jer. xvii. 13, the phrase "to write the name of some one in the earth" is a figurative form for "leaving to destruction" But if this signification be applied here, it follows that Christ judged the Pharisees, which, according to viii. 15, docs not appear to be the tendency of the account. Besides which, in that case the words *ἔγραψεν εἰς τὴν γῆν* would not have stood alone, but *ὀνόματα αὐτῶν* or *οὐτούς* must have been added.

rassment, absence of mind, or occupation with something else. Comp. also Aelian, Var. hist. xiv. 19,\* and from the Talmud. Tract. Gittin, fol. vii. 1. (Consult Tholuck in loco.)

The words viii. 7, *πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω*, *let him first throw a stone at her*, are not to be regarded as containing an invitation to put the sentence in execution themselves (this belonged to the judicial authorities); the phrase is rather equivalent to the following *condemn*, verse 10. Any one may in his own thoughts condemn as well as acquit a criminal, without assuming the prerogative of the magistrate, supposing that he passes his opinion merely as an individual judgment. It is thus that we are to take the language of Jesus: "neither do I condemn thee," *i. e.* in reference to the external fact; while, again regarded spiritually, it has its eternal significance. It may be supposed that after this acquittal of the woman by the Lord, if the husband had prosecuted her, she would have been condemned by the court and stoned; but this would not have annulled the pardon granted by Christ, which was of everlasting force in regard to her *soul*. Hence Augustine very justly remarks: *ergo et dominus damnavit, sed peccatum, non hominem*. (Concerning *εἰς καθ' εἰς* or *καθεῖς* [Mark xiv. 19; Romans xii. 5] comp. Winer's Grammar, 4th edition, p. 227. It is a solecism occurring also in profane writers. On the formation of this expression comp. Döderlein de brachylogia [Erl. 1831] p. 10.)

#### § 4. HEALING OF THE MAN BORN BLIND.

(John ix. 1-34.)

The extended series of discourses, terminating with ch. viii. is followed by the history of a cure. Of the chronological connexion of this with the preceding, we have no express accounts, but the *παράγων*, *passing along* (ix. 1), in connexion with ver. 14, according to which the healing took place on the Sabbath, allows us to regard the event as having occurred on the same day in which the above discourses were delivered. This was the final day of the feast (vii. 37), and as such, a Sabbath. If a subsequent Sabbath had been meant, it is probable that *μετὰ ταῦτα*, *after this*, or a similar formula, would have been added. As regards the form taken by the history of this cure, we are struck by the great degree of amplification, which brings to mind the accounts of cures given by the synoptical Evangelists. But, *in the first place*, it is to be observed

\* In Aelian it is said of Archytas, that being asked an impudent question, he was silent, *ἐπέγραψε δὲ κατὰ τοῦ τοίχου, δείξας μὲν, ὃ εἰπεῖν ἐβιάζετο, οὐ μὴν βιασθεὶς εἰπεῖν*. But we must not overlook the circumstance that Aelian mentions this fact as an *unusual* one.

that this narrative does not stand by itself ; it is in union with the discourses in chap. x., to which it forms the historical foundation. And *secondly*, the greater part of this paragraph is not the history of the healing, but a representation of the insidious proceedings of the Pharisees. The portraiture of the growing hatred of the adversaries of Jesus toward him, has been with strict propriety incorporated by the Evangelist into the scope and object of his work, as connected with the closing period of our Saviour's ministry on earth.

Ver. 1, 2.—In the neighbourhood of the Temple there frequently lingered sufferers (Acts iii. 2), amongst whom was a man born blind. The severity and rareness of this affliction, induced the disciples to inquire into its cause. They traced this, like all evil, to sin, but they were in doubt whether the sins of the man's parents, or his own, had been the cause of *such* a calamity. The former view was very natural, and is also intimated ix. 24. According to Exod. xx. 5, evil is visited on the third and fourth generations, while good is transmitted to the thousandth ; or, inverting the statement, God, by his grace, so soon arrests the naturally progressive workings of sin, that they are not displayed beyond the fourth generation. Thus instead of severity being involved in this, as is often believed, it implies transcendent grace. At the same time, even this transmission of happiness or suffering from parents to children, presents nothing inconsistent, except when men are regarded as independent individuals, standing in perfect isolation from the mass ; while, according to all profounder views, humanity appears as a living whole, of which individuals are members, and as members naturally share the condition of the entire body. Participation, however, in the suffering of the parents is no more a sign of *personal guilt*, than participation in their happiness is a matter of *personal merit*.\* (Comp. the details in the Comm. on Rom. v. 12, ff.) But the most remarkable part of our passage is the alternative presented in the words : *did this man sin, or his parents?* (ἢ οὗτος ἥμαρτεν, ἢ οἱ γονεῖς αὐτοῦ);. The hypotheses of the pre-existence and transmigration of souls, which it was at one time attempted to found upon this passage, may now be regarded as obsolete. The Jews do not appear at any time to have entertained these notions ; at all events, the people in general never did.† It is also to be observed that, had

\* The book of Job is a commentary on the truth that personal suffering is not always to be looked upon as the punishment of corresponding personal guilt. Job's friends, in consequence of his suffering, supposed that he had contracted proportionate guilt, and urged him to confess it ; he declares his innocence, and God recognizes it. The passage Deut. xxiv. 16, refers to personal guilt, which every one bears for himself.

† That the Jews believed the doctrine of metempsychosis has been inferred from Josephus, B. J. ii. 12, who remarks: the Pharisees thought that souls passed into other bodies. But this, when rightly apprehended, has reference only to the μετεσωμῶτωςι, i. e. the transition of the soul into a glorified body at the resurrection. The pre-

they done so, they must have supposed not merely pre-existence, but (with Origen) a fall among souls in the spiritual world. Hence Tholuck is of opinion that the passage is to be understood as referring to anticipatory punishment for future sins, which God, in his omniscience, foresaw in the blind man, but that this view may have been entertained without any analogy in the Holy Scriptures.\* Lücke, on the contrary, agrees with Lightfoot, and refers it to sins which the blind man may have committed in the womb of his mother. The Rabbins certainly assumed the possibility of such sins, and, in speaking of it, they appeal to the contest between Esau and Jacob in the womb of Rebekah, Gen. xxv. 22. It is, indeed, doubtful whether, in the time of Christ, this had become a familiar national idea; but this view of the obscure passage commends itself to me more than the others which it has been attempted to found upon it.

I class the phrase *ἵνα τυφλὸς γεννηθῆι*, with those in which *ἵνα* is used as indicating consequence and not design. Winer, indeed (Gramm. 3d edit., p. 383), says that it is to be explained from the Jewish teleology, which the disciples, in the national spirit of exaggeration, had believed. But surely it would be a forced statement to say that the disciples supposed either the blind man or his parents to have sinned *for the purpose*, or *with the design* that he might be born blind. According to the Jewish teleology such a design might certainly be ascribed to God, but not to sinners themselves. If therefore, it is incorrect to be perpetually saying that *ἵνα* is employed *ἐκβατικῶς*, in order to remove a difficulty in the meaning, Fritzsche and Winer seem to me to have gone equally too far in asserting that in the New Testament *ἵνα* is only used *τελικῶς*. (Comp. the Comm. Matth. i. 22.)

Ver. 3.—The words of Jesus are by no means intended to convey a general denial of the sinfulness of the blind man and his parents; they merely deny the connexion of this particular affliction with a definite *personal* guilt; although, apart from the *collective* guilt

existence of the soul does indeed appear to be asserted in some rabbinical writings. (See the passages in Lightfoot, hor. heb. p. 1049.) They speak of a place where souls are assembled, which they call Goph or Guph (גופ), and from which souls gradually descend into bodies. But the question is, whether this idea had been distinctly favoured in the time of Christ? The later Rabbins have taken a great deal from the Gnostics and other sects that was not known by the Jews of earlier times. Thus Eisenmenger (entd. Judenth. ii. p. 85) adduces passages from the writings of later Rabbins, which teach, under the name of *Ibbur*, a regular transmigration of souls.

\* True, these words were spoken only by disciples whom we may regard as still unenlightened; so that we may admit this interpretation without supporting the untenable distinction, in the doctrine of predestination, between *prævisio* and *prædestinatio*. But still I hesitate to receive this view of the passage, since it appears to me improbable that, at the time of Christ, opinions of this kind were prevalent among the Jews. At all events, I know no certain proof that they were so.

of the race, we cannot suppose suffering in any instance. Hence, also the *ἵνα φανερωθῆ κ. τ. λ.*, *that the grace of God*, etc., cannot denote the only reason of the man's being born blind, but simply the agency of Divine grace, which in the phenomena of suffering again opens fountains of happiness. Evil still remains evil, even when God employs it to manifest his marvellous works. (Respecting the idea of *ἔργα*, comp. the remarks on John v. 36.)

Ver. 4, 5.—According to the ordinary interpretation—which gives to *ἡμέρα*, *day*, the sense of *tempus opportunum*, and to *νύξ*, *night*, that of *tempus importunum* (the latter being intended to designate the departure of the Lord)—this passage is by no means clearly intelligible. Even Dr. Paulus justly observes that, taking this view of the passage, the words “*no man can work*” (*οὐ ἂν τις δύναται ἐργάζεσθαι*), are unintelligible, since it was after the departure of Christ that the apostles strictly began to work. On this ground he explains *day* as meaning daylight, and takes the passage as indicating the impossibility of effecting the cure without the necessary light of day. This view of the passage needs no refutation, as it obviously proceeds merely from the objection of its author to miracles; but the remark against the ordinary exposition is certainly correct. In addition to this difficulty—occasioned by the occurrence of the term *οὐδεὶς*, *none*, whereas the Lord at first spake only of himself—as well as the uncertainty of the antithesis between *day* and *night*, a question arises concerning the true relation between ver. 5 and ver. 6. While in the latter verse Jesus represents himself as working by day, in ver. 5 he describes himself as the light that brings the day, by which means the metaphor is completely changed. According to this we should expect *ὁ μὲν τις δεῖ ἐργάζεσθαι κ. τ. λ.*, *ye must work*, etc., in which case the two verses would have been in perfect harmony. Now, although this reading does not occur, *ἡμᾶς* does, and this may have proceeded from a sense of the difficulties in the passage, notwithstanding the fact that it does not entirely remove them.

The passage becomes intelligible only as we apprehend more profoundly the terms *day* and *night*. After comparing passages such as Luke xxii. 53 (this is the hour in which darkness has dominion), we cannot well doubt that the two expressions denote the predominance of the element of grace or of darkness, *i. e.*, evil. The period of grace was then specially conditional on the presence of Christ as the light of the world; when he withdrew, darkness broke in, although it did not prevent the dawn of a new and more glorious day in the invisible ministry of Christ through the power of the Spirit—a day that will not attain its perfect splendour till Christ returns. Thus Christ is conceived of in a twofold manner, first, as the illumining sun of the spiritual world, and secondly, as himself

co-operating with it.\* In the latter view he appears as the pattern of the human race, and in connexion with this the reading *ἡμᾶς, us* (*i. e., we must work*), has its truth. Hence the language is applicable to all times of blessing, alike for the individual and for the community, seasons of favour being constantly followed by darker hours, which latter prove a blessing only when the others have been improved. This interpretation makes the sense of the words as follows: "I must work the works of God while good predominates; too soon the time will come when darkness will gain dominion and (for a space) interrupt all labour (in spiritual things). So long as I am in the world, I am the Light of the world, and I promote the prosperity of all that is good; but as soon as the darkness breaks in and hides me from view (which shortly came to pass at the death of Christ), that prosperity will be arrested." The physical alternation of day and night, which controls all the processes of nature, thus forms a striking symbol of the alternating sway of the powers of the unseen world. (Comp. the Comm. on xi. 9, 10; xii. 35, 36.) The words, however, were specially intended to draw the thoughts of the disciples—whose attention had been in the present case fixed merely on the sick man—to the fact that the Father had prepared all things, and, amongst others, this blind man, for the sublime ministry of the Son; hence it was his duty to glorify God in him.

This view of the passage has been opposed by Lücke and Kling, although upon grounds evidently unsatisfactory. But the interpretation proposed by them needs a close consideration, as at first sight it appears plausible. According to this, the formula *οὐδεὶς δύναται ἐργάζεσθαι, no one can work*, is merely a proverbial mode of expressing the thought: "One cannot work at night;" while ver. 4 and ver. 5 are so connected that in the latter the nature of Christ's work is more precisely defined. In this case the sense would be: "For me also there comes a time when it is not possible to work; since I am in the world I am the Light of the world, it is my vocation to enlighten." But, in the first place it is quite beyond proof that any such proverbial mode of expression as *οὐδεὶς δύναται ἐργάζεσθαι*, existed. It is only the first part of the Saviour's language that is proverbial, viz., "It is necessary to work, while the day lasts;" the other part, "a night cometh, when no man can work," is Christ's prophetic announcement of the future. In the second place, it is quite incorrect to translate *ὅταν ὦ* "since I am;" *ὅταν* signifies *quando, si quando, quamdiu*, but never "since." (Cf. Wahl. clav. N. T. s. v.) Kling acknowledges that Lücke is mistaken here, and thinks *ὅταν* is to be understood as *quamdiu, while*; but he has overlooked the fact that then the entire meaning is incongruous.

\* Compare Meyer's Blätt. f. höh. Wahrh. Vol. iii. p. 361, ff.

According to Lucke's interpretation, *ὅταν* must here signify "since." Kling thus removes the foundation from the exposition which he, on the whole, approves. For, according to Kling, what would be the meaning of the words, "so long as I am in the world I am the Light of the world?" "Being in the world," means here, assuredly, "to live," "to dwell on earth;" and did Christ cease to be the light of the world when he ceased to dwell on the earth? Hence we are only afresh convinced that our interpretation is correct, the twofold aspect in which, according to this, Christ contemplates himself, not being at all prejudicial, since the like frequently occurs in his discourses. In regard, however, to what we have said respecting the commencement of a new, brighter day, after the night had gathered over the Lord, this is not (as Kling seems to suppose) made prominent as involved in the text, but merely remarked in order to shew the reader more plainly in what manner, according to the case in question, we are to regard the relation of subsequent times to the life of Christ on earth.

Ver. 6, 7.—As regards the cure of the blind man by means of spittle, we have already treated of that subject in the remarks on Mark vii. 32, where the same method was adopted in the case of one who was deaf and dumb. We have merely to observe, that in diseases of the sight the ancients often recommended saliva (and even saliva jejuna). Comp. Pliny H. N. xxviii. 7.\* It is a peculiarity in our history, that the Redeemer further recommended washing in the pool of Siloam. To me, however, it appears altogether unlikely that this washing was designed to accomplish any part in the cure; it was probably intended merely to remove the clay (*πηλός*) laid upon the eyes; and special mention is made of it, because, at the moment when the clay was taken away, the disengaged eye was enabled to perform its function. The only instrument by which the cure was effected was the *clay* (formed from the *πύσμα*, *spittle*), which acted as a conductor of the healing energies of Christ. (*Σιλωάμ* = *סִילְוָא* or *סִילְוָה*, Nehemiah iii. 15; Isaiah viii. 6.† According to tradition it sprang at the foot of Moriah, and hence it

\* Suet. vit. Vespas. 7, it is said of this emperor (Vespasian): e plebe quidam luminibus orbatus, item alius debili crure, sedentem pro tribunali pariter adierunt, orantes opem valetudinis, demonstratam a Serapide per quietem (in a dream) restitutum oculis si inspississet; confirmaturum crur, si dignaretur calce contingere. Cum vix fides esset, rem ullo modo successuram, ideoque ne experiri quidem auderet, extremo hortantibus amicis, palam pro coecione utrumque tentavit, nec eventus defuit. In the history of the same man by Tacitus (hist. iv. 81) it is said: ut genas et oculorum orbes dignaretur respergere oris excremento. An analogy to this is furnished in modern times by the custom of the French kings in healing scrofulous affections.

† Lightfoot (hor. heb. 1052) distinguishes between the two names, and refers them to the two ponds which the stream formed. Probably, however, the two forms were employed interchangeably. The stream ran at the foot of Mount Zion, at the southern end of the city. Comp. Just. Olshausen sur Topographie des alten Jerusalem, p. 56.

was a type of the spiritual stream which issues from the Temple of God. (Isaiah viii. 6 ; Ezekiel xlvii. 1.)

Tholuck thinks that the appended remark : *ὃ ἐρμηνεύεται ἀπεσταλμένος*, which is interpreted, *Sent*, by which John explains the name Siloam to his Greek readers, is intended to convey a typical reference to Christ, and on this account he is inclined to expunge it from the text, as a gloss by an allegorizing Greek of a later period, in which view Lücke also agrees. But this opinion is not supported by critical authorities. The words are inserted by all of them except the Syriac version, in which case its omission is a matter of course. It is also to be borne in mind that John is fond of such explanatory additions, and has many of them. There is nothing whatever prejudicial in tracing this remark to John himself, if it be regarded merely as an etymological interpretation. How he can have intended it to suggest a type of Christ it is difficult to conceive, since the *man* was the individual *sent*, and Christ was the *sender*. To me it appears certain that, if John had designed to use a figure at all, he would have compared the rivulet that sprang from under the Temple-Hill (the symbol of God's heavenly dwelling) to the spiritual stream which issues from God. (The forms *סִלּוּאִים* and *סִלּוּאִי*, may also have a passive signification. Comp. Tholuck, Beiträge zur Spracherkklär. des N. T., p. 123, ff.)

Ver. 8-12.—The first persons who make remarks on the miraculous cure are the neighbours—well-meaning men, but completely under the influence of the Pharisees. They are amazed, and desire to see Jesus, but for the sake of safety they immediately bring the matter before their spiritual leaders. *Προσαίτης*, *mendicinus*, occurs only here, and even here it does not rest upon certain evidence ; many distinguished Codices have *τυφλός* instead. But the latter reading too plainly betrays itself as a correction from the context ; as the distinctive feature in the man's case was his being blind, not his begging. The verb *προσαιτέω*, however, occurs Mark x. 46 ; Luke xviii. 35.

Ver. 13-16.—The report of the cure to the Pharisees now leads to further transactions respecting the miracle. The enemies of the Saviour, in order to rob it of its importance, say that it was performed on the Sabbath. But the cure of a man born blind appears to some among them too difficult to have proceeded from any other than Divine power. The formality of the investigation renders it likely that the whole affair took place before a tribunal, which probably was the so-called petty Sanhedrim. (The term was applied to inferior courts of justice, which existed in all cities. Respecting the Jewish tribunals, comp. the Comm. on Matth. xxvi. 57.) Before this assembly, a difference of opinion concerning the matter might arise, because the Pharisees, with all their minute casuistry, had



not attained so far as to decide upon every case in which a disease might or might not be healed.\*

Ver. 17-23.—Perhaps they hoped to be able to bring the blind man himself as a witness against Christ, since they asked him about his benefactor ; but the simple man spoke in his favour. He regarded Jesus as a personage endowed with superior powers, a prophet (נביא). (As to the degree of faith manifested by the restored man, comp. the Comm. on ver. 30, ff.) The Pharisees now inquire of the parents whether it was not incorrect that their son had been blind from his youth, and whether some deceit was not being practised in jest. They, however, for fear of the tyrannical Rabbins declined any discussion of the matter, and referred to the man himself, who had attained his full age (ήλικία, ver. 23).

The Evangelist incidentally remarks (ver. 22) that the Jews had already resolved (συντίθεσθαι, to pass a decree, to come to an agreement ; compare Luke xxii. 5 ; Acts xxiii. 20) that those who would declare Jesus to be the Messiah should be separated from connexion with the synagogue. Compare John xii. 42. (The expression ἀποσυνάγωγος γίνεσθαι, indeed, does not apply to the two highest degrees of excommunication, כרת and סקת, but only to the lowest punishment, which was called שנת, and consisted in being excluded from the synagogue for a month. It is evident that the penalty was intended merely as a means of intimidation to prevent the people from allying themselves to Jesus.)

Ver. 24-27.—Once again the Pharisees turn to the healed man himself, and seek, by means of their spiritual authority, to lead him into error. They tell him that they know “ he (Jesus) is a sinner (ἀμαρτωλός).” The honest and sincere man, however, does not allow himself to be drawn aside by falsehood, but retains the impression which he at first received from the Lord, which was one of absolute beneficence and blessing. With the power of simplicity he unveils to the Pharisees the secrets of their own hearts, and shews them the impurity from which their question proceeded, in the words : “ do ye also wish to become his disciples ?” (μη και υμεις θελετε αυτου μαθηται γενεσθαι ;). (Διδοναι δόξαν τῷ Θεῷ here signifies to tell the truth : “ do not attempt to conceal that which is known to us, and of which we have been informed of God.” The idea of ἀμαρτωλός, sinner, here, as at ver. 16, is that of a person who displeases God, and to whom, on this very account, God does not impart or intrust any higher powers. Compare the remarks on ver. 30, 31.)

Ver. 28-34.—The boldness of the man’s faith now kindles their

\* The folly of the Rabbins in settling these matters surpasses all description. Comp. Lightfoot hor. p. 1051, where he quotes from Schabb. fol. 108, 2: vinum in medium oculi injici (sabbato) prohibitum, poni super palpebras licitum. Alter dicit, sputum etiam super palpebras poni prohibitum.

rage to a flame; they place themselves, as genuine disciples of Moses, in contrast with him, as an apostate and follower of Jesus. This leads the man born blind to become the teacher of those who, as the guides of the people in spiritual matters, ought to have been able to see clearly. The words "whence he is" might induce the belief that we could discern more in the blind man's statement of his views of the Redeemer than was expressed at ver. 17, where he called him a prophet; for the expression (πόθεν ἐστὶ) might be applied to a higher, heavenly existence, to the Divine nature of Christ. But, upon a closer view, it is easily seen that the language is not employed in this sense. The Pharisees compared Christ with Moses, and then said, in reference to the former: but of this man we know not whence he is (τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστὶ). Moses is spoken of as one from heaven, not as possessing a superior heavenly nature, but as a Prophet, as one sent from God. The words of the healed man respecting Jesus convey just the same meaning, while the higher conviction of the Divine origin of Christ might easily be developed from this faith, as the germ from the root. The *single* proof on which the man's faith rested, was subjective experience. It is evident, however, that his experience did not relate merely to the external cure, but in connexion with this light beamed into the depth of his soul. But for such an influence of grace, his faith being as yet only in the germ, he would not have been able to meet the malignant temptations of the Pharisees with such a vigorous resistance. (Ver. 30 various readings occur in the words ἐν τούτῳ γάρ. On the one hand, γάρ has been objected to and corrected by οὖν, while on the other, instead of ἐν τούτῳ [scil. πράγματι], ἐν τούτῳ has been adopted as more suitable. But the critical authorities are decidedly in favour of the ordinary reading, and there is no reason whatever to doubt its correctness, if we view the γάρ as occasioned by an ellipsis, or rather an aposiopesis. The language of the man is to be regarded as full of emotion, and we may supply what is wanting thus: "Speak not so, for herein is a marvellous thing, etc." (Comp. Winer's Gramm. p. 521, f.) The conversation at length concludes (ver. 34) with calumnies against the man who faithfully confessed his belief, and with the punishment of excommunication.

(The word ἐκβάλλειν, *cast out*, by no means signifies merely the removal of the man from the council-room; it implies excommunication. It is only in the latter sense that the fact appears so important as it is represented according to ver. 35. The expression ὁ λὸς ἐγεννήθης ἐν ἁμαρτίαις relates to the entire man, so that the sense is: "We see that thou art not merely branded by God in thy body, but perverse in thy soul." Some have proposed to take ὅλος = ὅλωσ, "Thou art *altogether* born in sins," which in the end amounts to much the same thing.)

## § 5. DISCOURSES OF JESUS AGAINST THE PHARISEES.

(John ix. 35—x. 21.)

The new chapter should have begun at ver. 35, since x. 1, ff. is connected in the closest manner with what precedes. For the transition (35-38) is followed by the important discourse on account of which especially the above narrative was introduced. This discourse contains, in addition to the polemic element that opposes the Pharisees, a doctrinal one, by which it stands in the most intimate association with the main design of the Evangelist. Here the Redeemer presents himself in his peculiar work in relation to men, and thus the sublime portrait of the Saviour which John aims to sketch is completed.

Ver. 35-38.—In these transition verses, the first thing we see is the solicitude of the Lord to lead on the healed man, who had so faithfully employed the feeble knowledge which he possessed, to further attainments. He exhorts him to exercise faith in the Son of God, whom he plainly declares himself to be; whereupon the man adores him, in faith, as his Redeemer and Benefactor.

Here, however, arises the enquiry: what is the meaning of *the Son of God* in this passage? This passage is one of those employed to prove that the meaning of the term in question is "Messiah," and we cannot deny that here, as i. 50, this assertion has some appearance of truth. For since, according to ix. 17, 30, the blind man at first considered Christ to be a prophet, it seems consistent that he should be led on to the conviction that Christ was more than this, viz., that he was the expected Messiah himself. Nay it might be said that, since no further doctrinal explanation is added, it can by no means be supposed that the healed man can have attached to the expression "Son of God" the more profound signification of being born from the essence of the Father. He does not ask *what* is the Son of God? but simply "*who* is he?" (Ver. 36.) But plausible as is this mode of argument when the words are viewed *alone*, it loses all its force as soon as we compare the passage immediately following, viz., x. 30-36. From this, which is more definite and more copious, we must explain the one under consideration, which is brief and more general. The verses to which we refer shew, beyond the possibility of dispute, that the Jews were not acquainted with the expression "Son of God" as a common designation of the Messiah, but that on the contrary they regarded it as blasphemy, if any one applied the term to himself, and thus made himself equal with God. Hence the question "who is he?" a person being the subject of discourse, may be taken as meaning:

“What am I to understand by the term Son of God?” Now, whether John has withheld from us any of the particulars, or it did not appear to the Lord appropriate to give the simple-minded man extended doctrinal explanations, it was sufficient that in connexion with the beneficent power which the man had already experienced, he represented himself as the Son of God, and the man’s faith at once embraced the Lord as his benefactor. In conclusion, here again we see that the specific nature of faith does not consist in clear and precise ideas so much as in susceptibility of heart to the influence of heavenly powers. Knowledge advances only as it develops itself from faith.

Ver. 39-41.—Jesus now passes on to the discourse, which was intended partly for the Pharisees, some of whom probably hastened to the spot when they saw Jesus talking with the healed man. The relation of the blind man (whose spiritual eyes, as well as those of his body, had been opened) to the spiritually blind Pharisees, is the first thing set forth by the Redeemer. Concerning the words *ἐγὼ εἰς κρίμα εἰς τὸν κόσμον τοῦτον ἦλθον*, for *judgment*, etc., comp. the remarks on iii. 17, and viii. 15. The advent of the Redeemer is a remark of curse as well as of blessing; he bestows the latter upon those who are humble and believing; he visits the former upon those who are rebellious and unbelieving. According to circumstances, now the one aspect of his ministry is presented, and now the other.

In the words, “that they who see not, etc.,” corporeal blindness is associated with spiritual blindness. This mode of expression was occasioned by the cure of the man physically blind; blindness of the eye is viewed as a symbol of blindness of soul.

It is customary, for the purpose of removing that which is considered objectionable in the severe language *ἵνα οἱ βλέποντες τυφλοὶ γένωνται*, to interpret *ἵνα* as employed *ἐκβατικῶς* and merely denoting consequence. But it has already been shewn, in the remarks on Matth. xiii. 14 (compared with John xii. 40) that this is contrary to the meaning of the Lord. The infliction of blindness upon those who see is viewed as an intended punishment. Greater difficulties, however, are presented in the subsequent question of the Pharisees: *μη καὶ ἡμεῖς τυφλοὶ ἐσμεν*; *are we also blind?* Tholuck, as well as some of the Fathers, *e. g.*, Chrysostom, here understands corporeal blindness. The words taken thus would not convey a tolerable sense unless regarded as ironical, thus, “surely you do not mean to say that we are physically blind!” But, even thus understood, they are less pertinent than when referred to spiritual blindness. The only difficulty in this view arises from the question of the Pharisees whether they are blind, whereas Jesus just above called them *βλέποντες*, *seeing*, and ver. 41 again describes them similarly. With the interpretation “made blind,” the following lan-

guage of Jesus, in which he addresses them as persons who see, is not consistent. Hence it seems necessary to say that the vain Pharisees, proud of their sagacity, did not rightly understand the words of Christ, but only caught the general impression, "he speaks against us;" and misconstruing his language, concluded that he called them blind, at which they were greatly offended. The answer of Christ then appears intended to correct their mistake, but, at the same time, to shew them that their supposed superiority is conducing to their destruction. The first part of this answer is perfectly clear; the meaning is: "If you in reality possessed no capacity for the knowledge of God, it would be better for you; in that case your condition could not be charged upon you as sin." The expression *ἀμαρτίαν οὐκ ἔχειν* must not be understood "to be sinless;" it means only "to be without blame as regards your present position." Had they been blind they would not have been absolutely sinless, they would only have been less blameable in their sinful state; being in a kind of unconscious condition, they would not have perceived the spirit of Christ moving upon their hearts. But as they saw, their unbelief deepened their guilt. Consequently the passage must be taken thus: "were ye blind, ye might, according to the nature of my ministry (which changes the *μὴ βλέποντες* into *βλέποντες*), obtain assistance from me; but now, since ye think that ye see, ye remain as ye are."

The formula "but now ye say, we see" (*νῦν δὲ λέγετε βλέπομεν*), is very appropriately selected to point out the peculiarity of their state, which consisted in the fact that they actually had *a certain* capacity for the knowledge of God, but in their darkness overestimated it, while they were in reality blind (Matth. xxiii. 24). Accordingly it may be accounted that, with all their guilt, they did not commit the sin against the Holy Ghost, when they opposed Christ; they knew not what they did.

Chap. x. 1-6.—With this stood immediately connected in our Lord's discourse, as x. 21 clearly shews,\* the comparison of the good and bad shepherds. Here the connexion of ideas is so close, that the unity of the discourse admits of no doubt; we need merely suppose a pause in the conversation, or supply a form of transition. It is also to be observed that the conduct of the Pharisees, whose calling was that of pastors, had furnished sufficient occasion for the Saviour to exhibit to them the picture of a true shepherd.

This passage is not to be regarded as a complete *parable* (comp. the remarks on Matth. xiii. 1); it wants the form essential to the parable, viz., the narration of an occurrence as a fact. Hence the term *παροιμία* (ver. 6) is to be taken only in the signification of

\* Comp. the Treatise by Voretzsch on this section (x. 1-18). Altenburg 1838.

“comparison.” (John never uses the word *παραβολή*, which may also be employed in this general sense. Comp. the Comm. on Matth. xiii. 1.)

To explain the *choice* of this particular comparison, some expositors have supposed that Christ uttered the words in the open air, within sight of a flock of sheep. This seems far-fetched; the comparison of teachers with shepherds was already so common in the Old Testament,\* that no special occasion for its selection was needed. Besides which, I do not see how it can be supposed that what is related verse 25, ff. took place outside the city. As to the interpretation of the comparison (verses 1-5), Jesus himself (verses 7-18) interprets it at length: in verse 7, he expounds those features of the similitude which refer to himself; in verses 8, 10, 12, 13, on the contrary, those that serve to depict the character of false pastors. The individual members of these two perfectly correspond. 1. Verses 7, 9, Jesus shews what was meant by the entrance through the *right* door, representing himself as being this door; ver. 8, 10, he describes the parallel choice of the *false* way, the climbing over, by which the false shepherds are characterized as robbers, who rob both the sheep of their salvation, and the true Shepherd of his sheep. 2. Ver. 11, 14, the Lord describes himself as the *true Shepherd* whom the sheep know; ver. 12, 13, on the contrary, he portrays the *hirelings*, whose voice the sheep know not. Accordingly, it would be supposed that the whole similitude is so clear as to prevent any possible difference of opinion concerning it; but such is not exactly the case. *In the first place*, Christ has not explained all the features of the comparison;—for example, respecting the porter (*θυρωρός*), ver. 3, nothing further is said; hence the question arises, whether this point has a particular significance or not. Adhering to the language, according to the interpretation of the comparison given by the Redeemer himself, the only hypothesis which presents itself is, that the porter means the Holy Spirit, who prepares the way, and brings about the entrance of Christ into the hearts of believers. Still I do not venture here to advance anything decisively, since the Lord himself is silent on this point. *In the second place*, it is remarkable that Jesus gives prominence to a double reference in the similitude; he represents himself first as the *door*, and then as the *shepherd* who enters through the door. This seems so difficult that it might be thought necessary to suppose that, in the first instance, the Saviour had only *one* point of comparison in his eye, viz., the parallel between himself and a shepherd; and that he did not intend to exhibit the figurative import of the door until afterwards, when giving the further

\* Comp. in particular the passages Numb. xxvii. 16, 17; Ezek. xxxiv. 1, ff. which contain the elements of our comparison.

explanation. But this supposition appears to me by no means tenable ; what Jesus says in his exact interpretation, doubtless was in his mind when he drew the comparison. The strangeness of this double reference at once disappears, if we only keep clearly in view the twofold relation involved in the character of Jesus. In his human nature he might, on the one hand, represent himself as a teacher among others ; and on the other hand, he might render prominent that part of his nature which admitted of no comparison, and in which he is the Mediator between God and men, the only way of salvation to teachers themselves. Hence this twofold application of the similitude to Jesus was *necessary* for the very purpose of shewing that in every way it related to him. A mere representation of himself as a good shepherd would have led the hearers to think of him simply as they did of all other teachers, or at the utmost to look upon him as distinguished from them in degree, but not as specifically different.

With respect to the individual points, it is scarcely needful to remark that, in the East, as elsewhere, there were robbers and wolves, and that there the shepherds were accustomed, in the well-known manner, to drive the sheep to the pasture ; nor is the circumstance of a watch keeping guard over the flock to be considered as peculiar to oriental usage. One observation only is requisite, viz., that by *ἀλλή, fold*, we are not to understand a regular building, but merely an open space enclosed by a low wall. This explains the term *ἀναβαίνειν, ascend* (climb-up), which, if the fold were viewed according to our western customs, would be somewhat obscure. However, we shall connect the elucidation of particular points immediately with the interpretation which Jesus himself gave to the Jews who did not rightly apprehend the meaning of the similitude.

Ver. 7-9.—The Redeemer begins his explanation with the most emphatic assurance (*ἀμὴν ἀμὴν λέγω ὑμῖν*) that he himself is the door of the sheep (*θύρα τῶν προβάτων*). As we have already remarked, it might seem that this metaphorical allusion was not originally implied in the similitude, but is to be regarded as a subsequent turn given to the comparison in the course of conversation. *Θύρα, door*, as it stands in the comparison itself, might be supposed to mean merely a genuine, godly, self-denying frame of mind. But if we conceive its import more profoundly, no such distinction is presented, which also viewed in itself is utterly untenable. The expression does not indicate a doctrine, or a communicable circle of ideas necessary to an entrance into the kingdom of heaven ; for in that case Christ would have been altogether inappropriately called a *door*, but more properly a *θυρωρός, porter*, or *ὁδηγός, guide*. If, however, it is remembered that what Christ imparts is actually his

own nature, we see that he bears the name (as xiv. 6, ἡ δόξα) in its deepest and most fundamental sense. He who does not participate the nature of Christ, cannot enter the true fold either as teacher or as scholar. This fold certainly signifies the kingdom of God, the true community of believers;\* but all teachers must first enter this community as believers through the reception of the Divine being and nature; and after this entrance, it is only by ampler endowments than those generally conferred, as well as by a special call, that they become teachers. The antithesis between sheep and shepherds, which distinctly presents itself in the similitude, of course disappears in the explanation; for although every sheep is not a shepherd, yet every shepherd is, in a certain sense, a sheep in the general flock of Christ, and for him no other way of entrance avails than that which is appointed for all. The overlooking of this circumstance has occasioned much perplexity, especially respecting verses 9 and 10; it has appeared unintelligible how Christ, in a comparison supposed to treat merely of teachers, could speak of the general blessings resulting from faith in the Redeemer;† a difficulty which by our view is completely set aside.

The *first* thing regarded as a *consequence* of entering through the Lord (ver. 9) is σωτηρία, *salvation*, since he who enters leaves the world doomed to perdition. The *next* result is the going in and out (εἰσερχεσθαι, ἐξιρχεσθαι). These terms denote the complete and intimate communion thus instituted between Christ and believers; receiving his life into themselves, they enter into fellowship with God. (The mode of expression is formed according to the Hebrew אָבָה and אָבָה, comp. Numb. xxvii. 17.) The last thing mentioned as the fruit of this entrance through the Redeemer is finding pasture (νομὴν εὐρίσκειν). This phrase, strictly speaking, belongs to the similitude, and the proper interpretation of it is not given till ver. 10, in the words ζῶην καὶ περισσὴν ἔχειν, *to have life*, etc. Here (as chapters iv. and vi.) Christ is represented as he who satisfies all the longings of the soul (hunger and thirst), imparting to man the eternal itself, the possession of which is in reality the object of all the cravings in the human heart. Lücke explains these consequences as referring to a blessing upon the ministry; an interpretation evi-

\* Nevertheless comp. ver. 16, whence it appears that, as far as this passage, the kingdom of God is conceived of in *the external* form of a theocratic institution, although in accordance with its true idea, *i. e.* as the genuine Israel, alike corporeally and spiritually.

† The difficulty to which Olshausen thus refers may be stated more clearly as follows. According to verses 1 and 2, it appears that in verses 9 and 10 the Saviour is speaking of *shepherds* or *teachers*, and of the blessings which they obtain from him. Hence it would seem strange that in describing these blessings he should mention only such as are enjoyed by all his flock. This difficulty is entirely obviated by Olshausen's remark, that in the fold of Christ all the shepherds are sheep.—TR.



dently in the highest degree forced, and proceeding merely from his excessive solicitude to preserve the distinction between the shepherds and the sheep.

Ver. 8-10.—Alternating with this description of Christ as the door, and of those who enter by it, proceeds the delineation of the thieves, who, according to ver. 1, climb over the wall of the fold, without passing through the door. Looking at the picture closely, we should expect to find these thieves represented as bringing destruction upon *themselves*, as it is said that those who enter through the right door obtain salvation. This, however, is presupposed, although the description itself only exhibits their destructive influence upon *others*; from such a ruinous effect on others their own perdition necessarily follows. This mode of conception enables the parallel to be so constructed as to contrast the robbers with Christ. While he blesses and brings salvation, they destroy the sheep and seek their own aggrandizement. Had the other view—that they prepare ruin for themselves—been presented, in that case the contrast would have been between them and the sheep who enter the fold. Thus it may be seen that, in the nature of the subject, the antithesis between the shepherds and the sheep is not and cannot be steadily maintained; and this view perfectly dissipates much of the obscurity in the similitude and its interpretation. A very great difficulty, however, is involved in the language of ver. 8: πάντες ὑσοι πρὸ ἐμοῦ ἦλθον κλέπται εἰσὶ καὶ λησταί, *all who came before me*, etc. Many expositors have already remarked that the reading πρὸ ἐμοῦ is to be preferred just because of its difficulty. The omission of the words may have arisen merely from the passage having been employed by the Gnostics to justify their rejection of the Old Testament. They explained *all who came*, etc., as referring to the prophets of the Old Testament, and thus, as they presumed, they had in the language of Christ himself a testimony against the Old Testament. But if the words are genuine, the question is—how are they to be interpreted? The forced explanations (which are in part quite contradictory) that πρὸ stands for χωρίς, *apart from* (and in this case false prophets would be meant); that it is instead of ἀντί or ὑπέρ, *instead of* (according to which false Messiahs must have been intended, who, however, did not make their appearance *before* Christ); or finally, that πρὸ ἐμοῦ, *before me*, is equivalent to πρὸ τῆς θύρας, *before the door* (in the sense “all who pass by me and do not enter through me as the door”), may be regarded as sufficiently refuted.\* At the same time the interpretation supported

\* Voretzsch (in the Treatise already referred to, p. 9 ff.) proposes to solve the difficulty by taking πρὸ ἐμοῦ as relating, not to the birth of Christ, but to his entrance upon his ministry. He observes that, before this, persons made their appearance who assumed authority; and he adduces in particular from Josephus (Arch. xvii, 10, 5, G. B. J. ii. 4, 2) three individuals, Judas, Simon, and Athronges. But this solution is opposed by the cir

by the most modern expositors contains doubtful points. Appeal is made to the present tense (*εἰσὶ*) and thence it is concluded that the words refer to teachers who acted in the time of Christ, and who, before his entrance upon his ministry, undertook to shew the Jews the way to heaven. But *in the first place*, it would then be necessary to restrict the term *all* and apply it only to the majority; for that *no one* amongst the Jewish teachers acted faithfully and uprightly, according to his knowledge, is scarcely conceivable, while it is to be remembered that, *before* Christ's ministry, the higher knowledge which he came to impart could not be attained by them. *In the second place*, the words "who came before me" are not at all compatible with the idea—"they taught before my entrance upon my ministry." For, the circumstance of their coming before them would certainly decrease their guilt; and, if the terms were pressed, it might be asked—are we then to regard those bad teachers who did not begin their operations till *after* the commencement of the Redeemer's ministry as excluded from the charge? Hence this interpretation is by no means satisfactory; it is the product of an exigency, and is forced into rather, than derived from the words.

For my part, I incline towards the view already mentioned, that here false prophets, *i. e.*, teachers of error, are denoted. It is perfectly true that *πρό*, *before*, is never synonymous with *χωρίς*, *apart from*, but still, by a natural aposiopesis, the *sentence* to which *πρό* belongs, may involve the *idea* of *χωρίς*. Now, in our passage, the main idea expressed by the phrase "come before me," is that of "working *without* me;" and if we understand the coming of Christ as meaning neither his entrance upon his ministry, nor his birth, but his spiritual advent and operations in the mind, the words may properly be taken as conveying the sense "false teachers, not called and not inspired by God, having no connexion with the Logos." It is only this signification that suffices for the entire discourse. Accordingly there is no reason for remaining, as Lücke and Tholuck appear to do, altogether in doubt as to the interpretation of this certainly difficult passage.\*

cumstance that these personages did not lay any claim to a spiritual character; they did not profess to be either Prophets or Messiahs; their claims were merely external. Indeed too much honour is put upon if them they are looked upon as pretenders to the throne. They appear, on the contrary, to have been common outlaws. From such men Jesus would in no case have expressly distinguished himself. It is self-evident that in his lips the expression *κλέπται καὶ λησταί* has a spiritual reference.

\* The simplest solution of the difficulty seems to be to suppose an obvious ellipsis. "All" evidently means "all of similar pretensions to my own." The Saviour has thus in view not ordinary prophets or religious teachers—of such he could not of course say that they were thieves and robbers—but such as assumed to be *the* religious teachers and lights of the world—of such he could not *but* say that they were thieves and robbers. The statement is a terse, and in form somewhat obscure, assertion of his

Ver. 11-13.—As the second point of comparison, Christ himself is further represented as the Good Shepherd, and contrasted with the hireling (*μισθωτός*). The specific feature in the character of the true Shepherd is the sacrifice of his life for the sheep, whilst the hireling, who is not connected with the flock by any real bond (*οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια*), has merely his own interest in view, and when danger approaches, flees. (The wolf is evidently a symbol of the Prince of this world, who pursues all the children of God, and strives to wrest them from their Lord.) This passage is important, inasmuch as, at any rate, it must be classed with those in which Christ himself *points* to his atoning death. (Comp. especially ver. 17, 18.) It may not indeed have been understood by those who heard the discourse, as a distinct declaration on the subject, but after the death of the Lord, it necessarily gained the form of a prophecy. The contents of these verses appear, in fact, as an expansion of the similitude, since that does not contain any definite intimations of the sentiments here developed.

Ver. 14-16.—The purely external character of the connexion between the false shepherd and the sheep, their failure to be blended into unity of spirit, is again expressed, ver. 13, in order to place the contrast of Christ's intimate union with his people in a still stronger light. This relation and its antithesis were set forth with special fulness in the similitude itself (ver. 3, 4, 5), and as this was a point to which he attached special importance, he exhibited it thus minutely also in his interpretation. The close relation between Christ and his people is here designated by *γινώσκω*, *I know*. That this is not to be understood as denoting a merely external and conceptual knowledge is indicated by the general *usus loquendi* of Scripture in which *γινώσκειν* = *יָדָע*, *know*, employed in reference to Deity, always signifies essential knowledge.\* Moreover, in our passage the parallel which the Redeemer draws between this *knowing*, and the most profound knowledge subsisting between the Father and the Son, shews the same thing. (For a more detailed consideration of this subject, comp. the remarks on Matth. xi. 27.)

Further, the reciprocal action intimated in the words *γινώσκω*, *know*, and *γινώσκομαι*, *am known*, is not to be overlooked. Whilst the knowledge of the Redeemer is the active element—that which penetrates with his power and life—the knowledge of believers is

solitary and unapproached position as man's spiritual guide and head. It is equivalent to saying, I am the only door; all that *have* come before me *as such*, all beside me claiming to be such, are thieves and robbers. This view dissipates, I think, the whole difficulty, besides accounting for the present *εἰσὶν*, *are*, on the ground of the universality of the statement.—[K.]

\* Respecting the knowledge of believers by the Lord, comp. the remarkable language of Paul (2 Tim. ii. 19), in which he calls the knowledge of believers, on the part of the Redeemer, the seal (*σφραγίς*) of being and living in God.

the passive principle, the reception of his life and light. In this reception, however, an assimilation of the soul to the sublime object of its knowledge and love takes place; and thus an activity (although only a derived one) is developed, which shews itself in obedience to his commands. At the same time, the reception of Divine elements into the mind necessarily presupposes therein a principle allied to Divinity, which, when a homogeneous element is presented, spontaneously receives it, and, when approached by what is heterogeneous, rejects it. On this account it is said, ver. 5: ἀλλοτρίω οὐ μὴ ἀκολουθήσωσιν, ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν, *a stranger will they not follow*, etc. Thus the blind man was indissolubly bound to Christ by his gently enchainng power, while the opposing element which animated the Pharisees could not hold him under its influence.

Here, however, the question arises—are we then to consider the sheep (ἐμὰ πρόβατα) and the stranger (ἀλλοτριοί) so entirely different? Were the comparison urged, we might infer from it that Christ divided men into two parts—the one containing a Divine principle which is awakened to action by the manifestation of God in Christ, the other, that of sin, which yields to no Divine attraction, but only to that of evil. But we have already frequently pointed out the fact that such an *absolute* difference in men is not in harmony with the doctrine of Scripture. (Comp. the remarks on the parables, Matthew xiii.) True, in the one class of men is displayed a preponderance of what is sinful, in the other a preponderance of good; but on both sides a transition to the opposite, by faithfulness or unfaithfulness, is possible. It is specially important to bear this in mind, when interpreting ver. 16. In this verse the Lord, after again mentioning his love to his people—a love faithful unto death—proceeds to describe the wide-spread and comprehensive character of his work. His voice vibrates through every fibre of humanity, and where there slumbers a kindred element, there it awakens the germ of the higher life. Here the Redeemer certainly had in his eye the Jewish nation (the visible form of the kingdom of God), as the first fold, and the entire Gentile world as his wider sphere of action. As, however, all Jews were not his sheep, so neither would all Gentiles be; but from among Jews and Gentiles he would gather the susceptible and faithful. These together (after the wall of partition, raised by the external law, had been broken down, Ephes. ii. 14, ff.), would form a new living unity, the true spiritual Israel (μία ποιμήν), in which Christ himself is the head (the εἰς ποιμήν); whilst those who do not hear the voice of Christ remain excluded. Here, therefore, not a word is said about a general union of *all* men, good and evil. The passage John xi. 52, perfectly corroborates our interpretation. There, those of all nations who are

attracted by the power of the Divine life are called children of God, and Christ is represented as he who unites them all, the *συναγαγὼν εἰς ἑν.* This abolition of all barriers between Jews and Gentiles had already been beheld, with prophetic eye, by the seers of the Old Testament. In relation to this subject, Psa. lxxxvii. is worthy of special remark. There Rahab (Egypt), Babylon, Philistia and Tyre—the very nations who stood in the most hostile position towards Israel—are described as those who are born in Zion, the centre of the theocracy. Nor must we overlook the circumstance that in xi. 52 this extension of the Redeemer's work is connected with his death; and thus the passage (comp. also Eph. ii. 14, ff.) is parallel with John xii. 32, where Christ, before his crucifixion, says that he will draw all (who hear his voice) unto him. Accordingly his death appears as the act of shaking out, of pouring forth his power and his life, which, coming in contact with susceptible minds, would draw them into the new living community. That which is to be imparted to a mass must yield itself up in its individuality, in order to be found again in the larger unity.\*

Ver. 17, 18.—On account of this profound connexion of the thought with the whole discourse, it is brought forward again with special stress in the concluding verses. Three equally remarkable ideas now present themselves. The *first* is that of the voluntary sacrifice, already implied in the terms *τιθέναι τὴν ψυχὴν* (נָתַן נַפְשׁוֹ), *lay down the life*, but expressed with particular emphasis in the words *οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἑμαυτοῦ, no*

\* In Christianity this sacrifice of the individual to the universal, appears in its necessary restriction (viz., so that individuality is not annihilated, but regained in higher energy) by means of the resurrection of the body, as the permanent *limitation of the personality*. In the Oriental religions, especially in Buddhism, and even in the systems of the most eminent Mohammedan mystics, the offering up of self is nothing but pantheistic annihilation. Such is the very doctrine of Gelaleddin Rumi, when he sings:—

God is the universal sea of being!  
 All beings, e'en the countless hosts of heaven,  
 Are wafted, just like splinters on the ocean.  
 Is the vast sea of Deity in tempest?  
 Then all his splinters dance upon the billows.  
 Will he, the Parent-deep, dry up these fragments?  
 He throws them to some mountain's arid summit  
 Or, will he merge them in his own abysses?  
 Then must they yield as stubble to the burning

Hence, to be sacrificed to the universal appears to the mystic of the east associated with delightful happiness, and accordingly the same poet says:

Because to die is truly sweet (believe me),  
 The Koran doth prohibit suicide.  
 To me, death pours out life with pearly brightness.  
 And for diversity gives unity

Comp. Tholuck's *Blüthensammlung aus der morgenländischen Mystik*, Berlin, 1825, p. 110 f. and 123.

*one taketh it from me, etc.* (Ver. 18.) This idea is very important in relation to the scriptural doctrine of redemption. It shews that neither a compulsory decree of the Father, nor the power of the Evil One, occasioned the death of the Son, but that it resulted only from the inward impulse of the love of Christ. The Father, who is love itself, permitted that death of love to which the Son devoted himself, because it would have been contrary to his nature to prevent the highest display of love; but in the will of the Father there was nothing compulsory to the Son. This view of the sacrificial death of the Lord sets aside many objections against it which have commonly been derived from the argument that God, as love, could not deliver the Son to death; the death of Christ is the pure effluence of boundless love, which thus displays its very essence in the sublimest form. The *second* idea is, that the dying Saviour of the world himself resumes his life. He ascribes to himself the power (*ἐξουσία*) to resume it, and represents this resumption of it as the *purpose* for which it was laid down (*ἵνα πάλιν λάβω αὐτήν*), his death being designed to destroy death by life (Heb. ii. 14). If in other instances the resurrection of Christ is referred to the Father, whilst here it is ascribed to the Son himself, it is only an apparent discrepancy; for Father and Son are one (ver. 30), and hence the nature of the Father lives also in the Son. So far, however, as we recognize in the Father the cause, and in the Son that which is caused, everything in the Son may be traced to the ordination (*ἐντολή*) of the Father. As the Father is life, so the Son also bears it within himself (v. 26), and the life that overcomes the power of death—the new life which emerges from the overwhelming darkness—is the resurrection (*ἀνάστασις*). Accordingly the sentiment conveyed, when Christ calls himself the resurrection (xi. 25), is identical with the meaning here, although it is the power of the Father that produces the effect in him.

*Finally*, we observe that the Redeemer, in the words “for this cause the Father loveth me,” etc. (*διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι κ. τ. λ.*), appears to found the bond of love between Father and Son upon the sacrifice of the latter. Lücke (in the first edition) endeavours to avoid this idea, by connecting *ἵνα* with the preceding words, and translating thus: “The Father loves me because I *so freely* yield up my life, *that* I have power to take it again.” But Tholuck has already shewn that this interpretation is forced, since it is not at all consistent with the position of the words, and moreover, it would require that *ἵνα* should be taken *ἐκβατικῶς*, for which there is no ground, the resurrection being here viewed strictly as the design of the death of Jesus. And further, according to Lücke’s interpretation of our passage, the essential difficulty remains in that the love of the Father is founded upon the sacrifice of the

Son ; and this appears to favour the Socino-arian notion of Christ, as a being intimately connected with God by the moral bond of faithful and willing obedience—but not by unity of nature. This passage, however, is to be classed with those in which the Lord, in speaking of his relation to the Father, places himself, as a man, on a parallel with his fellow-men. Jesus does not mean to say that his self-sacrificing love and fidelity is anything self-subsistent and distinct from God, by which the Father's love has been deserved and gained ; on the contrary, the Son's spotless nature itself is the *consequence* of God's eternal love to him, and the communication of God's essence to him. But in order to shew the Pharisees their estrangement from God in their love of self, Christ exhibits the part of his nature which was necessarily the most intelligible to them.

Ver. 19–21.—The result of these discourses delivered by the Redeemer was again, on the one hand, increased hatred poured forth in blasphemous sayings (concerning *δαίμόνιον ἔχειν*, comp. the Comm. on viii. 49, vii. 20), while, on the other, the minds of some were effectually wrought upon by the spiritual power displayed in the words of the Lord. It is the purpose of John to describe the gradual advance of these two opposite effects, as he constantly indicates the impression produced by the discourses of Christ which he reports.

### § 6. FEAST OF DEDICATION.

(John x. 22–39.)

The Evangelist, without making any remark whatever on the further journey of the Redeemer, transports us at once to a new feast at Jerusalem, that of the Dedication. The simplest way of explaining this connexion with what precedes, is to suppose that Christ remained either *in Jerusalem or in its neighbourhood*. The exactness of John's chronology is here lessened ; for, if he had intended to maintain chronological precision, he must here have added at least a date. The conjecture, that Jesus had not left Jerusalem at all, is especially favoured by the circumstance that ver. 26, ff., the words of the Lord evidently have reference to the foregoing similitude of the Good Shepherd, which renders it probable that what follows was uttered in the presence of the same persons who listened to the preceding discourse.

This section contains no fresh thoughts, but is in the highest degree important in relation to the development of the idea conveyed by the term *Son of God*. We have already taken opportunity, in commenting on the passage v. 18, ff., which is parallel to this, to

shew that the term never occurs merely as name of the Messiah. This position is yet more decidedly strengthened by the following conversation, the proof contained in it being such that its force can scarcely be avoided.

Ver. 22, 23.—The feast which John here calls τὰ ἐγκαίνια, *the dedication*, was held to commemorate the purification of the Temple desecrated by Antiochus Epiphanes. In the Hebrew it is termed קִדְּוֶה, *i. e.*, consecration, ἐγκαίνισμός τοῦ θυσιαστηρίου (1 Macc. iv. 56), or καθαρισμός τοῦ ἱεροῦ (2 Macc. i. 18), or τοῦ ναοῦ (2 Macc. x. 5). Josephus (Archæol. xii. 7) calls it τὰ φῶτα, on account of the brilliant illumination kept up during the eight days of the festival. The feast fell in the month Chislew (December), to which circumstance allusion is made in the words καὶ χειμῶν ἦν.\* The rough, cold weather induced Jesus to choose a Stoa in order to converse with the Jews. This Stoa, named after Solomon, was situated on the east side of the Temple, and hence was called στοὰ ἀνατολική. In the destruction of Solomon's Temple it was preserved, and in the time of Zerubbabel it was used as a venerable ruin.

Ver. 24-28.—In this porch Christ was surrounded by Jews of active mind, who were attracted by the wonderful phenomenon which the Redeemer presented to them, and filled with curiosity, were earnestly desirous to comprehend it. Their minds being full of the images which the generally prevailing belief associated with the idea of the Messiah, they thought that probably this might be realized in him. Still they remained in uncertainty, because so many things in Christ were not consistent with their notions, and they did not find that he supported them in their carnal hopes. From this tormenting suspense they wished to be relieved, and hence the question: “how long dost thou make us to doubt?” (ἕως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς;). (Profane writers also use αἰρεῖν [only without ψυχὴν] for μετεωρίζειν “to leave in uncertainty,” “to strain by hope or fear.” [Comp. Lücke's remarks, Stud. 1834, No. 3.] Markland conjectured αἰωρεῖς, which gives the same sense; but this is not supported by any critical authorities.) Christ tells them with sufficient plainness that he is the Messiah, but at the same time rebukes their unbelief, which, notwithstanding the most evident testimonies of God on his behalf (comp. the remarks on v. 36), would not allow them to decide in his favour. Jesus shews that they do not belong to his sheep, from the fact that his voice—his pure heavenly ministry—could not attract them, and found no earnest echo in their hearts.

The reference in this language to the above similitude is obvi-

\* De Wette is quite mistaken in his observation on this passage, that the words χειμῶν ἦν have no reference to the weather, and that, if such a reference had been intended, χειμῶν ἐγένετο must have been said (?). Χειμῶν ἦν certainly means “it was winter time:” but because in the winter inclement weather *prevails*, it is also certain that the terms imply an allusion to the weather.



ous ; hence it appears to me that the words *καθὼς εἶπον ὑμῖν* (ver. 27), which are wanting in the manuscripts B.K.L.M. and other critical authorities, are a gloss. De Wette thinks the omission proceeds merely from the circumstance that these words were not found in the foregoing comparison, and accordingly he says that we must here acknowledge an instance of inaccuracy in John's report. But, although the following language does not occur word for word in the previous discourse, yet it does in its essential contents. Hence this hypothesis is to be rejected as unsound.

Ver. 29, 30.—The idea that all who are given to the Redeemer by the Father (respecting *διδόναι*, comp. the Comm. on John vi. 37, 44) belong to him beyond the possibility of being lost, is here enlarged upon by Christ, evidently with the melancholy feeling that these persons to whom he spoke, and who, in the widest sense of his ministry, were contemplated as objects of redemption, would notwithstanding be lost, because they had given themselves to another power than that of the Good Shepherd. (Comp. the remarks on John vii. 44.) The impossibility, however, of true believers being lost, even in the midst of all the temptations which they may encounter, is not founded upon their fidelity and decision, but upon the *power of God*. Here the doctrine of predestination is presented in its sublime and sacred aspect ; there is a *predestination of the holy*, which is taught from one end of the Scriptures to the other ; not indeed of such a nature that a *gratia irresistibilis* compels the opposing will of man, but so that that will of man which receives and loves the commands of God is *produced* only by God's grace. Hence no holy person has ever believed himself to be sanctified by anything (least of all by anything resting in himself) except the power of grace. Accordingly in our passage God is called the Preserver, and it is not said " My true friends keep themselves in indissoluble union with me," for thus no man would be saved. But the designation of the Father as the absolute power (*μεῖζων πάντων ἐστί*) evidently has a reference to evil and its Representative, whose hostile activity (*ἀρπάζειν*) appears impotent in contrast with the victorious might of God.

The Lord, for the sake of throwing light upon his relation to the Father, adds the declaration " I and my Father are one" (*ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν*), which forms the centre-point of this entire discourse. The idea of *Son* being necessarily given in that of *Father*, these words express just as much as *ὁ υἱὸς καὶ ὁ πατήρ ἓν εἰσι*, *the Son and the Father are one*, on which account the Redeemer could justly say (without the need of supposing the conversation abridged) " because I said I am the Son of God" (ver. 36). The primary idea suggested by the connexion of the passage is that of *power*, so that the phrase *greater than all* (*μεῖζων πάντων ἐστί*, ver. 29) applies also to the *Son*.

But, since we cannot conceive of *one* Divine property without *another*, it follows that the "being one" (*ἐν εἶναι*) must denote the *essential equality* of the Son with the Father. Still, there are entirely unprejudiced expositors, such as Lücke and Tholuck, who have thought that our passage cannot relate to equality of essence, because in other passages John employs the expression *ἐν εἶναι*, *being one*, respecting the relation of the disciples to himself. (Comp. xvii. 11, 21, 22.) But in these places we find the significant addition "as also I and my Father are one" (*καθὼς καὶ ἡμεῖς ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν*). This of itself is enough to indicate that here the sense of the expression cannot be essentially different from that which we attach to it in the verse under consideration, and a closer view of the subject clearly shews that it is not so. For those who would entertain the hypothesis that the oneness refers only to unity of *will*, not of *nature*—an hypothesis at once Arian, Socinian, and Rationalistic—should not forget that *true* unity of will without unity of nature is inconceivable. Hence, if Christ speaks of unity of *will* between himself and his people, this can subsist only so far as such unity of will has been rendered possible to them by a previous communication of his *nature*.\* The profound idea, that believers are assimilated to the Lord by the *communication of his nature* to them (which we found, John vi., in the participation of his flesh and blood) here appears to have escaped the above-named expositors; but, this being kept in view, it is clear that in the present instance, as in the other, the language *cannot but* relate to consubstantiality.†

In conclusion, it should not be overlooked that *ἐν*, and not *εἰς*, is employed. The choice of the former expression indicates the manner in which we are to apprehend the relation of triality to unity in the Trinity. Triality of *persons* forms a unity of *being* but not of *person*; the latter mode of speech would not be *super-natural*, but *contrary to nature*. The most ancient Fathers, as is known, were strangers to the view which has obtained since the time of Augustine, and is common in the so-called Athanasian creed, which asserts a *numerical* unity of the triality of persons.

Ver. 31-33.—The Jews quite correctly understood the expression as denoting *consubstantiality* (de Wette discovers in this a mistake of the Jews [!], as if Christ did not in other instances ascribe to himself Divine dignity and attributes—and, moreover, here had they made such a mistake, he certainly would have removed it with

\* This is acknowledged by Tholuck, in the fourth edition (p. 195) where he remarks that *to be one*, even when used in application to the disciples, denotes not merely an *external* harmony of will, but *internal* fellowship of life, as the source of that harmony. That the expression must be used thus is obvious, for the unity of believers with Christ depends upon the participation of the Divine nature through the communication of his Spirit. (Comp. 2 Peter i. 4.)

† The same idea is also indicated in the subsequent language of Jesus, John x. 35, ff.

a word); believing, however, not that God had made Christ equal to himself, but that *Christ* had *arrogated* to himself equality with God (ver. 33), they viewed his words as involving blasphemy against God. Here it will be worth while to refer to ver. 25, and to determine the precise meaning of "Son of God." The Jews regarded Jesus as an ordinary man (*ἄνθρωπος ὃν ποιεῖς σεαυτὸν Θεόν*), but nevertheless thought it possible that He was the Messiah, and saw no blasphemy in his open declaration that he was so (ver. 25). However, when he called himself the Son of God, they took up stones and cried out, "He blasphemeth God!" Hence, it is quite inconceivable that the term "Son of God," among the Jews in the time of Christ, was synonymous with Messiah; on the contrary, it signified something higher and superhuman. As, according to earthly laws, the son bears the dignity of the father, so the expression "Son of God" denotes equality of dignity, and the common national opinion did not ascribe this even to the Messiah, who was believed to be only an extraordinary man (*ἄνθρωπος κατ' ἐκλογήν*). Hence, the term Son of God when connected with the name Christ (as John i. 50, vi. 69, ix. 17, 35), is a more precise definition of it, and the combination is to be understood thus: "The Messiah, who (according to the more profound view) is a manifestation of the Son of God or Logos." If the term had been a common designation of the Messiah, the defence of Jesus must have taken quite a different form; it would have been requisite for him merely to say this: "I only answered your question (verse 24), and how can blasphemy be involved in my saying that I am the Messiah, whom ye yourselves are partially inclined to consider me?" Instead of this, the Redeemer, in the first place, again reminds them of his good works, and when the Jews reply that they appreciate these, Christ adduces an argument from the Old Testament, which sufficiently shews that he himself intended this expression to be apprehended in the more profound manner.

Ver. 34-36.—The Lord cites the remarkable passage, Ps. lxxxii. 6. In the first place, as regards the form of the quotation, *νόμος, law*, is used in the wider sense, of the Old Testament generally. The whole is named by synecdoche from the chief part, viz., the Thorah.) The expression occurs in like manner, John xii. 34, xv. 25. Secondly, as to the passage itself, the words run: *אנחנו אלהים וכל בני עולם אחדים*; LXX. *ἐγὼ εἶπα, Θεοὶ ἐστε, καὶ υἱοὶ ὑψίστου πάντες, I said ye are Gods, and all Sons of the Most High.* This juxtaposition of *God* and *Son of the Most High*, explains the synonymous use of the terms "God" and "Son of God" by Christ in the sequel (ver. 33, 36). The Son partakes the nature of the Father, and therefore the Son of God is himself God. Thus the Jews concluded, and the correctness of their reasoning is acknowl-

edged by Jesus himself. The only question is as to the *applicability* of the name of God in certain cases, and *this* the Redeemer intends to point out by the citation. The customary mode of interpreting the use of the quotation in our passage (the mode adopted by Lücke and Tholuck) is as follows. It is said that the Psalm relates to judges or kings; that these are called in the Old Testament, Elohim, *because they were to discharge their duty in the name of God*; and that hence the Redeemer draws the conclusion: if ordinary kings are called gods, surely the highest king, Messiah, may wear this name. We cannot say that this view is characterized by any actual error. At the same time it is open to the objection that the rigidity of the Mosaic Monotheism is incompatible with the facility with which the sacred name of God is applied to mortals, if the custom of calling kings Elohim had no other foundation than the circumstance, that they were to exercise their office in the name of God. Who gives to an ambassador the title of *majesty*, because he acts in the name of his monarch? The custom itself, however, is indubitable; compare Exodus xxi. 6, xxii. 8, 28, with Exodus xviii. 15, Deut. i. 17, xix. 17. Accordingly, the only question is—whence did this extraordinary application of the name Elohim arise? We best ascertain this from Exod. xviii. 15, where it is said: בְּיָבֹא אֲנִי הָקָם לְדָרֹשׁ אֶתְּהוָה. These words are to be understood as referring to the regal and judicial ministry of Moses; and hence it is seen that, according to the genuine theocratic view, God himself is conceived of strictly as the true King and Judge of Israel, who only has his organ through whom he manifests himself. Thus the name Elohim, applied to those who are in authority, presupposes a *real union* of the person with God; if this does not exist, the name has no truth.\* That the Redeemer intended Ps. lxxxii. 9 to be understood thus, is clearly shewn by the language: *πρὸς οὗς ὁ λόγος τοῦ Θεοῦ ἐγένετο, to whom the word of God came*. This form of speech is parallel with the familiar phrase בְּיָהוָה יָבֹא הַדְבָר, *the word of Jehovah was upon*, etc., a well-known formula to mark the source and moment of those higher communications which the prophets received. Consequently we are here to understand not merely the authorities purely political, but *prophets* and *Divinely-enlightened men* in general, who, according to the theocratic view, might also judge, because God, the only true Judge, spoke through them. All these were termed *children of God*, because the power

\* In opposition to this, de Wette remarks that a real union between these persons and God cannot be supposed, because God rebukes them (where?) as unrighteous. But here the language does not relate to concrete individuals, in so far as they express the idea imperfectly; it relates to the idea as such. This idea is, that authorities are called gods, not because an office is entrusted to them externally by God, but because it is their duty to be organs of the Divine will, which they would necessarily be, even if their own hearts were corrupt. (Compare the remarks on John xi. 49-52.)

and nature of God wrought in them and were manifested by means of them. Thus a real parallel subsists between them and Christ himself, only that in him the absolute and perfect manifestation of God was represented, on which account he is called *the* Son of God absolutely, *ὁ υἱὸς τοῦ Θεοῦ*, whilst the others (to avail myself of a Philonean distinction) were rather called *υἱοὶ τοῦ λόγου*, *sons of the Logos*. In this eminent sense, the Lord here designates himself *ὁ πατήρ ἡγάσασε*, *whom the Father consecrated*. The expression *ἀγιάζειν* = *ⲁⲓⲁⲛ* is here to be retained in the literal and primary signification\* in which it is used = *ἀφορίζειν*, “to set apart from a number,” especially for sacred use. For whilst all prophets, and those to whom the word of God came, may be called consecrated (*ἡγιασμένοι*) in relation to the world, the Messiah is the distinguished One among these consecrated ones themselves, and thus pre-eminently the Holy One of God (*ἅγιος τοῦ Θεοῦ κατ’ ἐξοχήν*). (Comp. John vi. 69.) In order to strengthen the argument, and fasten it upon the hearers, Jesus adds : *καὶ οὐ δύναται λυθῆναι ἡ γραφή*, *and the Scripture cannot*, etc. The meaning of *λυθῆναι* is here to be understood just as in Matth. v. 17, Gal. ii. 18 ; the Scripture, as the expressed will of the unchangeable God, is itself immutable and indissoluble.

Ver. 37-39.—This language of Jesus (comp. the explanation of v. 36) is not unimportant, as the means of ascertaining, from his own lips, the relation of miracles to the proof which lies in the internal and Divine power of his words. It is evident that here two kinds of believing (*πιστεύειν*) are distinguished, the *πιστεύειν τοῖς ἔργοις*, *believing the works*, and the *πιστεύειν ἐμοί*, *believing me*. Now, since the latter is represented as to be produced by the former, the “believing me,” appears the higher. It presupposes full susceptibility to the Divine influence which proceeded from Jesus, and where such susceptibility existed, miracles certainly were rather an addition to the proof than the proof itself. But where this was wanting, and the impressions of Divine things had to contend with the manifold workings of sin—which operated partly from within and partly from without—there it was requisite to give such a sign of his heavenly mission as should set aside every doubt ; and this was the purpose answered by the miracles. Where those also passed by without effect, the deadening process was complete, and sin had gained the victory.

Respecting *γινώσκειν καὶ πιστεύειν*, comp. the remarks on John vi. 69. Some manuscripts here omit one and some the other idea, the arrangement having appeared to many transcribers unsuitable. The clause *ἐν ἐμοί ὁ πατήρ καὶ γὰρ ἐν αὐτῷ*, *the Father in me and I in him*, which expresses the reciprocal action of the love between Father and Son, is elucidated in the remarks on xiv. 10. Concerning ver. 39, comp. the Comm. on vii. 30.

\* Respecting *ἀγιάζειν*, comp. the particulars on John xii 31

## § 7. THE RAISING OF LAZARUS.

(John x. 40—xi. 57.)

The last verses of chap. x. form only a transition to the following narrative. The Lord left Jerusalem, but did not return to Galilee. He went to the other side of Jordan into the neighbourhood which John the Baptist had consecrated by the commencement of his ministry. Many old friends of the Baptist here collected around Christ, and found the words of the Baptist confirmed in him. Although the latter had not appeared as a worker of miracles, yet they were convinced that a prophetic spirit dwelt and operated in him. Hence they followed the direction of this spirit, and believed in Jesus, to whom John professed to be only a forerunner. (Concerning ver. 41, compare the observations on i. 27.)

In the eleventh chapter follows the important account of the resuscitation of Lazarus.\* From this we take occasion to glance again at the nature of that death (comp. the remarks on the re-awakening of the young man at Nain, in the Comm. Luke vii. 11), upon the acknowledgment of which, in cases of resuscitation, all depends; and we do so, because the precision that characterizes this narrative furnishes the highest conceivable degree of historical certainty, and hence the most appropriate occasion for the consideration of this important circumstance. To this day, death is such a mysterious event, that instances occur in which, before decomposition (so often long delayed) has commenced, the physician finds himself destitute of all criteria by which to determine whether the inanimate condition of the body is real death, or only a profound swoon, a trance. How much more must this have been the case during the imperfect state of medical science in antiquity, and especially in the East, among the Jews, who did not leave their dead unburied after sunset! It is therefore vain for us to attempt to demonstrate upon *external grounds*, that the death of those whose reanimation is narrated in evangelical history (and amongst them Lazarus) was *not* merely apparent.† Hence Spinoza (comp. Bayle's

\* It certainly is extraordinary that this account is wanting in the synoptical Evangelists. I cannot regard the omission as accidental, or explain it from the circumstance that these Evangelists relate more especially what took place in Galilee. On the contrary, it must have been a definite reason that restrained them from inserting an occurrence which excited so much wonder. Perhaps it may be correct to conjecture that it was not wished to direct attention to the family of Lazarus while they survived, or even to himself during his life. With John this scruple was of no force, because he wrote at a later period, and when he composed his Gospel he lived out of Palestine.

† This kind of proof is urged against Paulus and Gabler (in the Theol. Journ. vol. iii.) by Heubner and Reinhard. But, although they make many excellent remarks, the proof is deficient.

Lex. under the article Spinoza), when he declares himself prepared to abandon his system and to embrace the Christian faith, if any one can convince him of the truth of the resurrection of Lazarus, well knows that such a proof is impossible to the skeptic—and according to the wise appointment of God *it is intended* to be so.\* For no miracle is designed to compel him who opposes it to believe; it is only meant to confirm in faith him who yields himself to it with all the inclination of his soul. To persons of the latter character, our narrative on the one hand affords abundant incidental evidence, while, on the other, it obviously contains the chief support in resuscitations of the dead, viz., the open, unequivocal, *declaration of Jesus that Lazarus was dead* (xi. 14). The veracity of the Lord is the only *perfectly sure* foundation on which to rest our conviction that reanimated persons had been really dead—a fact which we cannot establish in any other way. Accordingly, † where the Redeemer himself denies death, we cannot recognize an awakening of the dead without taking away the most certain basis of the very conviction we entertain. ‡ (Comp. the observations on the daughter of Jairus in the Comm. Matth. ix. 24.)

The form in which the occurrence under our consideration is related brings to view a circumstance which in all miracles is specially to be noticed. The copious conversations held by Jesus with the disciples and the two sisters, clearly shew that in them all the Lord designed the advancement of their spiritual life. Indeed we must presume that this was the purpose of the transaction even in regard to Lazarus himself; it were unworthy to suppose that he was employed merely as a medium for the benefit of others. We are to presume in the man himself sufficient causes to induce such extraordinary and wonderful proceedings. I am inclined to think that his condition was somewhat as follows. Doubtless he was a man of high spiritual vocation, on which account the Redeemer loved him; but he may have had severe temptations, and may not have attained to the new life of regeneration without difficulty.

\* It is true, xi. 39 has been regarded as proving the commencement of the process of decomposition, the sure external sign that the animating and preserving soul has departed; but the exposition of the passage will shew that the words *ἤδη ἔζει* cannot be employed as *proof*.

† If Paulus and Gabler wish further to prove that Jesus *did not regard Lazarus as actually dead*, foreseeing his resurrection, it is evident that they must do violence to the simple phraseology of the text; and, the argument against them is in this respect perfectly victorious.

‡ Yet we are at liberty to apply the same principle in such cases in determining *what our Lord actually meant* by the denial, as in all others. The Gospels are *full* of instances in which his terse emphatic language cannot be taken *literally*. Had he *here* confined himself to the declaration that Lazarus *sleep*d, it would still not justify the inference against all the attendant evidence, that he was not actually dead. Nay, the language v. 4, "This sickness is not unto death," seems almost precisely parallel with the declaration Matth. ix. 24, "The maid is not dead, but sleepeth."—[K.

Hence perhaps he needed a peculiarly powerful impulse, which the wisdom of God saw fit to produce in this particular form. The unusually detailed character of the narrative is, no doubt, to be accounted for by the fact that the occurrence is so intimately connected with the main theme of John. For, here Christ appears to be *in reality* the *life*, having the power to overcome death itself in its most repulsive manifestation, viz., the physical. Moreover, on account of the proximity of Jerusalem, the event involved consequences of greater importance than attended others of this kind.

Chap. xi. 1, 2.—John, in the first place, describes the scene of the action. The family is presumed to be known to the readers, and hence the reference to a fact not related till *afterwards* (xii. 1, ff.) Since Jesus so often stayed with these friends, and particularly during the last days of his life on earth frequently visited them, this is very easily explained. It is singular, however, that Bethany (situated only fifteen furlongs from Jerusalem, comp. ver. 18) is called a village of Mary and Martha, not of Lazarus. This might be understood as implying that the sisters were owners of the spot: but such a view is contradicted by the Jewish constitution, which rendered the possession of entire villages impossible. Accordingly, this expression is to be taken as denoting nothing more than the affection of these sisters for the Redeemer, on account of which Bethany was named after them.

Ver. 3, 4.—As soon as Lazarus became ill, the sisters hastened to apply to him whom they themselves had already often tried and proved as a helper in all circumstances of need. It is remarkable that the Lord, on receiving the intelligence, affirms: *this sickness is not unto death* (αὐτῆ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον), whereas Lazarus died.\* It might be supposed that the disease was not of a fatal character at the time when the news was brought to Jesus, but became so afterwards. Yet, if we here exclude the higher knowledge of the Redeemer, how could he speak in such decided terms upon the mere information of the messenger? It is far more simple, and more consistent with the whole account, to say that the Saviour spoke these words with respect to the resurrection which he already beheld in spirit as accomplished. The obscure form of the language was occasioned, as Tholuck justly remarks, by the design which Jesus cherished in regard to the sisters. It was his purpose that they should be perfected in faith; and since Lazarus was already dead, when the statement that, according to the declaration of Christ, the sickness would not issue in death, reached them, they must have felt themselves involved in an inward conflict as to whether their exalted Friend had spoken the truth. Tholuck thinks

\* The expression ἀσθένεια πρὸς θάνατον corresponds with the Hebrew מַמָּוֶה הִתְהַוָּה, 2 Kings xx. 1, concerning the sickness of Hezekiah.



that Jesus, when he uttered these words, had the disciples also in view, who, if he had expressed himself plainly respecting the disease, and then had waited two days before going to the relief of the family (ver. 6), could not have borne the trial. But to me this appears less probable, because, in order to set them at rest, he certainly might have communicated to them his reasons for the delay.

As the design of the sickness, the glory of God (*δόξα τοῦ Θεοῦ*) is now mentioned, (comp. ix. 3, where, in a similar connexion, the *φανέρωσις τῶν ἔργων τοῦ Θεοῦ* is spoken of,) it was intended as a circumstance by which the glory of the Father should be displayed in the Son. At the same time we must not overlook the fact that in these words only one part of the object contemplated by the sickness is exhibited; for, as we have already remarked, Lazarus could not be employed merely as a medium. The great event of his life alike belonged to his own spiritual development and was to contribute to the gradual manifestation of the glory of Christ to the world.

Ver. 5-8.—For the sake of contrast, the Evangelist places the love of Christ to the family of Lazarus as well as to Lazarus himself, in immediate connexion with his delay in Peræa; it is not till two days afterwards that the Lord invites his disciples to depart. But why did not Jesus immediately hasten as soon as possible to afford the family that relief which he intended to give them? Here I agree with Tholuck, who thinks it is not sufficient to say, with Lücke, that Christ had found in Peræa such a fertile field of operation that he would not relinquish spiritual objects for the sake of rendering bodily assistance. For, he might have left some disciples behind and soon have returned, and thus have neglected nothing there. Besides which, the resuscitation of Lazarus certainly was to Lazarus himself, to the sisters, and to the numerous acquaintances, an occasion of spiritual aid. It was evidently designed that, through this manifestation of the glory of God, all of them, Lazarus himself included, should grow in the inner man. Moreover, verse 15 makes it certain that the Redeemer was not detained in opposition to his wish; on the contrary, he deferred the journey. The only correct view must be that which regards the delay as designed to assist the faith of those concerned in it. Jesus here acted much as he did in the case of the Canaanitish woman, with a view to give a powerful stimulus to the energy of the spiritual life.\*

\* De Wette in his *Andachtsbuch* (Berlin, 1825) vol. i. p. 292 f., remarks, in opposition to this that Jesus never designedly and of his own accord occasioned or magnified his miracles, and hence it must have been something external that detained him. The same sentiment is expressed in his *Commentary on the passage*. But let it be kept

John now reports an immediate conversation between Christ and the disciples, who endeavour to dissuade him from going to Judea. Their love for Lazarus certainly was active enough to induce the wish that Jesus could be with him; perhaps they thought the danger was not so imminent, and that the Lord could do Lazarus good at a distance, by his will. (Νῦν is here equal to ἀρτίως in the signification "just now," "recently," as it occurs also in profane writers.)

Ver. 9, 10.—The Lord answers the warning of the disciples not to put himself in peril, by a mysterious declaration, which, however it may be taken, is not in perfect harmony with the connexion. If, with Lücke and others, we adhere strictly to the words "are there not twelve hours of the day?" (οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας;) it is true that this expression is eminently appropriate as a mode of designating the time for labour, during which we may quietly pursue our calling, so that the meaning is parallel with the passage ix. 4-5—"I must work while it is day." But, in the sequel, the words "walk in the night" (περιπατεῖν ἐν τῇ νυκτί), are not at all applicable to the Redeemer, and we must then regard ver. 10 merely as an expansion of the metaphor, having no particular significance, but introduced simply as the antithesis to "walking in the day"—a supposition not in harmony with the depth of thought contained in the figurative discourses of Christ. On the other hand, if we attempt, with Chrysostom, Calvin, and Lampe, to give a significance to these last words, by referring them to the disciples, to whom Jesus represents himself as the light that illumines their path, to this view, again, the "twelve hours" do not adjust themselves. Lücke says that, besides this, any reference of the light to Christ, as the Light of the world, is inadmissible, because it is expressly said: φῶς τοῦ κόσμου τούτου, *light of THIS world*. But in this, he has overlooked the circumstance that this appendage relates only to the comparison, whereas, in its interpretation, the sun is evidently to be regarded as an image of something higher. The obscurity in the language is thus made to reduce the thought to a mere triviality, as if it were said: "one may travel more safely and peacefully by day than by night;" a remark which could not fall from the lips of Christ in a moment when his soul was occupied with the loftiest thoughts. Hence nothing remains (as we have already remarked on ix. 4, 5, compared with xii. 35, 36) but to suppose that the words of the Saviour contain more than one reference.\* He again conceives of himself in a two-

in view that the Redeemer did not delay of his own accord, but from the inward impulse of the Father, without whose will he did nothing—and the objection falls to the ground. No one can find fault with this but he who regards Christ as a mere man.

\* Here again De Wette considers it contrary to the rules of exposition as well as to

fold view ; first, as standing fraternally on a parallel with men, and fulfilling his appointed day's work ; secondly, in his higher dignity, as the spiritual illuminator of the world, as the promoter of everything good and beautiful upon earth. In the first words, the former reference predominates ; in the last, the latter. Hence the first sentence relates chiefly to the Lord ; the latter to the disciples. With their anxiety concerning the Lord, there was also a mixture of fear for themselves (as is clearly shewn by verse 16, whence it appears that they apprehended death from the journey to Judea) ; in allusion to this, Christ directs their attention to the fact that being with him, in the lustre of his light, they would have nothing to fear.

A reference to enemies as those who, creeping in the dark, chose crooked paths (according to which De Wette even thinks that an allusion to Matth. x. 16, is to be discovered in our passage), is by no means to be supposed, such a reference being entirely unsuited to the present connexion ; the "walking in the night," seems intended to admonish the disciples that they should never walk *without* him and his light, but *with* him everywhere and at all times. This view—that in our verses two senses are blended—affords the greatest facility in explaining the difficult clause : *ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ*, because *there is no light in him*. The simile, strictly carried out, requires "to him" (*αὐτῷ*), and that interchange of prepositions and constructions, which has long been a favourite practice, would put *ἐν αὐτῷ* for *αὐτῷ*. However, the literal sense is to be rigidly retained, and in these words we may discover the transition from metaphorical to literal language. (Luke xvi. 8, a similar transition from figurative to literal language occurs.) In the simile, of course the light is to be regarded as operating externally ; but, in the solution, "light" means that energy which internally enlightens men concerning God and his relation to God ; and this is precisely what is indicated by *ἐν αὐτῷ*, *in him*.

Ver. 11-16.—After the expiration of two days (ver. 6), the Redeemer openly announced to his disciples that which he knew in the Spirit. (We are not to suppose that fresh messengers were sent with the intelligence of the death ; if such a circumstance had taken place, so carefully accurate as John is in the narrative before us, he would not have omitted to mention it.) He told them that Lazarus was dead, and that he was going to awaken him. But as Jesus called death sleep, the disciples thought he meant literal sleep, and looked upon it as a favourable sign ; doubtless they adduced this as the spirit of the Gospel, that we should attach more than one sense to a declaration of Christ ; whilst in other passages he himself maintains the very thing to which he here objects. Surely we ought not to pronounce the profound language of Christ destitute of that which is readily acknowledged in a Shakspeare or a Jean Paul ! (Comp. the exposition of John iv. 12 and xiv. 18.)

an argument to shew that the perilous journey he proposed was unnecessary. It was not till then that Jesus said in unambiguous terms (*παρήρησία*): Lazarus is dead (*Λάζαρος ἀπέθανε*), at the same time, however, adding that his death was no loss, but a circumstance calculated to heighten their joy, since it would be the means of advancing their faith. Still, in the minds of some at least of the disciples, the fear of death was not yet completely overcome. Thomas\* (comp. the remarks on Matth. x. 3), convinced that their death, like that of their Master, was inevitable, exclaimed: *ἀποθάνομεν μετ' αὐτοῦ*, *let us die with him*. These words certainly express great fidelity, but, at the same time, they indicate weakness of faith, and that exaltation of external circumstances and relations above the victorious power of the Spirit, which generally characterizes this apostle.† (Comp. the remarks on John xx. 24, ff.)

There are only two things remaining in this passage that need special attention, viz., the term *κοιμᾶσθαι*, *sleep*, and its corresponding *ἐξυπνίζειν*, *awaken*. As regards the first expression, its use to denote death is well known. (Comp. Matth. xxvii. 52; Acts vii. 60, xiii. 36; 1 Cor. vii. 39, xi. 30, xv. 6-18; 1 Thess. iv. 13, ff.) The only question is as to the *sense* in which it is here used. It is very natural to think merely of the external similarity between a corpse and the body of a person asleep, and indeed it is probable that this gave rise to the *usus loquendi* of which the passage before us furnishes an instance. But it certainly appears that something more than this outward resemblance is included, though to most persons it may be but obscurely, in the representation, viz., the idea that the dead person is also *spiritually* in a condition similar to sleep. Without conveying the idea of entire spiritual inaction, it may be said that the separation of the soul from the body, as the necessary medium of its operation, must produce in it a certain depression of consciousness; on which account, also, the life of the soul without the body till the resurrection, according to the doctrine of Scripture (which knows of no immortal life purely spiritual and apart from the resurrection of the body), is a mere state of transition. Finally, the term *ἐξυπνίζειν* is not found elsewhere in the New Testament. (Acts xvi. 27, *ἐξυπνος* occurs in the ordinary sense.) It is employed simply on account of the metaphorical *ὑπνος*; it cannot be used *directly* for *ἀνιστᾶναι*. It occurs also Job xiv. 12, *only* in connexion with *ὑπνος*, and is figuratively applied to the resurrection: *ἄνθρωπος δὲ κοιμηθεὶς οὐ μὴν ἀναστῆ, ἕως ἂν δὲ οὐρανὸς οὐ μὴ σὺρῶραφῆ, καὶ οὐκ ἐξυπνισθῆσονται ἐξ ὑπνου αὐτῶν*.

\* This is the only passage in the New Testament where the term *συμμεθητής* occurs.

† Tholuck justly observes that the perfectly undesigned occurrence of such a psychological conformity in the characters is an important circumstance in support of the historical credibility of John.

Ver. 17-20.—In the verses that follow, a detailed account is given of the interview of the Lord with the two sisters. When Jesus reached the neighbourhood of Bethany, the deceased had lain four days in the grave. The proximity of Jerusalem had induced the presence of many friends, who were consoling the afflicted survivors. (Ver. 19, *αἱ περὶ Μάρθαν καὶ Μαρίαν*, according to a known Grecism, cannot mean any others than the persons named. Comp. Winer's Gramm. p. 384. Still, it must here be said, that mourners had already come from the town itself, and that others from Jerusalem came in addition to them.) Mary was in the house with these. Martha may have been occupied out of doors; at all events she first heard of the arrival of Jesus, and immediately hastened to meet him. Here, again, as in the case of Thomas, the known character of the individuals (the sisters) is stamped upon the narrative; Martha appears the more prominently active, Mary quiet and retiring. Mary did not know that Christ had arrived. He paused *before* he came to the town (ver. 30), probably because he was near the place of interment; and Martha, in announcing to Mary that Jesus was come, said: "the Teacher is come" (*ὁ διδάσκαλος πάρεστι*). This remark would have been unsuitable, had Martha known that Mary had already been informed of the Lord's arrival; in this case Mary also would have hastened to Jesus.

Ver. 21-27.—The Evangelist, in the first place, reports the conversation of Jesus with *Martha*, which she opens with the avowal of her belief that if he had been present Lazarus would not have died. (Mary expresses herself in like manner verse 32.) Doubtless she thought that then God would have heard the prayer of Jesus, and would have restored Lazarus. On the power of this prayer, she proceeds to say, she *still* rests her hope (ver. 22). The precise object, however, to which she refers as yet within the reach of the prayer of Christ, is not evident; for, according to verse 39, it appears that she had not thought of a resurrection; and yet we can here scarcely suppose anything of a different kind, as Christ speaks of the resurrection immediately afterwards. Doubtless the correct mode of explaining the matter is to view the mind of Martha herself as oscillating between hopes and misgivings; first the former animated her soul, then the latter gained the ascendancy. Hence, when the Lord mentions the resurrection, she first understands the general resurrection at the last day, and finds, by the reference to this, her desire but imperfectly satisfied; accordingly the possibility of an immediate awakening now floats before her. Meanwhile her longing to have the dear deceased restored to her certainly involved much that was material and personal, which it was necessary to remove, that the resuscitation of the brother might have its due effect upon her. Had she received Lazarus back

from the jaws of death merely as a *mortal*, there would still have remained the distressing and constant apprehension that he would soon be snatched from her again by the same foe. Hence it was needful that she should recover him *in such a manner that it would be impossible to lose him*, and thus become rooted with him in the element of the imperishable. To this her attention is directed by the profound language of the Redeemer. He leads her thoughts from the *departed* brother to the *present* Saviour, the Saviour both for Lazarus and for herself, and shews her, that in him alone she may obtain the perfect remedy against death, both corporeal and spiritual.

The principal thing to be noticed in the important verses 25 and 26, is the relation between life and resurrection. As we have already remarked on John i. 4, the two expressions are properly synonymous. As Christ is called the Life, not merely because he *makes* alive (*ζωοποιεῖ*, John v. 21), but because, as the source of life (*i. e.*, of true being), he *is* life; just in like manner he is called the resurrection, not merely because he raises the dead, but because he actually *is* the resurrection. The resurrection, however, is nothing else than life in conflict with death; life, viewed by itself, denotes *being* without the antagonist principle (that which is to be vanquished), while, in the resurrection, life appears as that which destroys death (in itself and others). It is in this victorious aspect that life is exhibited in the person of the Lord. The transfer of his living powers is effected by means of faith; where this dwells (physical) death does not prevent the manifestation of spiritual life; where this is wanting, there is spiritual death as well as physical.

Some difficulty presents itself respecting the connexion of ver. 26 with ver. 25, especially in the added *πᾶς ὁ ζῶν καὶ πιστεύων*, *every one that liveth and believeth*. If we understand living as relating to physical life, this gives rise to the sense that the believer does not die physically at all; if the expression be understood spiritually, then the words *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα* are not suitable, because they denote the same thing as those preceding. Hence the words *ζῶν καὶ πιστεύων* are best taken as *ἐν διὰ δοῦν*, in the signification "he who vitally believes," etc. But then verse 26 is completely identical in sense with the foregoing *ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται*, *he that believeth*, etc.; whereas the passage appears to contain an advance in the meaning; for, first, it is said: *ὁ πιστεύων ζήσεται*, *he that believeth shall live* (*καὶ ἀποθάνῃ* is added merely by way of giving force to the statement), and then the Saviour declares: *ὁ ζῶν*, *he that liveth* (*i. e.*, he who through faith has received life, so that *πιστεύων εἰς ἐμέ* is appended simply for the sake of explanation) *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*, *shall never die*. These last words express the absoluteness of *the* life which Christ imparts,

in the highest form of its manifestation, the vanquishment even of physical death. In reply to the question of Jesus—whether Martha believes this—she proves that she has thus believed and still thus believes (*πεπίστευκα*), from the fact that she regards him as the true Messiah in the highest sense of the word, as the Son of God, the Revealer of the Father. (Respecting *υἱὸς τοῦ Θεοῦ* in union with *Χριστός*, comp. the remarks on Luke i. 35. As in this instance *Χριστός* stands first, the passage contains no difficulty.)

Ver. 28-32.—Now follows the conversation of the Lord with the other sister, *Mary*, whom Martha, deeply impressed by the animated words of Jesus, went and called, without the Jews who were present learning the reason of her withdrawal. (Comp. the observations on ver. 17.) They conjecture from her departure that she is gone to the grave of her brother, in order to weep over it, as was usual among the Jews,\* who, during the first few days after death had occurred, were accustomed to visit the grave several times a day. When Mary sees Jesus, she throws herself, under the impulse of her feelings, at his feet, and cries out, as Martha did (ver. 21): *κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός*, *Lord, if thou hadst been here*, etc. From this close accordance of the first words which both the sisters addressed to the Lord, we may gather with what longing desire they had awaited the arrival of their Divine Friend.

Ver. 33-36.—The intense emotion of Mary went to the hearts of the Jews who had hastened thither;—they wept, and the Redeemer, far from Stoical unconcern, wept with the weepers (Rom. xii. 15)†. This sympathy with the common feeling of those present awakened in the minds of the Jews sentiments of approbation, and they exclaimed: *ἴδε, πῶς ἐφίλει αὐτόν*, *Behold how he loved him*. The superiority of Christian morality (displayed in that warm and lively sympathy with the griefs of others which here shewed that Jesus was a true man) to the frigid inanimateness of Stoicism needs no argument to demonstrate it; but it may be questioned whether the sorrow of Jesus in this case was altogether real. He certainly knew that he was about immediately to awaken Lazarus, and indeed had said, ver. 15: “I am glad that I was not there”—how then could he weep? This difficulty is less regarded by expositors

\* Comp. Geier de luctu Hebr. (Francof. 1683) pag. 183, seq.; where it is also stated that other nations practised similar customs.

† Here we may compare the excellent remarks of Lange in the Stud. 1836, No. 3, p. 713, ff. He thinks *ἐμβριμᾶσθαι* is to be understood in a sense altogether general, in denoting powerful emotion, in which sympathy, pain, indignation, and even joy in the anticipation of his great victory were united. Still I think it cannot be denied that the tears of Jesus indicate the decided predominance of pain in the state of his mind. It is true De Wette is of opinion that to the enlightened understanding every sensation of pain appears of no consequence; but this allusion belongs purely to pagan Stoicism and not to Christianity.

than it deserves to be, for, ver. 38, it is said again: *ἐμβριμώμενος ἐν ἑαυτῷ κ. τ. λ.* It has been thought enough to shew that *ἐμβριμᾶσθαι* has not only the signification of being angry, but that of being grieved. The former certainly does not suit the connexion of our passage, for the Jews had done nothing that could excite anger; while the opinion of Chrysostom, that Christ was angry with himself because he had shed tears, evidently arose from Stoical principles, and is utterly inapplicable to the case. However, the signification "to mourn," as belonging to *ἐμβριμᾶσθαι*, which denotes any powerful agitation of the mind, is sufficiently certain, as it corresponds with the Hebrew *אָזַן*, which likewise unites the two senses. (Comp. Gesenius in his Lexicon sub verb.) The difficulty involved, as we have remarked, in the expression of sorrow on the part of Christ, is solved in a simple manner, if we say that the object of his sorrow was not so much the single instance of the death of Lazarus (for by his reanimation this immediately became a source of joy), as it was death and its horrors in general, as the wages of sin, in the power of which Lazarus was still held after his resurrection, so that he twice tasted death. The spirit of Christ always comprehended the whole extent of everything presented to view, and hence the grief occasioned by a single case brought before him the entire range of the calamity, and the contemplation of this furnished abundant reason why the Lord should with perfect sincerity participate the sorrow of those around him, because the general suffering was by no means removed in the isolated circumstance of the awakening of Lazarus. Hence it is not without cause that the Evangelist here says: *ἐνεβριμήσατο τῷ πνεύματι*, not *τῇ ψυχῇ*. (Comp. the remarks on John xiii. 21, *ἐταράχθη τῷ πνεύματι* = *ἐτάραξεν ἑαυτόν* in our passage.) The latter expression would have conveyed the idea of individual human excitement, too much to have been suitable here. Should it be said that Jesus wept only as the Son of Man, but that as the Son of God he knew Lazarus would be resuscitated, this would lead to a Nestorian separation between the Divine and the human in Christ. What Christ knew in his earthly life generally, he knew also in his human consciousness, which we cannot suppose to have been, so to speak, for some moments annulled.

Ver. 37-39.—At the sight of the Saviour's tears, even some of the Jews remark that surely Jesus—the great worker of miracles, he who gave sight to the man born blind—could (by his prayer, ver. 22) have prevented the death of Lazarus. There is no ground whatever for attributing this observation to inimical motives, as if intended to intimate that probably even the cure of the blind man was no real miracle; for the circumstance that some, according to ver. 46, reported the resuscitation of Lazarus to the Phari-



æes, may be viewed as the mere result of the pleasure felt in communicating interesting news. Meanwhile the Lord came to the place of interment, and directed that the stone which closed it should be removed. The Jewish graves usually were cavities cut out in rocks, within which smaller spaces were formed in the sides for the reception of bodies (after the manner of the Egyptian graves in which mummies were deposited); the external aperture was closed by a fragment of rock. Upon these words the unbelief of Martha is excited in a conspicuous manner. She does not think of the possibility that her beloved brother can be reanimated; she only fears that, at the sight of putrefaction, the image of him which she carries in her heart may be marred; hence she suggests that the tomb should not be opened. The words ἡδὴ ὀζει, *he already smelleth*, are not to be understood as expressing a fact ascertained by experience, "I know that he has already become offensive;" but simply as a conjecture derived from the length of time during which he had laid in the grave.\* Accordingly, this passage cannot be employed as a proof that Jesus resuscitated the already decomposed body of Lazarus. As there is no express statement to that effect, to maintain that such was the case would involve a designed augmentation of the miracle; and this the expositor must guard against. It is far simpler to suppose that, as cases frequently occur in which decomposition does not commence till very late, the body of Lazarus, just *because* it was to be reanimated, was in the providence of God preserved from corruption. In fact, the revivification of a corpse already putrid would give to the miracle a *monstrous* character; for even in the general resurrection of the dead, it is not the corruptible body that rises, but the incorruptible. (Τεταρταῖος occurs in the New Testament only here. The profane writers often use it, like τριταῖος, πεμπταῖος, and similar forms. Comp. the passages in Schleusner's Lex. sub verb.)

Ver. 40-42.—The Lord now rebukes the expression of unbelief on the part of Martha, and reminds her of what he had said previously (ver. 25). It is true that he did not there employ the very words "thou shalt see the glory of God," but still the subject on which he then spoke was the ability of faith, as the means, to ap-

\* The utmost that is required is to grant the *possibility* of the words ἡδὴ ὀζει being uttered as the result of experience; in no case, however, can they be taken as containing a *proof* that the body of Lazarus had already become putrid. Since this is evidently not implied by the words, to maintain that they furnish a sure proof of the death of Lazarus, only renders the miracle in general suspicious. [To maintain that they furnish a sure proof of the death of Lazarus is indeed unauthorized, as Martha spoke very probably rather of what ordinarily took place, than of what she actually knew. But this cannot render the miracle suspicious if we admit the veracity of Jesus or of John. We have all the reason to believe that there was a raising of the *dead*, that we have that there was a raising at all, for the account is given expressly and *only* as a raising of the dead.]—[K.]

propriate the plenitude of the powers dwelling in Christ. Hence we need not exactly assume that that conversation is reported in an abbreviated form.—After the removal of the stone, the Saviour breaks forth into prayer, and that in a truly sublime manner; he does not *ask* that his desire may be fulfilled, but *gives thanks* that it is granted, and even this he does, not on his own account, but for the sake of those around him. It has been considered strange that Jesus uttered this declaration in the presence of the assembly. It might be said that he did it in a lower tone, as in fact at ver. 43, it is expressly stated that he afterwards raised his voice. But, xii. 30, a similar sentiment is directly addressed to the people. Accordingly we must say that it was the very design of Jesus to make the people acquainted with his position in reference to this occurrence.

Ver. 43-46.—Upon the summons: “Lazarus come forth” (*Λάζαρε, δεῦρο ἔξω*), the dead man steps forth from the grave just in the state in which it was customary to bury corpses. (The *κειρίαι* or *θόβνια* [xix. 40] were narrow strips of linen with which, as in the case of mummies, every limb was bound separately. Hence the possibility of movement is nothing extraordinary.—*Σουδάριον*, after the Latin sudarium, has passed into the later Hebrew, in which it is called כִּטְרוֹן or כִּטְרוֹן. Here it signifies the cloth that was wrapped round the forehead of the deceased [Luke xix. 20; Acts xix. 12]. *Ὀψις* stands for *πρόσωπον* = פָּנֵי, as Rev. i. 16. The occurrence was so overpowering that even many of the Jews believed, although at the same time their faith appears to have consisted in the external mastery of their minds by the omnipotence of the miracle rather than a spiritual surrender to the influence of the Redeemer. For even admitting that they were not actuated by hostility in reporting the new wonder to the enemies of Christ, yet their eagerness to go and chatter about it evinces that it had taken no deep inward hold of their minds.\*

Ver. 47, 48.—To shew at once the effect of this amazing miracle, John here tells us what the Sanhedrim, at the suggestion of Caiaphas, resolved in consequence. (Respecting the Sanhedrim, comp. the remarks on Matth. xxvi. 57; John xviii. 12.) They feared lest the number of adherents to Jesus might prodigiously increase, and thus destroy their authority. That this was the fundamental sense of the words *ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, the Romans will come, etc.*, is clear; but the special meaning is ob-

\* Respecting Lazarus, history says no more. Quadratus, however (in Euseb. H. E. iv. 3), relates that in his time (the beginning of the second century) many of those whom Christ raised from the dead were still living. Quadratus says the same thing also concerning many of those who were healed. Nothing can be more opposed to the theory of myths than such accounts by means of which we are placed so completely on historical ground. (Comp. also the statements of Papias in Euseb. H. E. iii. 39.)

scure. It does not appear how the members of the Sanhedrim could think that the extension of the Redeemer's influence could bring them into political collision with the Romans; they surely must have known that he altogether abstained from all external political action. Still it appears that the notions of these men concerning the true design of Christ were but very confused. Perhaps they in reality believed that he was only waiting for the right moment to rise as Messiah against the Romans; in such an experiment, however, they did not place confidence, but thought the legions would overpower him with their adherents, and that then the Romans, charging the fault upon *them*, would destroy whatever vestiges of their independence yet remained. At all events it was by this course of thought that they endeavoured to palliate their wicked machinations, in their own minds and in the view of others.

(*Τόπος* in connexion with *ἔθνος* can only signify "country." Had it referred to the Temple, it would have been necessary to add *ἅγιος* or *οὐτός*. (Comp. Matth. xxiv. 15, with Acts xxi. 28.) Just in like manner in the Hebrew, *בֵּית־קֹדֶשׁ* alone cannot denote the Temple, although *מִקְדָּשׁ* *בֵּית־קֹדֶשׁ*, "place of holiness," "sanctuary," certainly does. — *Αἰρεῖν*, which properly applies only to *τόπος*, by means of a zeugma, has reference also to *ἔθνος*.)

Ver. 49-52.—Caiaphas (respecting his person and official position, comp. the Comm. on Matth. xxvi. 57; John xviii. 12), now came forward for the first time, with the politic but diabolically malevolent advice to despatch Jesus out of the way.\* The hypocritical language, that it was a matter of importance to save the nation, was based upon the ambitious lust of power cherished by Caiaphas himself and his Pharisaic confederates. They sought to maintain the kingdom of lies and hypocrisy in opposition to purity and truth. They felt that one of the two must fall! The influence of this powerful leader at once carried with him the whole college, and the first authorities of the people of God now entered upon deliberations (ver. 53) as to the manner in which they might put the Holy One of God to death, without incurring danger to themselves from the populace. (The phrase *οὐκ οἶδατε οὐδέν, γε γνωὸν* *nothing*, is to be taken as a form of censure, conveying a repulse, somewhat in the same manner as *τί ἐμοὶ καὶ σοί*; John ii. 4. Others regard *μηδὲν ἐπιστάμενος*, 1 Tim. vi. 4, as parallel with it, and ascribe to it the signification "to be weak in mind;" but this certainly is mistaken. Those Gnostics whom Paul rebukes were not weak, they rather *misused* their strong minds. Prov. ix. 13 is more appropriate for comparison, although even there the alleged signification is not to the purpose.

The interpretation which John gives of these words of the High

\* Concerning *εἰς τις* comp. the observation on Mark xiv. 51.

Priest is in the highest degree interesting, since he sees therein the death of the Lord as the true sacrifice for the people, nay for all men whose minds are susceptible of Divine influence ; so that this death of Christ appears as a means of healing every breach. (Comp. the remarks on x. 16 ; xii. 32, 33.) Moreover he does not allow this interpretation of the words to be viewed merely as a subjective exposition ; he states that the High Priest uttered them prophetically. Προφητεύειν is here evidently intended to denote “ speaking under the influence of God,” in opposition to ἀφ’ ἑαυτοῦ εἰπεῖν (speaking from one’s own impulse), and as the latter is denied, so the former is asserted of Caiaphas. Now if this expression stood alone, the passage would be easily explained ; for the fact that Caiaphas was estranged from God no more militates against his having prophesied, than does his unconsciousness. Of the former case Balaam is a remarkable instance (comp. Numb. xxii.), while it is evident that the latter—that of a person prophesying without knowing it—is still less open to objection than that in which an individual utters a prophecy at the very time when he is offering the utmost resistance to it, as Balaam did.\* But the additional remark, “ being High Priest for that year” (ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου), presents a very considerable difficulty. According to this, the Evangelist appears to say that the prophecy of Caiaphas stood in necessary association with his office as High Priest. True, the attempt has been made so to explain the words as not to allow any connexion between them and the prophecy, it being thought that they merely convey the information that Caiaphas was High Priest in this particular remarkable year. In ver. 49, indeed, it is entirely proper so to understand them ; but since in verse 51 they are repeated, and placed in such close connexion with προφητεύειν, *prophesying*, in our passage, the dependence of prophecy upon the pontifical office, according to the view of John, is beyond doubt. The easiest way of solving the difficulty is to say, it was a popular notion among the Jews that the High Priest possessed the gift of prophecy ; and this opinion appears to have been still participated by John. Lücke substantially agrees with this view, though he expresses it in more modified terms. This assumption is at least more candid and liberal than the attempt to refine upon the punctuation (by putting a stop after ἐκείνου, in which case the words “ in some measure” must be interpolated, to modify προεφήτευσε), or than the explanation of προφητεύειν in a modified sense and the like. The only objection that may be urged against it is, that the very fact on which the interpretation rests (viz., that the people in general believed the High

\* Hence the Rabbins even entertain the conviction that it is possible to prophesy without knowing it. Comp. Schöttgen hor. ad h. l. vaticinata est filia Pharaonis et nesciebat quid vaticinaretur.

Priest to be endowed with the gift of prophecy) is merely a conjecture derived from this passage. However, I think it must be confessed that this conjecture is in the highest degree probable. To pass by the custom of consulting Urim and Thummim, which surely always leads to a knowledge of the future—the idea of the High Priest, as representative of the Theocracy, involves the presumption that he stood in the closest connexion with God. We have already seen that, on account of such connexion, magistrates were called Elohim—how much more might this be the case with the High Priest! (Comp. the remarks on x. 34.) Moreover, it is perfectly consistent with Mosaic principles to regard the office as entirely independent of the character manifested by the individual. The High Priest, who was permitted by God to enter the Holy of Holies on the great day of atonement, to expiate the sin of the people, might by sin have rendered himself in the highest degree culpable, but this neither prevented him from approaching God, nor made his expiation the less effectual. If, then, we only keep in mind the consideration that John did not mean to represent *every* High Priest as *necessarily* prophesying, but to shew that the High Priest was the natural medium through which God *might* at times reveal himself, this view may be very well harmonized with the circle of ideas entertained by the Evangelist, as also with Scripture generally.

In a doctrinal light this passage is very interesting, because, in the *first* place, it contains, as a prophecy, the declaration of Christ himself that the *Gentiles* were to be brought into the kingdom of God; for, since the children of God are distinguished from the *ἔθνος*, *nation*, the former of these designations must refer only to those among the Gentiles who were of superior nature. And in the *second* place, it evidently expresses the sentiment that not the law, but *the death of the Lord*, would be the bond of union between Jews and Gentiles—this involving also the truth that the Gentiles would enter the kingdom of God immediately without the law (comp. the Comm. on Acts x. 1, ff.), and indicating the expiatory virtue of the death of Christ, which removes the wall of partition between Jews and Gentiles. (Comp. the remarks on Ephes. ii. 14.) (In this passage *ἔθνος* is used to designate the people of Israel, whilst the term ordinarily adopted is *λαός*. In the Old Testament, the expressions *בְּנֵי* and *אֲדָמָה* are employed in like manner, these also being interchanged.)

Ver. 54-57.—The hostility of the Jews now induced the Saviour to retire into seclusion till the Passover, it being proposed even by the Sanhedrim that whoever knew his place of residence should give information of it (ver. 57). The neighbourhood to which Jesus went—that of the city of Ephraim—lay north of Jerusalem, by the desert of Judah. Ephraim is mentioned by Josephus (B. J. iv. 33),

and perhaps in 2 Chron. xiii. 19. In the latter place, however, the reading is doubtful. (In our passage, also, the Codices differ; the word being written in some Ἐφρέμ, in others Ἐφράμ.) Meanwhile, the Passover approached, and many hastened from the vicinity of Ephraim to Jerusalem, before the commencement of the Feast, for the purpose of purifying themselves, according to the Levitical law, from their various pollutions. (Ἀγνίζειν, ver. 55, is here to be understood as denoting merely Levitical purification.) The minds of these individuals were so full of the person of Christ, and that which related to it, that they entered into earnest debates as to whether it was likely that Christ would come to the Feast. (Ver. 56, in the question οὐ μὴ ἔλθῃ; the οὐ μὴ is merely the strengthened negation, and consequently—as generally in questions formed with οὐ—expects an affirmative answer, “I should think he surely will come to the Feast.” Comp. Winer’s Gramm. 472, f.)

### III.

## PART THE THIRD.

### LAST RESIDENCE OF CHRIST IN JERUSALEM AT THE PASSOVER.

(John xii. 1—xvii. 26.)

---

#### § 1. THE ANOINTING OF JESUS AND HIS ENTRANCE INTO JERUSALEM.

(John xii. 1-19. [Matt xxvi. 6-13 ; Mark xiv. 3-9.] )

IN this last part of John's evangelical history, which extends to the account of the Sufferings, everything is so closely connected with the main design of the Evangelist, that no further remark on this point is requisite. For, even the first circumstances from the history of the Lord presented for our consideration in this paragraph (viz., his anointing and entrance into Jerusalem, which, it is true, might have been omitted in case of necessity) are very appropriately selected, inasmuch as they serve on the one hand to characterize Judas, whose conduct as betrayer would not have been accounted for but by this narrative, and on the other to represent the inconsistency of the people, who, at the Redeemer's entrance, shouted, "Hosanna to the Son of David!" and soon afterwards cried, "Crucify him!" Everything, however, that has reference to the bringing on of the Lord's death—the growing hatred of the Pharisees, the increasing villany of Judas, the fickleness of the multitude—all this John brings before the reader, and although only in an incidental and purely historical manner, yet without losing sight of, or impairing, his grand, doctrinal purpose.

As regards the account of the anointing of Christ by Mary, we have already spoken (in the former part of the Commentary) concerning the difference between this and the kindred history related Luke vii. 36, ff. But certain as it is that these two differ, it is equally certain that the accounts, Matth. xxvi. 6, ff., Mark xiv. 3, ff., are perfectly identical with ours in John. In modern times, opinions on this point are quite harmonious. The only writers who have maintained the diversity of the narratives are Origen, and more

recently, Lightfoot and Wolf. However, the statements of the synoptical Evangelists agree with those of John in everything essential, only that according to Matthew and Mark, Mary is the more conspicuous, while in John, on the contrary, greater prominence is given to Judas Iscariot, whose character the writer intends to point out in order to throw light upon his subsequent act.

John xii. 1, 2, the narrative begins with a date : *πρὸ ἑξ ἡμερῶν\** τοῦ πάσχα, κ.τ. λ., *six days before the Passover*. Respecting the relation of this to the account given by Matthew and Mark, it has already been remarked (in the Comm. on Matth. xxi. 1), that these Evangelists have not in this instance observed chronological order ; for whilst, according to John xii. 12, the entrance did not occur till the day after the events here recorded, according to Matthew and Mark, it took place long before. It is most probable that the supper was given on a Sabbath, the Jews being fond of having entertainments on that day, so that the entrance happened on the Sunday. In the six days, that of the supper itself is reckoned as the first, but the first day of the Passover is not included. The place where the meal was partaken is, in John's account, left undetermined ; Matthew and Mark observe that it was held in the house of a certain Simon who had been afflicted with leprosy, of which it is probable that Jesus had healed him. Supposing that this Simon was connected with Lazarus by some natural relationship, we have an easy explanation of the circumstances that Martha rendered assistance at the supper, that Mary acted with so much freedom, and that Lazarus was present as a guest. (Comp. xii. 2, *Λάζαρος εἰς ἣν τῶν ἀνακειμένων*. Lücke thinks that these words are intended to express the reality of the awakening of Lazarus ; to me, however, this appears forced.)

Ver. 3.—During the supper, Mary, with overflowing feelings of gratitude towards him who had just restored to her her beloved brother, and by the communication of a higher life, first truly given her to herself, approached her Lord and anointed him (Comp. the remarks on Luke vii. 38, where, in essentials, we have the same thing related ; Mark and John alone expressly call the ointment “spikenard ointment.” [*Νάρδος* = *נָרְדוּס*, an odoriferous herb.] Hence they describe it as costly [*βαρύτιμος, πολύτιμος, πολυτελής*], on which account it was preserved in a corresponding vessel. [*Ἀλάβαστρον* denotes the stone as well as the vessel formed from it ; it appears, however, that alabaster boxes especially were very commonly used for salves, because they kept well in them, for which reason the Scholiast to Theocrit's Idyl, xv. 114, explains it : *σκεῦος μύρων δεκτικόν*.] The term *πιστικός*, employed by Mark and John, is obscure. It has been

\* The words *πρὸ ἑξ ἡμερῶν* stand elegantly for *ἑξ ἡμέραις πρὸ τοῦ πάσχα*. Comp. Fritzsche on Matthew, p. 756. Winer's Gramm. p. 513.



proposed to take it as derived from *πίνω*, and signifying “drinkable, *i. e.*, liquid.” The derivation from *πιστεύω* in the sense of “genuine,” “pure,” is better, because nard-oil was often adulterated.) John states that Mary anointed the feet of Jesus, and in this respect differs from Matthew and Mark, who mention his head. It may be supposed that Mary anointed both, and this at once explains how she used so much of the ointment. (John speaks of a *λίτρα μύρου*, *pound of ointment*; this quantity has been thought too large, but the whole act must be regarded as a kind of extravagance of love. Mary gave all that she had without hesitating or economising. The words *ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου*, and *the house was filled*, etc., would also apply to a great quantity of ointment.)

Ver. 4-6.—Mary’s ardent, self-forgetting expression of love was objected to, as John relates, by Judas; Matthew and Mark say by all the disciples—probably because being excited by the language of the betrayer—they allowed themselves to be carried along with him. (Matthew and Mark here use the word *ἀπόλεια*, which is to be understood in the sense of “destruction,” “throwing away without an object.” He would have the costly ointment sold for the poor. Matthew has merely *πολλοῦ*, scil. *ἀργυρίου*. The two other narrators mention a definite sum, *viz.*, 300 denarii, *i. e.*, from twenty-five to thirty rix-dollars.) John, however, expressly informs us that Judas spoke thus without any true love to the poor, and merely from avarice. (Respecting the character of Judas, comp. the particulars on Matth. xxvii. 3, ff.) He held the funds belonging to the society of Jesus, and from these had appropriated much to his own use. (Concerning the gifts presented to Jesus, see the remarks on Luke viii. 3. Tholuck is mistaken in the opinion that Jesus had himself placed contributions in the coffer. This certainly was not the case, for he had no property.—*Γλωσσόκομον* literally signifies a small case for mouth-pieces (*γλωσσῶσαι*) of flutes, and then small boxes in general. A more elegant form was *γλωττοκομεῖον*—with the Rabbins *קַרְקָרִים*, or, by interchange of the aspirates, *קַרְקָרִים*. Comp. Buxt. lex. p. 443.)

Ver. 7, 8.—The Lord, in a mild and temperate manner, reproves this language of the disciples, and defends the abashed Mary against their attack. He directs attention to the excellent feeling from which her action sprang, and the impulse of her ardent love, which, even if she had not expressed it in a perfectly appropriate manner, certainly deserved acknowledgment. In order, however, to remove all appearance of inappropriateness, the Redeemer, with inexpressible delicacy, attributes a still deeper meaning to what she did; “she anoints me for my burial,” saith the Saviour. It may be that he intended by these words also to give her an intimation of the unspeakable sorrow that awaited her. For what must she have

felt when she saw him who had the power to rescue her beloved Lazarus from the grave, die on the cross! In what a struggle must her faith have been involved by such contrasts! According to Matthew and Mark, the Saviour crowns his gentleness and tenderness with the remark, that in the act of love done to him she had reared to herself an eternal monument, as lasting as the Gospel, the eternal word of God. From generation to generation, this remarkable prophecy of the Lord has been fulfilled, and even we, in explaining this saying of the Redeemer, of necessity contribute to its accomplishment.

Ver. 9-11.—The proximity of the place to Jerusalem drew thither many Jews, who were anxious partly to see Jesus, and partly to get a sight of Lazarus, the man that had been raised from the dead. This movement in their minds aroused the rage of the opponents of Christ; they sought to remove out of the way not only the Redeemer, but him whom they regarded as a visible trophy of his heavenly power and glory.

Ver. 12-16.—Jesus, however, instead of fleeing, openly encountered them; on the day after the Supper, amidst the cheers of the multitude, who had for the moment turned to him, he entered the Holy City as his own possession. (For the particulars concerning the entrance of Christ,\* comp. the Comm. on Matth. xxi. 1.) Crowds of people went out to meet him, shouting, and decked with branches of palm. (The expression *βαῖα τῶν φοινίκων* occurs nowhere else. The word *βαῖον* is said to have been derived from the Coptic, and signifies "palm branch." *Φοῖνιξ* also signifies "palm" [comp. Rev. vii. 9], and is here added by way of explanation.) The citation (from Zech. ix. 9) is quoted merely from memory. Here, again, however (comp. ii. 22), John observes that he did not clearly understand the meaning of this passage until a subsequent period, after the glorification of the Lord. (Respecting *δοξάζεσθαι*, see the remarks on xiii. 31.)

Ver. 17-19.—The fact that had produced this powerful excitement of mind was the awakening of Lazarus; this led the simple people, who had not been drawn into error by sophisms, justly to recognize in Jesus a messenger of God, even the Messianic King of Israel himself. But the Pharisees saw from this event, that if they meant to maintain themselves in their kingdom of falsehood, they must interpose. *Ἀπέρχεσθαι ὀπίσω τινός* is a Hebraism, פ"י הָלַךְ אַחֲרָיִךְ (Comp. Gen. xxxiv. 5, xxxvii. 17.)

\* Ancient expositors conceived that the spiritual meaning of the entrance of Christ was a solemn representation of himself as the true Paschal Lamb. In the most recent times, Schneckenburger (Beitr. p. 15) has again brought up the same idea.

## § 2. THE LAST PUBLIC DISCOURSE OF JESUS.

(John xii. 20-50.)

Ver. 20-22.—Without fixing the date, John further informs us of a discourse delivered by Christ in the presence of several Greeks, who wished to see him. These Ἕλληνες cannot have been either Jews who spoke Greek (Ἑλληνισταί), or Pagans, because it is stated that the object of their coming was worship (προσκύνησις). No doubt they were Greeks by birth, who, as was the case with many Gentiles in the time of Christ, from desire after truth, had turned to Judaism. Hence they were proselytes, or so-called worshippers of God (σεβόμενοι τὸν Θεόν), but whether proselytes of the gate, or of righteousness, cannot be precisely determined. The accounts concerning Christ may have convinced them that in him Divine power was to be found, which would satisfy all their anticipations. Probably a dense concourse surrounded the Lord, and they were unable to get near him; they expressed their wish to Philip, who may have stood nearest to them, and he, after conferring\* with Andrew, communicated it to Jesus. Had the wish of these Greeks to see Jesus proceeded from mere *curiosity*, the Redeemer would certainly have left it unnoticed; but since it was a true expression of inward *desire*, the gracious Lord readily gratified it. Doubtless he not only shewed himself to them, but also addressed some words to the strangers personally, which the Evangelist has omitted, as not immediately pertaining to his design. He reports only those words of Christ which he spoke in consequence of this occurrence, after the personal salutations. Now, although in the beginning of the account no date is given, yet we may conclude from ver. 36, that this was the last *public* discourse which Christ delivered, and hence that this fact belongs to the last days before the evening with which the Passover commenced.

It is not until the following discourse is thus viewed, that the general concluding remarks (ver. 37-43), as also the conversation itself, gain their full meaning. We then discover therein an actual transfer, as it were, of the Gospel to the Gentiles, and a rejection of

\* Lücke conjectures that Philip deemed this conference necessary on account of the introduction of the Greeks into the front court of the Temple. Tholuck was of opinion that Philip feared he should trouble Jesus by the proposal to bring the Greeks before him. Lücke's view appears to me the more probable; for surely the disciples were not accustomed to think that anything by which happiness was to be produced would be troublesome to the Lord. Tholuck, in the last edition, utters the conjecture that Philip may have thought the wish of the Greeks was founded upon mere curiosity. This is more plausible than his former idea, and might well be combined with the supposition of Meyer, that Jesus did not permit the Greeks to be brought before him at all.

Israel, which latter great event the Evangelist brings more distinctly into notice by reference to its prophetic announcement ; and thus apprehended, this paragraph strictly belongs to the evangelical history of John, which appears to have been intended especially for the Gentiles, whose condition was one of deeper need. (Respecting the apparent argument drawn from ver. 44, ff., against the opinion that the Redeemer closed his public ministry with this discourse, see the exposition in that place.)

With this view of our passage harmonizes well the account which it contains of the voice that came from heaven (ver. 28, ff.) We do not find similar solemn sanctions of the person and work of Christ in the *course* of his ministry ; they occur only at its *commencement* (at the baptism, comp. the Comm. on Matth. iii. 17) and here at its *conclusion*. In the *former* instance the voice was heard on the shore of Jordan, on *this* occasion in Jerusalem, and it would seem *within the sanctuary*, as the transaction probably took place in a court of the Temple. Hence the occurrence is like a *formal installation of Christ* as the Lord and King of Israel upon the holy hill of God (Ps. ii. 6).

Ver. 23-25.—If the language of Christ, “the hour is come,” etc., appears unsuited to the preceding circumstances, it is to be observed, in the first place, that (as we have already remarked) the report given of what the Saviour said certainly is imperfect ; and secondly, that the following words of the Lord are themselves connected in a very intimate manner with the wish of the Greeks to see him, although this connexion is not obvious at the first sight. With all the sincerity which characterized the desire of those Greeks, there was an inevitable mixture of much that needed correction. Probably they expected that Christ would be surrounded by a peculiar, sensible glory, whereas his appearance presented nothing striking ; and least of all could they have supposed any suffering in his person. But since the time of his passion was so near at hand that these Greeks themselves undoubtedly saw him suffer and die, the Redeemer, in his tender love, sought to give them a previous intimation of the event, that it might not form a stumbling-block in their way. True, he did not on this account entirely cast aside the glory, for a voice from heaven represented him as already glorified ; but humiliation was mingled with the glory, for Jesus himself did not refrain from disclosing his inward agitation at his approaching sufferings (ver. 27).\* We are not to suppose that on this occasion

\* Tholuck thinks it unnatural “that Jesus should designedly have given the Greeks, by way of preparation, a prelude to his approaching sufferings;” but does not himself offer any explanation of the fact before us. Now, if this did not take place in the presence of the Greeks accidentally—considering that even in Gethsemane the Redeemer did not expose himself to the view of all his disciples in the time of his fear—scarcely anything

Christ was *involuntarily overpowered* by the anticipation of his sufferings, but rather that his conduct was deliberate, and adapted to the circumstances, although it was far from anything affected, since it displays the charm of the most unconstrained activity of soul. (Concerning *ἐλήλυθεν ἡ ὥρα*, comp. the remarks on vii. 44, viii. 20.—As regards *δοξάζεσθαι*, consult the observations on xiii. 31.) The way, however, to this glorification, would appear to destroy the very glory pertaining to it. Hence, on account of this strong contrast, the discourse is commenced with *ἀμὴν ἀμὴν*.—The *κόκκος τοῦ σίτου*, *grain of wheat*, here selected by Jesus as an illustration, forms a pleasing, and at the same time deeply significant, image of that life which springs forth afresh out of death.\* The grain of seed must rot in the earth, if it is to answer its end and bring forth fruit; otherwise it remains alone. Such an illustration mitigates the bitterness of death, and makes it appear desirable as a necessary passage to a glorious goal. Only, the figure must not be stretched too far; for we may easily overstep the limit which separates the image and that which is compared with it. For example, if we were to extend the simile so far as to institute a comparison between a grain of corn planted in the earth, and the sacred *body* of Christ, there would be a perversion of the figure, because the body of Christ did not decay. The only point of comparison to be kept in view is *death*, in which the holy soul of Christ was planted, but the sacrifice of his life was like the generation of a higher kind of life, for from this a whole world received its nobler being.

Ver. 25, 26.—The Saviour, that he may not be regarded by the strangers who are listening to him, merely in an objective light, with admirable wisdom passes on to the subjective view, and shews them how that which in its highest degree was *his* sacrifice, in proportion awaits all, and even *themselves*. The way to eternal

also remains than the interpretation which I have propounded. That interpretation says nothing about a prelude to his sufferings: it merely supposes an open disclosure of the impression which the prospect of Christ's sufferings produced upon his mind. Meanwhile, it is a question whether Meyer has not taken the right view in thinking that Jesus did not permit the Greeks to be brought into his presence at all; at any rate this supposition would entirely set aside the difficulty of which we have spoken.

\* The same metaphor is employed by the oriental mystics, who are so eminently distinguished for their profound reflections upon nature. Thus speaks Ibleddin in Tholuck's *Blüthensamml.* p. 109):

Deep in the bosom of the earth cast grains of corn,  
And soon upstarts the golden ear both large and full;  
Then let the flail with bruises part the ear in twain,  
And from the broken ear comes food to nourish us.

Nature, conceived of as animated by the breath of the Eternal, and sustained by the Almighty word of God, contains in her phenomena the most pregnant symbols of all the truths pertaining to the spiritual world. Hence all profounder vision in the most diverse periods and nations, frequently agrees in choosing the same metaphors to illustrate the same ideas.

life is to hate one's life (*μισεῖν τὴν ψυχὴν*). (On this subject comp. the Comm. Matth. x. 39.) He, however, who follows the Redeemer in this path, which leads through death to life (Rom. vi. 5) *shall be where he is*,\* and (as a privilege associated with this), shall share his glory (John xvii. 22), which the Father confers upon him.

Ver. 27.—The Redeemer follows this with an expression of deep and sorrowful agony: "Now is my soul troubled" (*νῦν ἡ ψυχὴ μου τετάρακται*). We must not overlook the circumstance that here the term *ψυχὴ*, *soul*, is selected; this expression denotes an individual, personal sorrow, whilst *πνεῦμα*, *spirit*, rather indicates that which is general. That personal sorrow is indeed to be considered more limited, but hence also more intense than the other. (See the remarks on John xi. 33; Matth. xxvi. 38.) With the cry of lamentation itself, is blended a prayer to God, which at the same time, in the repetition of the name "Father," shews the permanent liveliness of his filial feeling. (It was just so during the conflict in Gethsemane, Matth. xxvi. 39, 42; and also on the cross, Matth. xxvii. 46.) Under the expression *ῥα αὐτή*, *this hour*, Christ comprehends the whole time of suffering, which he recognizes as necessary to the perfection of his work, and for which he entreats the special support of the Father. The words *διὰ τοῦτο*, *for this*, imply the idea "in order to redeem mankind, to complete my work." It is an aposiopesis, which is easily explained by the excited state of his mind. The victory gained is expressed in the language: "Father, glorify thy name" *πάτερ, δόξασόν σου τὸ ὄνομα*. scil. *ἐν ἐμοί*. (*ὄνομα* =  $\alpha\psi$  stands for the Divine entity itself, but in its manifestation, which *δοξάζειν* necessarily indicates; † for it is only as manifesting himself that God can disclose his *δόξα*, the highest point of which appears in the completion of the work of the Son.)

The similarity of this occurrence to the conflict in Gethsemane is obvious; only that, here the struggle was shorter and in public, whilst in Gethsemane, on the contrary, the agony of Christ was prolonged, and took place in the presence of no more than his three most intimate companions. (Comp. the exposition of Matth. xxvi. 36, ff.) What may have induced the Redeemer, under the circumstances in this instance, to shew himself to those strangers in his humiliation, has already been suggested. Hence it only remains to be observed that, according to our passage, the Christ of John, in relation to the conflict through which he passed, does not appear

\* It is true the words *ὅπου εἰμι ἐγὼ, ἐκεῖ ὁ διάκονος ὁ ἐμὸς ἔσται* are employed only in a general sense, without any special explanation; but if we compare such passages as 1 John iii. 2, John xiv. 2, 3, it is impossible to doubt that here the immediate presence of *believers* with Christ after death is expressed; which implies that, in their case, Hades is overcome, and the abode in it is escaped. (See the Comm. on Luke xvi. 19, ff.)

† Concerning *δοξάζειν*, comp. the observations on John xiii. 31.

different from the Christ of the synoptical Evangelists. What the conflict of Jesus in Gethsemane is to the latter, this passage is to John. (Respecting the attempt to shew the identity of the two events, comp. the particulars in the Comm. on Matth. xxvi. 36.)

Ver. 28-30.—This prayer of the Redeemer was followed, as it were, by an answer, a voice from heaven, in which the glorification of God in the Son is first represented as a process already going on, and then (in reference to its completion) is promised as yet to come. (For the details on this subject comp. the remarks on xiii. 31.) This passage is remarkable, inasmuch as it mentions not merely the voice from heaven, but the way in which the bystanders judged of it. Some said it thundered; others, that an angel had spoken. Besides this, however, we have the express declaration of the Lord, that it was not an incidental natural occurrence, but a designed *voice*, the intention of which was to sanction the Redeemer before men. The opinion that we have propounded respecting voices from heaven, on the occasion of a similar event, Matth. iii. 17, is thus perfectly established. For the very reason that they revealed the spiritual world, it was only with the spiritual ear that they could be perceived in their true character. Where there was an entire absence of susceptibility to spiritual things, a hollow external impression might be made upon the hearers, but no meaning was apprehended; accordingly they compared it with a similar sound, a kind of low thunder. The more susceptible among them who were probably watching the countenance of Jesus—whose looks no doubt reflected the state of his mind—remarked that some one spoke with him, and attributed what they heard and saw in him, to an angel. Those alone who were truly enlightened received the true and pure impression of the voice. Thus the fact assumes a very distinct and simple form. True, hostility to any extraordinary disclosure of the spiritual world and its almighty Lord has induced the attempt to elude it also in this instance. Even Lücke, in the exposition of this passage, has decidedly espoused the hypothesis of the Bath Kol (*daughter of the voice*.) But, altogether apart from the great improbability that a custom so liable to abuse should have been sanctioned by God, the unsoundness of this theory is plainly shewn by a remark which Tholuck has already made on the passage—viz., it is perfectly indemonstrable that the Bath Kol consisted in anything else than *human words*. Moreover, if it be borne in mind that we have accounts (and we can hardly suppose that they are all fabulous) of heavenly voices being heard in other instances not unfrequently occurring (comp. Joseph. Ant. xiii. 3, de Bell. Jud. vii. 12, Epist. Smyrn. de Polyc. c. 9)—and if it be further considered that, in every case of theophany, a voice is audible, and thus here we need only suppose the presence of an invisible

*form*, then—if the possibility of a manifestation of the spiritual economy be not denied in general—no substantial objection can be urged against our view.\*

Ver. 31-33.—With the declaration respecting the design of this transaction, Jesus in his discourse connects a more precise statement of the weighty character of the moment in which he spoke. He calls it the time of judgment concerning this world, and associates with it the victory of truth. Thus these words express the same sentiment, only viewed in two different lights. The overthrow of evil necessarily involves the victory of good, for it is only the latter that can render the former possible. The exclusion of Satan (and his angels with him) from heaven (Luke x. 18; Rev. xii. 7, ff.) necessarily presupposes the exaltation of Christ, and of his own with him, from earth to heaven. The fundamental idea of the passage in reference to the judgment is clear, according to such passages as Luke x. 18; John iii. 17, ff. Judgment, as the separation of the evil from the great living community of the universe, is not to be regarded merely as concentrated in the end of time, but proceeds through the course of the world's history, and manifests itself in special conjunctures which display the operation of the Good in full energy. When the disciples, with the powers of the higher world, expelled those evil spirits who had bound the sons of Abraham (Luke x. 18), the Lord recognized in that a fall of Satan from his throne; and when upon this occasion Gentiles pressed into the kingdom of God, he recognized Satan's complete destruction. (John xvi. 11.) The partition-wall of the law, which sin necessarily erected between nations, was destroyed by the power of truth; and the result was, in place of separation, the unity of all (Ephes. ii. 14).

In ver. 31, the mention of the Devil without any occasion being offered, and in the presence of Greek strangers, is important. Even the most ingenious theory of accommodation, has in this instance a very difficult task to perform; for it would seem that if that idea had contained no real truth, it would have been necessary, especially here, to avoid it in the most decided manner, since it might be diffused among circles where as yet it was not known. (The name *ἄρχων τοῦ κόσμου τούτου* occurs nowhere but in John [xiv. 39, xvi. 11].

\* Kling (loc. cit. p. 675) is decidedly opposed to Lücke, and adopts the hypothesis of something supernatural which was to be heard on this occasion, and which men quite erroneously took for thunder. Lücke, in support of this view—that thunder also, and not merely words, was considered as *Bath Kol*—appeals to Tract. Sanhedr. fol. 11, where it is said, *vox super ipsis edita est de celo*. But in these words the *vox* may have been the Divine voice itself, of which the echo on earth was only deemed too certain an indication. Thunder would not have been called *vox de celo*; it is not called so in the Old Testament—not even in Psalm xxix., which contains the most minute description of thunder.



It corresponds with the Hebrew עֲלֵי־הַר or עֲלֵי־הַר שָׁמַיִם. Paul uses, instead of this, Θεὸς τοῦ αἰῶνος τούτου, 2 Cor. iv. 4. The expression ὁ κόσμος οὗτος is rare [compare also John viii. 23]. The pronoun is strictly pleonastic, for κόσμος μέλλον never occurs.\* Κόσμος is here quite synonymous with αἰών, as 2 Cor. iv. 4.—The reading κάτω for ἔξω indicates that we are to understand ἐκβάλλεσθαι as meaning a removal from heaven.† The latter reading, however, is the only correct one; it supposes the metaphor of a temple or the dwelling of God, from which the prince of this world is cast out.) That ὑψωθῆναι, *lifted up*, ver. 32, *primarily* conveys the idea of glorification, there can be no doubt. (On this subject compare the Comm. iii. 14, viii. 28.) The different interpretation given of it by John will be discussed in the immediate sequel. But before we pass on to that, there remains for our consideration the clause “I will draw all men to myself” (πάντας ἐλκύνσω πρὸς ἑμαυτόν). Now it is evident that *draw* (as we have already remarked on vi. 44) does not involve the notion of anything violent and compulsory, but rather indicates the power of Christ which awakens the will itself, and by which he gathers men from their state of separation, attracting them, like a magnet, to himself. The word πάντας, *all*, must not be overlooked. This expression might appear very favourable to the restoration of all (ἀποκατάστασις τῶν πάντων), since πάντες, although with the article it may denote a certain precisely defined whole, *e. g.* the called, yet, in the absence of the article, signifies the whole, without restriction. But probably the idea, that the doctrine of the restoration is here intimated might be sufficiently met by observing that “all” designates the Gentiles in distinction from the Jews, who thought they were the only objects of the Messiah’s coming; while the circumstance that there will be unbelieving Gentiles also is no part of the subject under consideration. The words relate to the Divine *purpose*, which, indeed, through the resistance of many, is not fulfilled in all. Christ draws, not some men, but all; those only who resist this attraction are excluded from salvation. In fact this passage teaches the universality of the *operations* of grace. (Comp. the remarks on Rom. xi. 32.) John’s interpretation of the language of Christ now leads us to the following verse.

\* In Heb. ii. 5, we find the parallel expression οἰκουμένη μέλλουσα, but this does not occur anywhere else in the New Testament.

† Lucke, in speaking on this subject, asks, “Of what consequence is it to us, that a transcriber understood the passage thus?” With every one who denies the Johannine origin of the Apocalypse, this observation may have some force; but to us, who admit that, the matter is of unquestionable importance. Rev. xii. 7, ff., the dragon is for the first time cast out of heaven. That passage does not involve anything essentially different from what is referred to here; the only variation is, that there the result produced by the work of Jesus is represented as absolutely complete. (Comp. Job i. 6, ii. 1.)

Ver. 34.—The people understand *ὑψωθῆναι*, *lifted up*, according to the known signification of the word (comp. the Comm. on iii. 14, viii. 28), as denoting crucifixion. This is evidently implied by the antithesis to “abiding forever” (*μένειν εἰς τὸν αἰῶνα*), and by the following answer of Christ (ver. 35): “Yet a little while,” etc. It is not very remarkable that the people should have attached this meaning to the expression; but that John appears to agree with this interpretation is extraordinary, considering that in the words of Christ the term is so evidently employed to designate the glorification. It would certainly be the shortest way to say that John was mistaken in this explanation. But since, xviii. 32, he again refers to what Christ had said, as a prophecy of Christ concerning his death, he appears to have laid a stress on this (otherwise he would assuredly by no means have made such a remark); and it is hardly to be conceived of the inspired John, that in doing so he was altogether mistaken. In my opinion the simplest method of solving the difficulty is to suppose that John regarded the crucifixion of Jesus as a *symbol*.\* His elevation from earth on the cross is, to the Evangelist, an emblem of his being set up as the ensign (ἄνθη Isaiah xi. 10) around which the nations should rally; and he would describe the attractive power of the cross of Christ as so great, that those who are susceptible follow it, although in the case of every one of them, the way to Christ should again lead through death on the cross. Thus there is in these words a retrospective allusion to what precedes (ver. 25, ff.), where Christ claimed the surrender of life. It is necessary, as we have frequently remarked, to guard against rejecting such a twofold sense in ambiguous phraseology, because the use of it is prevalent, especially in the oriental philosophy, and the language of Christ decidedly partakes of its peculiar character. The idea of the Messiah’s eternal continuance very naturally arose from such passages of the Old Testament (*νόμος = γραφή*) as ascribe to the Messiah an eternal kingdom (Psalm cx. 4; Dan. vii. 14). Only it was overlooked that, in the Old Testament, the first and second advents of the Lord are not clearly distinguished, and hence it was thought that the Messiah, at his first coming, would continue for ever.

Finally, this passage again seems to furnish proof that the names Son of Man and Christ (*Χριστός*) are synonymous. But if it be granted—as it undoubtedly must be—that the discourse of Christ was not fully reported, and that he previously called himself Son of Man, this apparent proof vanishes. The passage *then* rather opposes the view that Son of Man was a common designation of the Messiah. The multitude felt, when Christ applied

\* On this subject comp. the details in the History of the Sufferings at the crucifixion, Luke xxiii. 39, ff.

the name to himself, that the signification must be *kindred* to the name of Messiah, but they could not rightly understand it, especially with the accompanying mention of his being "lifted up," and consequently they even conjectured that by the Son of Man he meant some one else than himself.

Ver. 35, 36.—As the question could not be answered without entering into a full discussion, and this, under the existing circumstances, was impossible, Jesus conducts the minds of his hearers to that which was of practical moment. It was important for them to make use of *him* while he continued amongst them; when he withdrew the light would depart, and the dark night of temptation, fraught with peril, would break in upon them. The sentiment expressed in ver. 35 being explained by ver. 36, the passage contains no difficulty, especially as the particular cause of obscurity in similar passages (vii. 34, ix. 4, xi. 9) does not occur here. (Instead of the more difficult *ἐν ὑμῖν*, the text. rec. has *μεθ' ὑμῶν*, which certainly is not the original reading. Here *ἐν* must be explained according to the Hebrew *בְּכֵנְךָ* = "among you." True, that in the language of John, *ἐν τινὶ εἶναι* has a pregnant sense, and this might be indicated here by the expression *ὀδοὶ φωτός*. But the connexion shews that the hearers are persons who do not even admit the light into themselves, but reject it; hence *ἐν ὑμῖν* can only be understood as referring to the mass. "The light still acts for a little while in you, *i. e.* in the nation, or among you.")

Ver. 37-40.—As the *public* ministry of Christ here closed, John appends some concluding remarks on the unbelief of the people. First, he speaks of those who were quite unsusceptible, and then (ver. 42, 43) of those who were impressed, but were restrained by fear of men from free confession. The design of these observations evidently is, to shew that this unbelief did not at all 'set aside the purposes of God, but, on the contrary, fulfilled them. Hence the form *ἵνα πληρωθῆ*, that it might be fulfilled, is to be taken in its most literal sense. (Comp. the Comm. on Matth. i. 22.) The first passage merely states the actual result of the preaching of the suffering Redeemer. (It is quoted from Isaiah liii. 1, and 'exactly corresponds with the LXX.) But even the words *οὐκ ἠδύναντο πιστεῦειν*, they could not believe, convey the sterner sentiment which the second passage (Isaiah vi. 10) expresses with the utmost possible severity. (This citation seems to have been made merely from memory; for it differs very much from the original, as well as from the LXX., while it does not appear that the variation was designed.) We have already shewn at large (in the Comm. on Matthew xiii. 10, ff.) that this rigid statement must not be modified by exegetical arts, as it may rather, by surmounting the internal difficulty, be harmonized with the general doctrine of Scripture. It is the very

course *appointed* by God to rest upon the wicked, that wickedness increases until at length all susceptibility to that which is good is at an end, so that the most glorious manifestation of good, according to the invariable law of justice, instead of conferring blessings, brings only condemnation upon those who are confirmed in evil.

Ver. 41.—This quotation of the Evangelist is very important to us, on account of the express statement that Isaiah saw *His* (Christ's) glory, and spake of *Him*. (The connexion shews that *αὐτοῦ* cannot be applied to any one but Christ, and that it does not refer to God as, in a forced manner, has been supposed.) Hence John recognized the majestic vision seen by Isaiah (Is. vi. 1 ff.) as a manifestation of the Logos, the Son of God. This necessarily follows from the essential relation of the Son to the Father. For the Son is the revelation of the Father, as the word is the disclosure of the hidden mind in man. A man cannot communicate himself except by language, so the concealed, invisible Father (i. 18) reveals himself only in the Original Word the Son. The Son is the King Jehovah who rules in the Old Testament, and appears to the elect, as in the New Testament the Spirit, the invisible minister (*ὑπηρέτης*) of the Son, is the Director of the Church, and the Revealer in the sanctuary of the heart. This profound mystery of the Godhead was first unveiled to us by the Son when he was glorified in death. (Comp. the remarks on vii. 39.) Such passages as 1 Cor. x., Heb. xi. 26, 1 Pet. i. 11 shew that the same view respecting the Son as the revealer of the Father was entertained by the other writers of the New Testament.

Ver. 42, 43.—The above remarks concerning the general unbelief are now limited by the statement that many, even among the rulers of the people, believed, although through fear of man they did not openly confess their faith. Nicodemus and other adherents of Jesus, who were characterized by a similar disposition, are here censured (v. 44).

Ver. 44-50.—The circumstance that the Evangelist here again introduces the Lord as speaking, appears opposed to the view given in our exposition of ver. 20—that the above discourses were the last delivered by Christ in public. Many commentators connect these words with ver. 36, and suppose that the Lord turned round once more before his departure and uttered the language that follows. True, this opinion might derive support from *ἐκραξέ*, *he cried*, since the term seems to indicate an actual utterance.\* But the greatest weight is on the side of the considerations which have induced

\* This is appealed to especially by Kling (loc. cit. p. 677, ff.) who has at last espoused the opinion that the Redeemer actually spoke these words. De Wette, indeed, refers the section to the Evangelist, but in such a manner that he thinks the Evangelist actually ascribed to Christ a regular discourse which he never delivered; a view, of course, untenable, as destroying the character of inspiration.

Lücke and Tholuck, after the example of J. D. Michaelis and Morus, to regard the entire contents of the subsequent verses, not as an actual discourse of Christ, but as an epitome of his discourses by the Evangelist ; in which case the words *ἔκραξε καὶ εἶπεν*, *he cried and said*, are to be taken as meaning, "Jesus was accustomed to declare with great emphasis." The arguments for this hypothesis are as follows: *First*, the following statements contain no thought not previously expressed ; *secondly*, they consist of individual sentences linked together by no strict internal relationship ; *thirdly*, the sayings selected are the very ones that stand in close connexion with the foregoing accusation of unbelief against the Jews, for in these Christ states the purpose of his sublime mission, and points out the blessing of faith, as well as the curse of unbelief. (Respecting ver. 44, comp. the passage vii. 16 ; ver. 45, xiv. 9 ; ver. 46, viii. 12 ; ver. 47, iii. 17, 18, v. 45 ; ver. 48, iii. 8, viii. 24 ; ver. 49, iii. 11, v. 20 ; ver. 50, v. 30, vii. 16.) In the concluding verse, the only peculiarity is the clause "his command is eternal life" (*ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστὶ*). This needs a special consideration. 'Ἡ ἐντολή, *the command*, certainly refers to the preceding *ἐντολή, command* (without an article) ; but still the subject of discourse in this place, cannot be merely this *one* command of God concerning what the Redeemer should say, for the eternal life belongs to Christ in and for himself, and not *because* he obeyed this command. Accordingly the words are to be understood in a general sense, and the meaning is this : "every command of God is eternal life ; happy therefore is he who receives my word, for all my words are spoken under God's authority, and thus by God's own command." One thing here is of the greatest importance, viz., the *ἐστί, is*. This (as xvii. 3) is not to be modified by taking it as synonymous with the language : "it produces or procures eternal life, *i. e.*, when obeyed." Such an interpretation is opposed to the depth and spirituality of John's views. To him the command of God is a living utterance of God himself, an essential power ; and hence, like the true knowledge, *as such* it is eternal life. He who receives the word of God, and allows it to operate within him, has in it eternal life. Accordingly, although the term "command" (*ἐντολή*) seems to lead to the legal point of view, still here it is clearly seen that the expression is associated with the life of faith, which includes the knowledge of the Divine *law* (and its individual expressions, the commandments), the Divine element received by the believer being the very element whence the Law proceeds.

## § 3. THE WASHING OF THE FEET

(John xiii. 1-30.)

The Redeemer having thus closed his public ministry, now turned his attention entirely to that little flock of his own disciples who not merely believed (like those fearful persons, xii. 42), but also courageously confessed their faith. The event to which John gives special prominence, in the period of this more intimate fellowship, is the last meal of Jesus with his friends. The identity of this *δεῖπνον*, *feast*, with the last Supper is supported, *first*, by the parallel Luke xxii. 27, which evidently relates to the washing of the feet, and places it at the time of the Supper; *secondly*, John himself (xiii. 21, ff., 38, ff.) mentions the same conversation, as, according to the other Evangelists, took place at the Passover; and, *finally*, this entirely continuous interview, is immediately succeeded by the departure of Christ to Gethsemane (xvii. 26, xviii. 1). For the objections that have been urged against this view, and for the hypotheses propounded in order to reconcile the synoptical Evangelists with John, in reference to the chronology, comp. the remarks on Matth. xxvi. 17, in the Comm. on the History of the Passion. Here there is only one point (not mentioned there) that needs solution; viz., why was the institution of the sacrament of the Holy Supper not related by John? In the *first* place, it would be quite sufficient, in explanation of this omission, to remark that John may have deemed the institution of this sacrament unimportant to his main design, on which account also he is silent concerning the institution of the sacrament of baptism; especially since he wrote for persons, all of whom were already acquainted with the essentials of the Gospel, so far as its external form was concerned. And, *besides this*, the institution of the Supper was narrated with such precision by the other Evangelists, that it did not need any repetition whatever. Such information respecting the incidents connected with the last meal of Jesus as they had omitted—*e. g.*, the washing of the feet—John here supplied. Meanwhile, this latter fact is by no means related *merely* for the sake of supplementing the synoptical gospels; on the contrary, it also stands in immediate connexion with the objects of our author. *On the one hand*, it was intended to form an historical basis for the extended discourses of Jesus which follow: while *on the other*, John doubtless inserted the account of the washing of the feet in order that the Redeemer, whom he had so frequently represented as exalting himself (when he called himself the Light of the World, the Water, the Bread of Life, and so forth), might be exhibited in the self-abasement of genuine humility which

constituted his finest ornament, though the Gnostics were but too much disposed to mistake it. And further, the notices of Judas that occur in the narrative were important to John, for the purpose of shewing the relation of Jesus to his betrayer.

As regards the washing of the feet itself, *in the first place*, the occasion that induced it is clearly seen in the passage, Luke xxii. 24, ff., where mention is made of strife among the disciples. This led to an act which set forth in the most striking manner, the deepest self-humiliation of Christ, and also recommended the same to the disciples. *Secondly*, this proceeding, according to the design of the Lord, was to have a symbolical significance. (Comp. the details on xiii. 10.) For while baptism relates to that purification and renovation of the *whole man* which happens *only once*, the washing of the feet was intended to illustrate the daily cleansing from that contamination of the world, which even the regenerate man cannot avoid, but which would become injurious to him only in case he did not immediately endeavour to remove it. Thus we are not so much to suppose a double sense in the words, as to recognise a symbolical character in the *transaction*; a case which, as we have already several times remarked, frequently occurs in the evangelic history. (Comp. the Comm. on Matth. xxi. 18, ff.) Such a metaphorical admonition was more than ever necessary for the disciples at this particular time. They were about to encounter circumstances in which their faith might easily be shaken; hence it was important for them to know that one sinful emotion, a single instance of being overtaken by surprise, would not suffice to wrest them from their state of grace, but that they might daily receive fresh pardon for such defilements.

Another remarkable point in this account is, that the transaction appears to have all the criteria of a sacramental one. It wears the aspect of an external rite instituted by Christ, to which a promise of grace is appended. The washing of the feet, in its relation to the following Supper, seems emblematical of *repentance*, in so far as daily repentance is necessary even to the believer, and is calculated to produce new assurance of forgiveness before the participation of the Holy Supper. Not a trace, however, of a sacramental washing of feet is to be found in the oldest tradition of the church, and the thought of adopting this rite was never entertained by the scholastics of the middle ages—with all their disposition to increase the number of sacraments—or even by the Reformers, notwithstanding the fact that they at first regarded *pœnitentia* as the third sacrament. (Comp. conf. August. c. 7.) Still many might think that the words of Christ, although not affording ground for the admission of it as a *sacrament*, might serve to recommend its retention as a *rite* in the church. In fact, we meet with the practice of feet-washing here

and there in the ancient\* church, although it never was general, and it took place only as a supplement to the ceremony of baptism.† But it was very soon found that the relations of the sexes, as also the differences of climate, rendered it impossible to continue the usage in large communities. (Amongst the modern sects, that of the Brethren has attempted to introduce it again.‡) This circumstance, therefore, is a remarkable example of the truth that the words of the Lord, which are spirit and life, are to be apprehended with spirit and life. Had the ancient church, from rigid adherence to the letter, required the external washing of the feet on the part of all its members mutually, as a religious duty, this certainly would have been a mistake. (For further remarks respecting the feet-washing, comp. the Comm. on Matth. xxvi. 26.)

Chap. xiii. 1.—As regards the construction of the first verse, Lücke, in his first edition, follows the view of Knapp, which places ver. 2 in parenthesis, and resumes *εἰδώς*, ver. 3, from ver. 1. But aside from the fact that this construction increases the chronological difficulty involved in the words *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*, and *before the feast*, etc., an antecedent objection to it arises from the fact that the *εἰδώς* ver. 3 is quite distinct from that in ver. 1. The latter relates to the consciousness that the hour of his suffering was near, the former to the consciousness of full Divine authority; and hence the one cannot be taken as a resumption of the other. If, on the contrary, the first sentence is completely finished with the words *ἠγάπησεν αὐτούς*, and the second period opened with *καὶ δεῖπνον γενομένου*, all obscurity in connexion with *πρὸ ἑορτῆς* vanishes; for this expression then refers not merely to the *δεῖπνον*, but to the *whole time* immediately before the Redeemer's passion, during which

\* In the apostolic church the traces are altogether wanting, for 1 Tim. v. 10, *πόδας νίψασθαι* is mentioned merely as an act of kindness done to others, not as a frequently repeated symbolical ceremony performed without real necessity. The Anabaptists and Mennonites have discovered, in this passage, a reference to washing the feet in a literal sense. Thus in the Confessio of the Mennonites in Prussia, in the year 1678, it is said: *quosdam quidam ab ecclesia ad exequenda quedam spiritualia mittuntur, primo in domos nostras introeuntes, osculo sancto salutantur, et in signum humilitatis et caritatis erga illos pedes lavantur.* (Comp. Schrökh's R. G. nach der Reform. Vol. v. p. 457.)

† On this subject, comp. the passages in Bingham orig. eccl. vol. iv. 394, sqq.

‡ In those churches, however, it is not a *universal* regulation, but is left to the male and female leaders of the services to introduce it or not, as they think suitable. This wise arrangement displays a very just sense of the doubtfulness that attaches to the general practice of it in our circumstances; it is evident that the only intention is to spare the consciences of those who regard the performance of the rite as a duty. The ceremony in the Romish Church, customary with the Pope and with Princes, is known. On this subject Bengel finely remarks: *Magis admirandus foret pontifex unius regis, quam duodecim pauperum, pedes seria humilitate lavans.*—In many places, particularly in rural districts, the custom of washing the feet on the evening before communion day *still* prevails in the evangelical churches. This evidently shews that the washing of the feet is regarded as an act expressive of purification in repentance.



season the love of the Lord to his disciples was specially ardent, and continued in this ardour and energy to the end of his earthly pilgrimage.\* (Respecting his disciples, it is emphatically observed, that they remained *in the world*, and in the midst of their temptations, for the purpose of giving force to the antithesis that Christ himself was about to leave the sinful world that he might pass into the kingdom of peace [*πρὸς τὸν πατέρα*]. "Ina is not to be taken *ἐκβατικῶς*, but should be translated; he "knew the hour was come, the intention of which was to remove him to the Father.")

Ver. 2.—The Evangelist now connects with the subject more immediately in hand the cursory remark, that Judas Iscariot had already conceived the design, and had devoted himself to betray Jesus. As regards the *position* of this statement in this particular place, it is by no means accidental. For since Judas was present at the washing of the feet, and the Redeemer washed his feet also, this observation is intended to shew the amazing greatness of the Redeemer's self-abasement, while at the same time it exhibits the shamelessness of the wretched disciple (especially in contrast with Peter), who could bear the thought that the Holy One of God, whom he was about to betray, should perform the meanest service for him. Hence, in the person of Judas, the thorough presumption of sin stands out in glaring opposition to the humility of the Saviour.

Respecting the *statement itself*, ver. 27, and Luke xxii. 3, may be compared.† According to the former passage, it would seem that putting into the heart (*βάλλειν εἰς καρδίαν*) is something less than entering into one (*εἰσέρχεσθαι εἰς τινά*), and indeed it is certain that there is a difference between the two phrases; meanwhile Luke xxii. 3 shews that the distinction must not be urged too strictly, the difference being not so much in kind as in degree. A more important distinction—not indeed actually expressed, but involved in biblical psychology—is to be observed between putting into the *mind* (*βάλλειν εἰς νοῦν*) and into the *heart* (*εἰς καρδίαν*). The former relates only to the faculty of knowledge and to consciousness; and an excitation of the most wicked *thoughts*, by hostile powers, is possible even in the most pious. But in such an individual, the heart, as the centre of the personality and will, puts forth a decided resistance to such thoughts, so that they cannot become *inclination*. The latter (*βάλλειν εἰς τὴν καρδίαν*), on the contrary, implies, not merely the action

\* Respecting the construction of the passage, comp. the remarks of Kling (loc. cit. p. 679, ff.) He justly censures Lücke for making the distinction between *ἀγαπήσας* and *ἠγάπησεν*, that the former denotes the *disposition* of love, but the latter the *evidence* of love, and taking the words *εἰς τέλος* as signifying "finally." It is evident that the sense of the words is: "the love which he had always cherished towards his own, he continued to cherish unto the end."

† Concerning the passages, comp. the History of the Passion, Matth. xxvi. 24.

of Satanic incitements, but also the *inclination* of the evil will, which coincides with these influences. Hence, the latter expression is to be regarded as the stronger.

Ver. 3-5.—The Evangelist finely introduces the remark, that at the very time when the Redeemer was about to enter upon his lowest humiliation, he possessed a full and lively consciousness of his eternal glory. From the height of his Divine position, he stooped to the most profound depth of self-abasement. Having come from God, the Saviour descended to the deepest abyss, in order that he might raise humanity with himself to the sublimest elevation. This condescension to the nature and circumstances of another, and becoming as the object loved, constitutes the true essence of love. It remains to be observed that the occurrence did not take place *before* supper (as is plainly shewn by the words *ἐγείρεται ἐκ τοῦ δείπνου*), but the Lord rose *from* supper upon the occasion of the strife between the disciples. This gave to the act an expressive character; all would necessarily observe that he had some design in it, as it was unusual to repeat the washing of the feet after a meal had commenced. (*Λέντιον* = linteum. The Rabbins adopted it in a corrupted shape; they formed from it *לנטין* or *לנטין*. Comp. Buxt. lex. talm. p. 1148.)

Ver. 6-9.—The conduct of Peter, in this washing of feet by the Lord, is in the highest degree characteristic. His very love and zeal for Jesus led him into error—an important point in proof that mere zeal is of no service in the cause of the Redeemer, but that, besides this, the *surrender of all self-will* is requisite. This failing often causes man, with an apparently good intention, to oppose the purposes of God. The energy in Peter's character was associated with strong self-will, which even induced him to resist the repeatedly expressed will of Jesus, because, from *false* modesty, he thought he must not permit a thing that seemed unsuited to him. (On this passage Calvin very finely says: *laudabilis quidem modestia, nisi quovis cultu potior obedientia esset.*)\* Thus every *virtue*, even the noblest, if practised merely from self-will and not in the strength of grace, may become a sin; "for love assumes nothing that love (the love of God in man) has not done (wrought)." Upon the rebuke of Christ, "thou hast no part with me" (*οὐκ ἔχεις μέρος μετ' ἐμοῦ*), the wayward disciple does indeed yield, but now he strikes off to another extreme. Fellowship with the Lord was the element of his life, and he cannot renounce it; instead, however, of doing just what is commanded in simple *obedience*, he goes much further—he wishes to have also his hands and his head washed. Psychology fully explains the circumstance; for if the whim of the self-

\* "A commendable *modesty* indeed, except that, with whatever amount of reverence *obedience* were preferable."—[K.]

willed man be restrained in *one way*, he immediately manifests it in *another*.

Ver. 10, 11.—Here the Saviour *gently* corrects him, and immediately points out the symbolical meaning of the act, already plainly indicated by the language, *thou hast no part*, etc., which would surely be too strong if interpreted as referring merely to the refusal to be washed *externally*. Such a symbolical signification, however, is, in modern times, almost universally denied, and most recently by Lücke. (The ancient authors were unanimous in acknowledging it.) This eminent expositor, who is joined by De Wette, even thinks that the words relate merely to corporeal bathing, after which, on proceeding from the bath, it was customary to give an additional washing to the feet alone, as they would easily become soiled. He makes the figurative sense of the expression *καθαρός*, *clean*, commence only with the clause : *ἀλλ' οὐχὶ πάντες καθαροὶ ἐστε*, *but ye are not all clean*. However Lücke's view appears modified in the second edition, by his maintaining, in the most express manner, the symbolical reference of the bathing and washing, although he adheres to the opinion that *λοῦσθαι* and *νίπτεσθαι*, in this passage, do not directly convey the spiritual meaning. Still it does not appear why they should not. Lücke cannot, it is conceded, prove the fact of the previous bathing ; the needy circumstances of the disciples render it improbable that they could adopt the habits of the higher classes ; *καθαρός*, *clean*, at the conclusion of the verse, certainly must be taken as having an immediately spiritual signification, and therefore why not also the foregoing expressions ? The sudden transition from symbolical to literal language is unquestionably harsh. On the other hand, nothing is simpler than to suppose that the washing of the feet, which then took place, furnished Jesus with the occasion for passing on to his metaphorical description of their spiritual state.

I have only two further remarks to offer on this subject. In the *first* place, I do not think that even the exclamation of Peter (ver. 9) is to be understood as implying that he needed an entire purification ; for, just before (ver. 7), it was said to him by the Lord : *ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι*, *what I do*, etc. The meaning of what Jesus did was not disclosed to him till afterwards. In the *second* place, purification and renovation, or sanctification, are not to be interchanged. It is evident that the symbol of washing, set forth also in the sacrament of baptism, primarily relates only to the remission of sins (*ἄφεσις τῶν ἁμαρτιῶν*). This, however, is but a negative act, namely, the removal of hindrances ; it is only by union with the creative Spirit (who, indeed, always operates upon the mind in immediate connexion with this) that it takes a positive form. Now, forgiveness is twofold—first there is the *general* remission with

which the life of faith in general commences, and secondly, the *daily* pardon rendered necessary, even in the case of believers, by the unavoidable contaminations of the world. The *former* is denoted by *λοῦσθαι*, the *latter* by *νίψασθαι*. The terms renovation, regeneration, sanctification, are far more expressive of the positive aspect of the new life, and hence are not suited to the metaphor chosen here.—From the defective Peter, whose *feet* were defiled by the dust of sin, the Redeemer now passes to the miserable disciple whose *entire old nature*, with all its abomination, was still predominant—*i. e.*, who had not yet been washed through true repentance and faith, or rather, after purification (for he certainly had experienced much in his heart), had again plunged into the mire of sin (2 Peter ii. 20, ff). Jesus in the immediate sequel (ver. 18, ff.) returns to this lost son, and expresses his grief concerning the sin that Judas was about to commit.

Ver. 12-17.—After completing the process, the Redeemer again reclined at the supper, and instructed his disciples concerning the import of what he had done. He speaks first of the subordinate relation in which they themselves acknowledged that they stood to him. (The names *διδάσκαλος* = רב, *κύριος* = רבי, Dan. ii. 47, iv. 16, according to the Rabbinical view, denote a relation of learners to teachers, which involved the obligation upon the former to serve the latter.) Hence it would follow that it was *their* duty to serve *him*; nevertheless, *he* had ministered to *them* from condescending love. (Comp. the Comm. on Luke xii. 37.) Jesus represents this very act as an example of humility (*ὑπόδειγμα τῆς ταπεινώσεως*) which they should follow. From the above remarks, I presume it is now quite clear that the meaning here relates to the general practice of self-abasing love. “Could I, the master,” Jesus would say, “thus humble myself, surely ye may well do so; the servant is not above the Lord.” In order, however, that knowledge may be raised to action, Christ, *in conclusion*, points out the fact that the blessing rests not on the former, but on the latter. Finally, this exhortation to self-abasement, like humility in general, is altogether peculiar to the Gospel, and finds in only a few religions even distorted analogies.

Ver. 18, 19.—These two verses form a parenthesis, for ver. 20 is again connected with ver. 16, 17, as their completion. The above words of Christ did not apply to all the disciples. Judas was to be excluded. True, Jesus had washed his feet also, for had he passed over him alone, this would have directed attention to him, and, according to the synoptical Evangelists, it is clear (and it is confirmed by John xiii. 21-30) that the Lord did not publicly name him, but merely pointed to him by allusion. But the washing of the feet, in his case, lost its proper significance, since he was not clean—nay,

inasmuch as he could regard with indifference the self-abasement of the Lord displayed in this act, it only hardened him in his wickedness. However, with all the Redeemer's delicacy towards the unhappy man, it was necessary that he should prepare the disciples for the melancholy event, which, had they believed that Jesus himself did not know Judas, but had been deceived by him, might have proved a stumbling-block (*πρόσκομμα*) to them. The Saviour designed, on the contrary, to make this very circumstance a *support* to their faith, and for this purpose he gives them an exact account of the whole matter beforehand. The words *οἶδα οὖς ἐξελεξάμην, I know whom I have chosen*, primarily express the general higher knowledge of Christ respecting the souls of men, from which the more special follows. (The passages xiv. 29, xvi. 1, are quite parallel with ver. 19. The only difference is, that in xvi. 1, the same thing is said negatively [*ἵνα μὴ σκανδαλισθῆτε*] as is here expressed positively [*ἵνα πιστεύσητε*].—'Απ' ἄρτι, as in xiv. 7, is = ἄρτι with a strengthened signification, as is the case also with the form ἀπαρτί, or better ἀπάρτι, in profane writers. Comp. Passow in his Lex. under the word.—Concerning ἐγώ εἰμι, comp. the remarks on iv. 26.) It is remarkable that even in the betrayal by Judas, Jesus sees the fulfilment of a prophecy. (The same thing is expressed in the intercessory prayer xvii. 12, by the same phrase : *ἵνα ἡ γραφή πληρωθῆ.*) This one circumstance would necessarily prove a most powerful confirmation to the faith of the disciples. It convinced them that no accident, and still less any mistake, had brought the betrayer amongst the flock of disciples, but that, according to the appointment of God, this must necessarily take place. (Respecting Judas, his election to office, and his sinful development, see the details in the Comm. on Matth. xxvii. 3.) The quotation itself is taken from Psalm xli. 10.\* In the LXX., however, it runs : *ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμὸν, he that eateth bread,* etc. (In the Hebrew it stands : כֹּמֵץ לֶחֶם אֲכָלָה וְגָדַלְתִּי עָלַי כְּפֶטֶר.) Tholuck supposes an independent translation of the passage by John ; but this seems to me improbable, for it does not appear that here (as is sometimes the case in Matthew) there is any connexion between the translation and the reasoning ; John might just as well have retained the rendering of the LXX. The Psalm itself indeed primarily relates to David and his betrayer, Ahithophel ; but in these circumstances is mirrored forth the more important fact of the Lord's betrayal, and, according to this typical view, the reference is perfectly appropriate. The point to be discriminated is that "eating bread" (*ἄρτον τρώγειν*) must be taken spiritually, as Judas was not in a physical sense fed by Christ, who had no property. Every day, however, he received from the Redeemer the *bread of life*, and

\* Also in Acts i. 16, this passage is no doubt alluded to

on this account was bound to be faithful to him by a far stronger obligation than if he had only partaken corporeal food. (Ἐπαίρειν πικρῶν — a metaphorical expression for insidious persecution.— Ἄλλά is used elliptically ; γέγονε τοῦτο, or something to that effect, should be supplied.

Ver. 20.—In the following verse, the connexion altogether escapes the reader, and interpreters are in fact pardonable, in assuming a gloss from Matth. x. 40 (where the interpretation should be compared), or at least in supposing that several intermediate parts of the discourse are omitted. Still, it has already been remarked by Tholuck and Lücke, after the example of Storr, that by referring v. 16 back to v. 20 and regarding the mention of Judas as an episode, we trace in the thought a partial connexion. For, whilst ver. 16 contains that which would humble the disciples, viz., the statement that they must share in the Lord's abasement—on the other hand ver. 20 furnishes an elevating view of their participation in his glory: the disciples entirely represent him, so that equally in his suffering as in his glory, they are as *He* is.\* (1 John iv. 17.)

Ver. 21-30.—Concerning the following verses, the necessary remarks will be found in the Comm. on the History of the Sufferings, in the section that treats of the Redeemer's last supper, because the frequent parallels between them and the synoptical gospels do not permit a separate interpretation.

#### § 4. LAST DISCOURSES OF JESUS ADDRESSED TO HIS DISCIPLES BEFORE HIS DEATH.

(John xiii. 31—xvii. 26.)

We now come to that portion† of the evangelical history, which we may with propriety call its *Holy of Holies*. Our Evangelist, like a consecrated priest, alone opens to us the view into this sanctuary. It embraces the last moments spent by the Lord in the midst of his disciples before his passion, when words full of heavenly import flowed from his sacred lips. All that his heart—which glowed with love—had yet to say to his friends, was compressed into this short season. At first the interview with the disciples took the form of conversation ; sitting at table they talked together familiarly. But when (xiv. 31) the repast was finished, the lan-

\* The correctness of this connexion is strikingly confirmed by John xv. 20, ff. Here the Redeemer himself refers to the saying οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, and interprets it as implying not merely self-humiliation, but the sufferings which the disciples, like the Lord, would have to endure. This leads to the thought εἰ ἡμεῖς ἰδίωσαν καὶ ἡμᾶς διώξουσιν, and the precise antithesis to this is formed by the words ὁ λαμβάνων εἰν τινα πέμψω ἐμὲ λαμβάνει.

† Upon this whole section, comp. the exposition by Stark. Jena, 1814.

guage of Christ assumed a loftier strain ; the disciples, assembled around their Master, listened to the words of life, and seldom spoke a word (only xvi. 17, 29). At length in the Redeemer's sublime intercessory prayer, his full soul was poured forth in express petitions to his heavenly Father on behalf of his disciples. Meanwhile, his language retained the form of free communication, in which no such marks of designed arrangement are to be discovered, as would be found in a formal discourse.

It is a peculiarity of these last chapters, that they treat almost exclusively of the most profound relations—as that of the Son to the Father, and of both to the Spirit, that of Christ to the church, of the church to the world, and so forth. Much, however, of these sublime communications transcended the level then occupied by the disciples ; hence the Redeemer frequently repeats the same sentiments in order to impress them more deeply upon their minds ; and in regard to what they still did not understand, he points them to the Holy Spirit, who would remind them of all his sayings, and lead them into all truth (xiv. 26). As to the first words (xiii. 31–38) the necessary observations respecting the moment at which the Redeemer uttered them, will be found in the Introduction to the History of the Passion. Hardly had Judas left the company, when the Saviour felt himself free in the pure circle of his own disciples, and broke forth in the language : “ Now is the Son of Man glorified ” (*νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου*). The whole paragraph here reported by John, from the conversations, is to be placed immediately *before* the institution of the holy Supper, to which the *ἐντολὴ καινὴ*, *new commandment* (xiii. 34), in particular is beautifully appropriate. Then the institution of the sacrament belongs to the conclusion of the chapter (xiii. 38) and all the rest, from xiv. 1, was spoken *subsequently*. The only part of this section to which the synoptical Evangelists have furnished a parallel is the passage xiii. 36–38, wherein the Redeemer directs the attention of Peter to his approaching denial.

Ver. 31, 32.—Upon the withdrawal of Judas, the Saviour felt that the crisis had arrived, and, full of joy on account of it, he expressed himself in language of the highest triumph. Jesus recognized the glorification of the Son of Man and of God in him as complete. Here, however, we need, in the first place, an exact definition of *δοξάζειν*, *glorify*, in its relation to *ἀγιάζειν*, *sanctify*,\* which latter expression (John xvii. 17, 19) appears to be used very similarly. The two terms have one fundamental signification, but this is modified according to the difference of the subject and object. Thus *glorify* (*δοξάζειν*), in the original sense, means to assign a glory (*δόξα*;) but applied to the creature in relation to God, it can-

\* In reference to *ἀγιάζειν*, comp. the remarks in Matth. vi. 9.

not designate a real communication, for that which is created cannot give anything to God, and hence it means "to extol," "to acknowledge and praise the glory (*δόξα*) of God." (Matth. v. 16; Rom. i. 21.) In like manner *ἀγιάζειν* primarily signifies "to separate" (*ἀφορίζειν*), particularly for a holy use; but, when employed respecting man in relation to God, it can only denote "to praise," "to extol" (1 Pet. iii. 15; Matth. vi. 9), *i. e.* to acknowledge as separate, holy. On the other hand, the sense takes quite a different modification, when the relation of God to sinful man is the subject of discourse. In that case the idea of glorifying can have no primary application whatever, because that which is sinful, as such, cannot have or receive any glory; the sanctifying (*ἀγιάζειν*) must precede. Thus we find it xvii. 17, 19, 22, where the Redeemer first prays: *ἀγιάσον αὐτούς, sanctify them* (*viz.* the disciples), and not till after that (*ver.* 22) does he mention the communication of glory to the sanctified (*ἡγιασμένοι*). It is true that here the original signification of *ἀγιάζειν* is not destroyed, but, in this application of the term, the idea of *making* the sinful individual holy—which is not applicable in reference to God—is decidedly prominent.

In relation to the Lord, the use of the word takes a form altogether peculiar. The *δόξα* (John xvii. 5) belongs to the Son, in his Divine nature, as to the Father, from eternity, but in his incarnation he resigned it. (Phil. ii. 6, 7.) At the same time he was not like men in their sinfulness: and hence in his case, it was not needful that the *ἀγιάζειν* should precede the *δοξάζειν*. On the contrary, the term *ἀγιάζειν* applied to the Son (xvii. 19) has the pure signification "to devote himself, to offer himself up," without the idea of making holy. But although Christ, even in his human nature, was sinless, his humanity contained a certain infirmity (*ἀσθένεια*); it did not possess immortality, it wanted perfect glorification. It was glorified gradually, and only by the indwelling of the Father in him. Hence the idea of glorification (*δοξάζειν*) has its full application in regard to him. It is not said: "the Son of God is glorified," but the Son of Man,\* and in order that his glorification may not be conceived as something separate and distinct from the Divine, the Lord adds: *Θεὸς ἐδοξάσθη ἐν αὐτῷ, God is glorified in him*; the Son is the true glory, the full radiance (*ἀπαύγασμα*, Heb. i. 2) of the Father. The glorification is, however, described as already completed, according to the prophetic mode of expression, which frequently represents what is yet in the germ as developed. Strictly speaking, the work of Christ was not completed till his death, but the Redeemer, at the commencement

\* It might be inferred from this that *νῦν τοῦ ἀνθρώπου*, in this passage, is employed to designate the humanity of Christ in its state of humiliation, which has already (Comm. on Luke i. 35) been denied; but the *δοξάζεσθαι* is something fitting for humanity *as such*, so that the Redeemer, although he represented the ideal of humanity, yet needed glorification.



of the period of his passion, transports his own view and that of his disciples beyond it, and looks upon the whole as already finished. It is very remarkable that Christ does not confine himself to this, but speaks of a still more elevated form of glory, the completion of which was also near (*εὐθύς*). This is expressed in the words *ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ*, *God shall glorify him in himself*. Thus, whilst the glorification of God in the Son is viewed as already accomplished, that of the Son in God is designated as yet to come. This idea is often stripped of its profound character by *ἐν* being regarded as put for *διὰ* (= the Heb. *בְּ*), and the result is a purely superficial sense; for that God glorifies through and for himself is self-evident, since God always operates only from and through himself. Here, in the *ἐν ἑαυτῷ*, *in himself*, as previously in *ἐν αὐτῷ*, the strict signification of *ἐν* should be retained. This sublime passage speaks of the mutual relation between the Father and the Son. In the first instance, the Logos (*ἐνδιάθετος*) goes forth (*προφορικῶς*) from the Father, and as such lives upon earth in a human form, in veiled glory. But all that proceeds from God carries within it, as the fundamental principle of its nature, the tendency to return. Thus the Son returns into the depth of the Divine being, but with sanctified humanity; so that, in him and *his* human nature, humanity is united to God in its true perfect idea, and received into the Divine essence. That which the synoptical Evangelists express in the terms "to sit on the right hand of God," is here put in a form more adapted to the readers of this Gospel, and is called the *δοξάζεσθαι τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν Θεῷ*.\* In a similar manner also Christ first glorifies himself in men, that he may then receive them glorified into himself.†

Ver. 33.—After this lofty flight, the Lord turns with touching feeling and condescension to the disciples, whom he here for the first time calls *τεκνία*, "newly-begotten from the word of life," and reminds them that the attainment of his glory in their case, would be connected with the experience of painful loneliness. He speaks to the disciples in the same words in which he had addressed the Jews, Ye shall seek me, etc., but their import is changed. For in vii. 33, although *ζητεῖν*, *seek*, as we saw, meant "to seek from desire," the statement that they would not find him was a threatening conveying rebuke; but here the language, "where I go ye cannot come" (*ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθεῖν*), is only an observation made in love. And, as Jesus nevertheless refers to the words that he addressed to the Jews, it may be seen that the Redeemer himself was fond of placing the same sayings in various lights.

† The author means, "the Son of Man's being glorified in God." The construction should be *δοξάζεσθαι τὸν υἱὸν*, etc.—[K.]

\* With respect to the glorification of Christ through the Holy Spirit, comp. the remarks on xvi. 14.

Ver. 34, 35.—The connexion of what follows with the preceding is not quite clear. It appears to me, however, that the new commandment (*ἐντολὴ καινὴ*), of *brotherly love* must be viewed as given for the interval between the Redeemer's departure from his disciples and their future permanent reunion. This love was to be a distinctive mark of those who belonged to the Lord, and was to form, as it were, a compensation for the want of his presence. In this love he himself, the Lord, is invisibly present with his followers, since he is the principle of love within them.

The chief difficulty in this passage has been occasioned by the expression "*new commandment*,"\* it having already been commanded in the Old Testament, "thou shalt love thy neighbour as thyself." (Comp. the Comm. on Matth. xxii. 39.) Here, at the very outset, we must reject those expositions which either force upon *καινός* another meaning, *e. g.*, "excellent," "distinguished," or interpret it in the sense of "*another command*," as if the Redeemer had intended to place this command, as a *second*, by the side of that respecting washing the feet as the *first*, or like Eichhorn, take the adjective adverbially in the signification "*anew*." (On this subject comp. Winer's Gramm. p. 435, note.) And as to remarks like those of Clericus, that here the *new* element in the precept concerning love, consists in the circumstance that, in the Church of Chrst, Jews and Gentiles were commanded to love one another as brethren, they really do not require a serious refutation. We might with more propriety attach importance to those interpretations which take *ἐντολή*, *commandment*, in another signification. Heumann and Semler in particular take it in the sense of *mandatum*, *i. e.* a bequest, as it is rendered by the Vulgate John xiii. 34. (Comp. Knapp scr. var. arg. p. 381, in the treatise on this passage.) But it is evident that with the *command*: *ἵνα ἀγαπᾶτε ἀλλήλους*, *that ye love one another*, the idea of a *bequest* is incompatible, and John's uniform employing *ἐντολή*, allows no deviation in this connexion. Hence there remains but one exposition for our closer consideration—*viz.*, that proposed by Knapp, approved by Lücke and Tholuck, and hinted even by some of the Fathers;† that the command of Christian brotherly-love was called *new*, because, as justice bore sway in the ancient covenant, love had held under that dispensation but a subordinate place. According to this interpretation, the Old Testament commands men to love others *as* themselves, but the New Testament enjoins that we should love others *more* than ourselves. This, it is said, is the meaning of the words "*as I have loved you*" (*καθὼς ἠγάπησα ὑμᾶς*): Christ offered up his life, and

\* Comp. the Programm. on this passage by Prof. Weber. Hale, 1826.

† Thus Euthymius says on this passage: *ἡ παλαιὰ ἐκέλευεν ἀγαπᾶν τὸν πλησίον ὡς εαυτὸν, αὐτὴ δὲ καὶ ἰπ ἐρ εαυτὸν.*

therefore he loved men *more* than himself; in like manner ought Christians to love one another. But, as Tholuck has already remarked in parenthesis, it is not right to insist upon man's loving his neighbour *more* than himself. For, *out of* God he ought not to love himself at all, because, as such, he is in sin; whilst *in* God, *i. e.* in accordance with the true idea of his nature, his love to himself is the very will of God, and it does not appear, how under these circumstances, he can love others more than himself. (On this subject, comp. the observations of the Comm. in Matth. xxii. 39.) That true love which is the nature of God is everywhere one and the same; it is not in one place *more* and in another *less*, but communicates itself to every thing, just in the proportion in which God has appointed it. Hence, Matth. xxii. 29, it is expressly said concerning the law of love, that nothing *surpasses* it. The only point of difference to be observed is, that before Christ it was not completely fulfilled. Accordingly, as the interpretation which *we* have thus considered is inconsistent with the fundamental principles of Scripture,\* it only remains to adduce the parallels of 1 John ii. 7, 8; 2 John, ver. 5; and after all, this is the most natural course, on the principle that every author should be explained by himself.† From these passages it appears that the formulæ ἐντολή, παλαιά and καινή are used by John in a sense altogether peculiar, viz., so that that which is permanent, eternal, resting in the nature of God, is called alike old and new; the former because it is from the beginning (ἀπ' ἀρχῆς), the latter because it never decays, but constantly penetrates the soul with youthful freshness. The command re-

\* The distinction between the Spirit of the Old and the New Testaments does not necessarily imply a higher degree of love as *strictly required* in the New Testament than in the Old. It simply involves a greater *prominence* given to that element in human character, as it is also made more conspicuous in this portion of the Divine economy. The law of love was new, precisely as the gift of the Spirit was new: not that either was unknown under the old dispensation, but because they wrought more partially and were not strictly its pervading characteristic.—[K.]

† Lücke and Tholuck, indeed, say that in the passages referred to, the idea "constantly new," "never growing old," as the meaning of καινός, simply arises from the antithesis in which it stands with παλαιός; but this seems incorrect. In the first passage especially, the antithesis with παλαιός is merely explanatory; the sense itself does not depend upon it. Where that which is Divine is the subject of discourse, in the nature of the case καινός cannot be interpreted otherwise than as signifying "permanent," "undecaying;" and hence nothing more is required than to apprehend ἐντολή not merely in its external aspect, but as meaning the substantial will of God. Kling (loc. cit. p. 682) espouses the view of Bengel, who thinks καινός is not placed in antithesis with the Old Testament, but with the earlier and more subordinate forms in which Christ revealed the truth to his disciples. But if this injunction was given in the Old Testament, surely it was still more conveyed in the early communications of Christ to his disciples. And to say, as Lücke does, that the precept of the Old Testament was imperfectly known and practised, appears to me equally unsatisfactory. For here it is not the apprehension of Divine commands by mankind that is spoken of, but their essential contents themselves.

specting love in particular harmonizes admirably with this profound idea ; for it is not meant to enjoin that man should emit a love from himself, and that *apart from*, and *in addition to* God, he ought to love as God himself does ; this would be the same as saying that Gods must be added to God. On the contrary, the meaning of the injunction is this : there is only one fountain of love, that is God himself ; from this fountain the creature should conduct a rill into his own heart, so that in the strength of this, he may love as God does. Hence *the mother of all other commands* from the beginning, is the precept : thou shalt love God and thy neighbour ! The injunction to cherish brotherly love represented, in a *renewed form*, the original eternal statute of the universe, which is preserved purely by love ; and thus the oldest law, the fountain of all the rest, is called a *new commandment*.

The love here described is by no means to be viewed as a *mere feeling* of happy obligation to the Lord for eternal life ; on the contrary, it is *also* a living, self-sacrificing *energy*. In attaching value to that feeling *alone* it is easy to be misled, for it is transient in its nature, and passes away. But the strength of love may be manifested even *without* emotion, and this affords to the world the surest proof of the sacrifices of which Christian brotherly love is capable. (On this subject comp. the excellent remarks of Neander, Kirchengesch. Pt. i. p. 421, ff.—Instances of the cordial love of the first Christians to one another are adduced by Neander, in the Denkw. Pt. i. p. 97. Tertullian's report of what was said by Pagans, respecting the love of Christians, is well known : " See," cried they, " how they love one another and are ready to die for one another !" Apolog. c. 39.)

Ver. 36-38.—Peter, referring to the observation of Christ concerning his departure (ver. 33), asks where he would go, evidently thinking (like the Jews on a former occasion) of a physical change of place which he supposed (as xi. 8) to be associated with danger. The Redeemer, without entering into positive explanations, intimates to Peter that he cannot follow him *now*, but that, at a future time, he shall. With this, however, the restless, self-willed love of the disciple is not satisfied ; he protests that he will follow Jesus through all perils. This renders it necessary that the Lord should admonish him of his weakness and foretel his denial. (In reference to this, comp. the History of the Passion, Luke xxii. 32.)

Chap. xiv. ver. 1.—Now between what has preceded and this fresh conversation\* (extending to the conclusion of the repast, xiv. 31, and participated in by Thomas, ver. 5, Philip, ver. 8, and Judas James, ver. 22), we must place the institution of the holy Supper, as we have already remarked. Since the Saviour had on that oc-

\* Comp. Knapp's interpretation of this section in the ser. var. arg., p. 301, sqq.

casian spoken so plainly of his approaching passion and death, he might presume that the disciples would *now* know where he was going (xiv. 5), which Peter, according to xiii. 36, did not know; hence, supposing the previous institution of the holy Supper, there is nothing strange in the language: ὅπου ἐγὼ ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε, *whither I go ye know*, etc. Moreover, this view being adopted, the words at the beginning of the discourse "let not your hearts be troubled" (μὴ παρασέσω ὑμῶν ἡ καρδία), do not appear at all out of place; for the affecting representation of the distribution of his flesh and blood had, as it were, placed them in the midst of his sufferings, and the first impression made upon their loving hearts was full of pain and grief. On this account the Lord graciously consoles them, and exhorts them first to exercise *faith*. (Here the use of the word *heart* (καρδία), as also ver. 27, must not be overlooked; the term *soul* (ψυχὴ) might have been employed, of which the heart is the centre-point, but *spirit* (πνεῦμα) could not. Here the discourse has respect to purely human, personal emotions of mind, which affect the soul. On this subject comp. my Programm. de trichotomia nat. hum. in the opusc. theol. pag. 146, sqq.)

Our verse presents some difficulty as to the *connexion* between "believing in God" (πιστεύειν εἰς Θεόν) and "in me" (εἰς ἐμέ). If the passage be taken as conveying a twofold exhortation—"believe in God and *also* in me"—so as to make πιστεύετε imperative in both instances, then the position of εἰς ἐμέ is unnatural, which in that case should follow πιστεύετε instead of preceding it; besides which, faith in Christ is never *added* to faith in God, but the object of faith is God in Christ. On the same ground, moreover, we cannot well interpret πιστεύετε as *indicative* in both instances ("ye believe in God, and also in me"), not to mention that even the disciples were feeble in their faith. Hence there is no alternative but to follow Erasmus, Beza and Grotius, who take the first πιστεύετε as indicative, and the second as imperative, the words then meaning: "ye believe in God, therefore believe also in me." This view gives the fine sense that true faith in God is accompanied by faith in the Redeemer, because in him God perfectly reveals himself, so that faith in Christ appears to be only a development of general faith in God. There is, however, another way in which the passage might be rendered; we might regard the first πιστεύετε as imperative, and the second as indicative, so that the meaning would be: "believe in God, then will ye believe also in me. This interpretation may possibly be the more appropriate of the two, since the very faith of the disciples in God wavered.\*

\* In consequence of the relation between the Father and the Son, it might also be said, "believe in the Son, and thus ye will believe also in the Father;" faith in Christ proves faith in God; this is shown by the kindred passage, ver. 7. Here, however, it is

Ver. 2, 3.—After this preliminary exhortation to faith, the view opens, and there appears the prospect of a speedy re-union in the heavenly dwelling of the Father, as the true home of all the children of God. As to the construction of the sentence, there can be no doubt that the only correct interpretation is that which was first applied by Laur. Valla, subsequently espoused by Calvin and Beza, and in recent times adopted by Knapp, Lücke, and Tholuck, viz., the stop must be placed after *εἶπον ἄν ἑμῖν*. The old expositors added all these words to the sequel, this connexion being very much facilitated by the reading *ὅτι πορεύομαι*. (Thus the MSS. A. B. D. and several versions read.) But it is in the highest degree probable that this reading was formed only for the purpose of supporting that connexion, which must necessarily be abandoned, because it gives rise to a thought directly contrary to what follows. Then according to the above division of the words, the sense is this :—“if it were not so, I would tell you plainly, I would not conceal such a truth from you.” Thus the language is an expression of the most open friendship.

Now in the Divine dwelling itself, *μοναί*, *mansions*, are distinguished (Luke xvi. 9, *σκηναὶ αἰώνιοι*, Heb. מְדִינֹת.) This term unquestionably denotes habitations, so to speak, for the individuals in the vast family of the Father. Thus Jude, ver. 6, *οἰκητήρια*, *habitations*, are ascribed to the angels. But when a modern theory of the universe employs this passage in order to obtain scriptural sanction for its dream of a distribution of souls to all the planets and fixed stars, we feel compelled decidedly to oppose it. The Holy Scripture certainly speaks of angels, heavenly beings, but not inhabitants of the stars; least of all does it intimate that disembodied souls go to other stars. The residence in the heavenly mansions of the Father is, according to Scripture, only a state of transition; at the resurrection all souls will return to the glorified earth, and heaven itself will dwell upon it. The clause, there are many mansions (*εἰσὶ πολλὰ ἡ μοναί*) primarily relates to the disciples—“there is room for you and all mine.” But from this epithet we may also infer, that the utmost variety will obtain in the celestial world, according to the degree of development reached by those who shall enter it.

Although the entire discourse is marked by a simplicity calculated to charm the artless, yet the words *ἐτοιμάσαι τόπον*, *prepare a place*, cannot be regarded as conveying an altogether superficial sense. At the same time, it would be a difficult matter to determine that the disciples should be led on from a general belief in God to the deeper faith in the Son; it is true, the former does not necessarily imply the latter, for the unbelieving Jews believed in God although their faith was only external: but this faith in God, in its full truth, leads to faith in the Son, for the Son is only the manifestation of the Father, and hence he who knows God must also acknowledge him in the Son.

mine their precise meaning. All we can say is, that it certainly is incorrect to conceive of heavenly relations as arranged in rigid and inanimate fixedness, without internal progress; and the term *prepare* must necessarily refer to something of the kind, since heavenly relations also find in the Redeemer their only efficient principle of progress. The promise respecting the preparation of the dwelling is followed by the announcement of the Saviour's return for the purpose of taking them to himself. It is evident that here *πάλιν ἔρχομαι*, *I come again*, does not relate to the future advent of Christ at the end of the world; because with this will be associated the resurrection of the body and the transformation of the earth, whereas in the present passage the subject of discourse is the elevation of believers to Christ in heaven. A comparison of xiv. 18, 28, xvi. 7, is sufficient to produce the conviction that here we are to understand by *come* the spiritual coming of Christ in the communication of his spirit. His death and subsequent resurrection, as also his renewed intercourse with the disciples, which succeeded the resurrection, are not here referred to; he views his future relation to the disciples only in two great parts, viz., as an *external* departure, and as an *internal* spiritual return. However, it does not hence follow, as some have asserted (and in particular Fleck among the moderns, comp. the Comm. on Matth. xxiv. 1), that the doctrines of John concerning the last things assume a form altogether different from those of the synoptical Evangelists. John differs merely as having reference to the Gnostic bias of his readers; where this was not the case, as in the Apocalypse, every one may see that his views perfectly harmonize with those of the other Evangelists. The *purpose* for which believers are received by the Lord, is finally that they may be where he is. (In regard to this subject, comp. the remarks on John xii. 26.)

Ver. 4, 5.—The words themselves, to which the disciples had listened, certainly might have enabled them to understand what departure it was that Jesus alluded to; and still more the Supper, so recently instituted, might have served to explain it. But their external inclination towards an ostensible manifestation of the Messiah's kingdom prevented them from penetrating into the sense of his language. Thomas ingenuously says that they do not know the *place* to which he is going, and therefore they cannot know the *way*.

Ver. 6.—The answer of the Lord does not seem altogether suited to the question of Thomas; he spoke of the departure of Christ himself (*οὐκ οἶδαμεν ποῦ ἰπάγεις*); but Jesus in his reply entirely passes over this point, and merely refers to the second part of the disciple's words. Thus the Redeemer brings forward nothing but what is practically important, and throws all else into the background. He presents himself to his perplexed follower in his proper

dignity, aware that the knowledge of himself would lead to everything else that was requisite. Christ first calls himself ἡ ὁδός, *the way* (as x. 7, ἡ ὁδός), in order to lead the thoughts of the disciples entirely away from any external road, and to fix them simply upon himself as the only Mediator who can conduct to the Father. He does not term himself a guide (ὁδηγός), because it is by his own element of life, which he imparts to his people, that he prepares the way to God. We come to God only, by becoming God-like, since no change of place, nor anything operating merely from without (as instruction and example), can lead the soul to eternal good ; this can be accomplished only by the secret inward communication of the Divine nature itself. This communication, however, takes place through Christ, and hence he does not lead to God by means of any thing foreign to himself, but through himself. The Lord further calls himself, not only the *way*, but the *end*, viz., the *truth* and the *life*. This is remarkable here, because, as the following words indicate, the *Father* is the goal to which the Son leads. But the whole of the subsequent conversation with Philip (ver. 8, ff.) makes it clear that the Lord here views the Father in himself and himself in the Father. Accordingly the design of these words was that the disciples should be directed to depend on Christ as the All-sufficient. When, however, Jesus speaks of himself as going to the Father and making a change of place (ver. 2), of course he refers only to his *human* existence, for, in his *heavenly* nature, he ever was in and with the Father and the Father in him. (Respecting the absolute signification of ἀλήθεια and ζωή, comp. the remarks on i. 14 and i. 4.)

Ver. 7.—The Redeemer proceeds and directs the attention of the feeble among his followers to his relation to the Heavenly Father ; he shews them that in him the Father manifests himself to men most purely and perfectly, and that therefore they should seek God not *out* of him, but *in* him. It would seem that the more profound among the disciples—Peter, John, and James—had already received a vital knowledge of Christ as God revealing himself ;\* for here the Redeemer confined his address to the weaker ones, anxiously careful, just previous to his departure, to bring these also up to a right appreciation of his character. To suppose a prolepsis of the future, as Tholuck suggests, seems to me too harsh. Here again γινώσκειν, *know*, is to be understood not of the reflective understanding, but of

\* It is true that according to xiii. 36, 37, even *Peter*—at least when he spoke those words—appeared not to have penetrated into the meaning of the Redeemer's language. Upon a comparison of this with the earlier declarations of the same disciple (Matth. xvi. 16), it would seem that what he uttered in such instances proceeded rather from a momentary impression upon the mind than from calm consciousness ; a view which other proofs confirm. But at any rate, the three disciples whom we have named are to be regarded as having advanced to greater attainments than the rest.



that sanctified reason which has a direct perception of Divine truth as such ; as is shewn by the parallel between this and seeing. It may indeed be said that the words "ye have seen him" (*ἐώρακάτε αὐτόν*), here relate to the act of beholding the present Christ. But this makes no difference, for still it is clear that the Father could not be seen in him with the eyes of the body, but only with spiritual eyes. As to the construction of the verse, there can be no doubt that the words *εἰ ἐγνώκειτέ με, κ. τ. λ.*, are to be rendered : "if ye had known me, then ye would know," etc. Thus they imply that the disciples had *not* before known him in the full sense. The Lord, however, declared to them the possibility of doing so even now, and hence he adds : *καὶ ἀπ' ἄρτι γινώσκετε αὐτόν καὶ ἐώρακάτε αὐτόν*. Here, *καὶ* is to be taken as adversative, and *ἀπ' ἄρτι* = *ἄρτι* in the signification "even now." The opinion that *γινώσκετε* and *ἐώρακάτε* are to be regarded as futures, and that *ἀπ' ἄρτι* must be translated "henceforth," so as to give the meaning "from this period," *i. e.*, "from the outpouring of the Holy Spirit ye will know me rightly," is sufficiently refuted by what follows.\* For the Lord just afterwards censures Philip for *not* having known him, which it was impossible for Philip to do, if that knowledge would only be attained through the outpouring of the Holy Ghost.

Ver. 8-10.—Philip (and with him certainly several of the disciples) did not yet comprehend the words of the Redeemer. He wished to see the eternal, invisible God (i. 18), (who can be known only in the Son) as a distinct Being *besides* the Son, perhaps in some splendid manifestation, as the prophets beheld him—although even in their case it was the Son that was seen. The Lord now exclaims in grief : "have I been so long a time ?" etc. (*ποσούτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με*;)—language which plainly indicates that the struggle with the weakness of the disciples formed a part of the Redeemer's sufferings. The incapacity of Philip to comprehend the meaning of Christ excites our astonishment, but we are reconciled by the childlike simplicity of his request. His *heart* was pure as gold, but his *understanding* was still enveloped in darkness. Accordingly, the account shews how weak powers of apprehension may be associated with sincerity in the disposition and in the whole bent of life : and how *in this case* that weakness did not prevent union with the Saviour. The feeble, infantile disciple, nevertheless was a *disciple*, a true child of God ! The formula here again adopted by John (comp. x. 38) "I am in the Father," *ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστι* (or *μένει*, comp. i. 32), like the expression *ἐν εἶναι* (x. 30), denotes, not a moral, but an essential union. This is here in-

\* A natural construction of this passage is, I think : "from this time it remains true that ye know," etc., = "from this time, after the declaration which I have now made to you, ye may consider that ye know him," etc.—[K.]

dicated by the parallel thought, *ὁ ἑώρακὼς ἐμὲ, ἑώρακε τὸν πατέρα, he that hath seen me hath seen the Father*, which obviously cannot have reference to a simply moral union, for in that case it must be said that we see the Father in every morally good man. It is true, we may perceive *rays* of the higher Light in excellent persons, but the *divinity itself*, in living concentration, has appeared only in Christ Jesus. The two portions, however, of the sentence, "I in the Father," and "the Father in me," are by no means to be regarded as forming a mere tautological repetition; both, indeed, designate the idea of union, of intimate oneness, but in such a manner that they at the same time express a *mutual operation* which takes place between Father and Son. (Comp. the remarks on xiii. 32.) As the Father loves himself in the Son, so the Son again finds himself in the Father as his origin. The expression is profoundly spiritual, as resulting from the most vivid view of the relation between Father and Son. From this unity the Lord infers that all he does (his *ῥήματα* and *ἔργα*, John vi. 63) is done by God; and on this is founded his claim to faith. It is as though Christ said: "Since ye are susceptible of that which is Divine, ye can believe, for in me it is manifested with perfect clearness and completeness." Now here it might seem that *works* (*ἔργα*) and *words* (*ῥήματα*) are synonymous.\* (Comp. the remarks on v. 36.) But, apparent as this is, the connexion with ver. 11 shews the contrary. For in that verse the disciples are referred to the works, evidently on the supposition that they cannot believe on account of the mere words. Here then, as everywhere else in the language of John, the works are the *external* aids to faith, which confirm what is spoken. Only let these be understood as comprehending not *merely* miracles strictly so-called, but *all external manifestations* of the ministry of Christ (those alone excepted which were purely *internal*), and all difficulty in the use of the term vanishes. The apparent synonymousness of *words* (*ῥήματα*) and *works* (*ἔργα*), ver. 10, arises simply from the circumstance that the *former* expression is used more comprehensively. Every work, as the more external, has its root in a word (although even an un-

\* Comp. Stark's Excursus on the idea of the *ἔργα*, at the conclusion of his interpretation of John xiii.—xvii. (Jenæ, 1814.) He also incorrectly understands by the term the *whole* Messianic work of Christ, external as well as internal. He confounds the singular and the plural, and does not distinguish that part of Christ's ministry which was *externally* manifest (the *chief element* of which consisted in actual miracles) from the *internal* portion. Now, the former is the very means of proving the latter, and therefore the two cannot be identical. Lücke, in his second edition, is of opinion "that τὰ ἔργα, the collective name of which is τὸ ἔργον, mean first, in the wider sense, the entire Messianic work of Jesus, including his teaching, and then, in the narrower sense—as, for example, ver. 11—sc much of his *δόξα* as was exhibited in Divine works generally (his teaching being excepted), and especially in his miracles." But in these remarks the identity of *ἔργον* and *ἔργα* is assumed; whereas Christ proves by the *ἔργα* and *ῥήματα* the divinity of his person and of his *ἔργον* and hence the two expressions cannot be identical.

tered, inward one); and inversely, the word is, so to speak, an opus ad intra.

Ver. 11-14.—Here again, with ver. 11, the Lord introduces a direct exhortation to faith. (Comp. ver. 1.) The fact that this is based upon works harmonizes, as we have said, with the general representation of Scripture. (Comp. the Comm. on v. 36.) But it is not clear how the Redeemer can have passed from the challenge to *believe* on account of the works, to the subject of *working* miracles by faith. Lücke thinks that ver. 11 closes the intervening conversation with Thomas and Philip, and that ver. 12 should be connected with ver. 4. But this view certainly is erroneous; for in ver. 4 the topic of discourse was the transition to the heavenly life, whereas here it is the working of miracles on earth; where is the connexion? On the other hand, πιστεύειν, *believing*, forms a natural transition from ver. 11 to ver. 12. The Lord does not return to the train of thought commenced in the first verses, until ver. 15. According to my view of the passage, vers. 11 and 12 are shewn to harmonize thus: the disciples of Christ stood in a twofold relation to the works—first, they saw the works of Christ, and these were a means of support to their faith in his words—secondly, they themselves also performed the same. (Comp. Matth. x.) True, the practice of these works presupposed a certain degree of faith, but then again they produced an increase of faith, for those who wrought them thus attained an immovable certainty that God was with them. So here, the works are viewed on the one hand, as proceeding from a certain degree of faith already possessed by the disciples, and on the other as eliciting a still higher degree.

It is a striking declaration, that the believer shall do even greater works than the Lord himself. The ancient opinions concerning this passage, which made the greatness of the miracles consist in more astounding deeds, and in proof of which appeal was made *e. g.* to the cures effected by the shadow of Peter (Acts v. 15), are to be regarded as out of date. There are two considerations that elucidate this point in a very simple manner. The *first* is that process of *development* by which every phenomenon within the sphere of our temporal economy moves onward. As the Redeemer himself grew from childhood to manhood, so also his church goes forward, and the higher powers are naturally manifested in it just in proportion to its inward progress. The *second* is the fact, that the whole of the power displayed in the church is the power of Christ himself, so that, whatever great and glorious achievements his people make, they accomplish them purely through him. Thus he is not circumscribed, when it is said that the disciples achieve *greater* things than the Master, for *he* lives, operates, and perfects himself in them. Christ, perfect in himself, is, as it were, a new principle of life to the whole

body, whose energy pervades it only by degrees, and changes that which it penetrates into its own nature. This passage, however, cannot be employed as a proof that "works" do not signify merely external acts, for its meaning surely cannot be, "the disciples shall carry on a greater redeeming work than I do"—since they do nothing whatever of the kind. Here, as before, the works can only be *external* operations; *e. g.* to this category belong those extraordinary conversions of thousands, which resulted from the preaching of the apostles.\* And this view perfectly harmonizes with the fact, that these operations of the disciples are made dependent upon the departure of Jesus to the Father. For in this act he entered upon the full possession of Divine power, and was thus enabled to afford his people continual support.†

Now, in connexion with the agency of Christ, which *imparts* that support, there is a corresponding agency of the disciples, which *receives* it, *viz.*, prayer. Hence the Saviour especially recommends the practice of it, and shews that the purpose for which it is heard is the glorification of the Father in the Son. (Comp. the remarks on John xiii. 32.)

Here the highest significance is to be attached to the words *αἰτεῖν ἐν τῷ ὀνόματί μου*, *ask in my name* (ver. 13, 14). In regard to the contents of this phrase, which is employed again xvi. 23-26, we remark, in the first place, that the right interpretation entirely depends upon the signification of the term name (*ὄνομα*). For although the expression occurs in the New Testament in very different connexions (in particular, besides *ἐν τῷ ὀνόματι*, we find *εἰς τὸ ὄνομα* Matth. xxviii. 19, *ἐπὶ τῷ ὀνόματι*, Luke xxiv. 47, *διὰ τὸ ὄνομα*, John xv. 21), still the fundamental meaning is the same, and the different particles merely vary its relations. (On this subject comp. the Comm. on Matth. xviii. 19.) Name, *ὄνομα*, *εἶς*, used in application to God and to Christ as the manifestation of God, always denotes the Divine entity itself, in the whole compass of its properties. Accordingly prayer in the name of Christ is such as is offered in the nature, mind, and spirit of Christ. As such, however, it is not a thing dependent upon the resolution or good will of man (for no man can change himself, at his pleasure, into the mind and nature of Christ), but it presupposes the renovation of the mind by the power of Christ. When this power predominates in the soul, then and

\* So also Kling loc. cit. p. 683.

† Olshausen's explanation of the *μεῖζονα ἔργα*, *greater works*, is unquestionably just. We need not perhaps draw any definite line, and regard it as indicating specially works differing in *kind* from the Saviour's, instead of surpassing them in *degree*, or the reverse. It obviously refers to that larger measure of heavenly influence which after the Saviour's return to his Father, would accompany the labours of the Apostles, and render their ministry more gloriously successful than had been that of the Saviour himself. The main reference therefore of the word seems to be a spiritual one.—[K.]

only then, is man in a condition to obey its impulses, and accordingly to pray in the name of Jesus. In the second place, I would suggest the mode in which we may understand the promise of the universal and perfectly unlimited fulfilment of prayer offered in the name of the Lord (*ὁ, τι ἂν αἰτήσητε κ. τ. λ. τοῦτο ποιήσω*). It cannot be the *quality* of the objects asked that\* is here referred to; for although the believer will first bring before the Lord the affairs of the kingdom of God, yet it may also happen that he asks something external for himself; and if this petition be presented in the name of the Lord, it is heard as much as the other. The *source* from which the impulse to the prayer arises must be regarded as the criterion. If that impulse proceed from our own will, the prayer is not in the name of the Lord, even though it relate to spiritual blessings, which may be sought after, no less than earthly ones, in a thoroughly false spirit;† but when the incitement to prayer is derived from an inward Divine operation, that prayer is truly offered in the name of the Lord, and has its fulfilment in itself.‡ For where God *incites* to prayer, there of course, in his veracity and faithfulness, *he gives* to him who prays.

In conclusion, the expression *ἐγὼ ποιήσω, I will do it*, contains an argument for the Divine dignity of Christ, stronger than such as are contained in many passages ordinarily adduced as proofs of his divinity. The declaration, that he will accomplish what the disciples ask in his name, presupposes omniscience as well as omnipotence. Here, again, however, of course that which Christ does is not to be conceived of as something apart from the operation of the Father, but the Father who dwelleth in the Son, he doeth the works (ver. 10). Hence there is no contradiction when it is said, xvi. 23, that the Father does what believers ask; for the Father and the Son never work without one another.

Ver. 15, 16.—The Redeemer now, ver. 15, returns to the subject with which he commenced his discourse, by shewing the disciples what he will give them as a compensation for his absence; he immediately, however, pursues the train of thought thus resumed. With faith (ver. 11, 12) love must be united, which is not mere *feeling*, but manifests itself as *power* in the keeping of commands. (Comp. the Comm. on viii. 51, respecting *λόγον τηρεῖν, keeping my*

\* Hence in the passage xv. 7, *ὁ ἐὰν θέλητε αἰτήσεσθε καὶ γενήσεται ὑμῖν*, we are not to understand *θέλειν* as designating unlimited discretion, but as applying to the state of the true child of God, since God himself produces the right will (Phil. ii. 13).

† The parallel statements in the Old Testament are to be understood in the same way; for example, Psalm cxlv. 19, "The Lord will fulfil the desire of them that fear him;" for, in accordance with their fear of God, they desire just that which God wills; what they desire contrary to the will of God, they do not desire *as* those who fear God, but *as* sinful men. The fundamental petition of the godly man always is, "Lord *thy* will be done!" This prayer is never left unheard.

*word.* The keeping commands (*ἐντολὰς τηρεῖν*), however, is more limited than that, as “commands” (*ἐντολαί*) are but a part of the more general “word” (*λόγος*). It is also to be observed that in the phrase *ἐντολὰς τηρεῖν*, the signification of “practice” is more strongly prominent, though the original profound idea involved in *τηρεῖν*, viz., that of retaining, inwardly preserving, the higher element imparted, need not be altogether dropped. For the commands of Christ are not, as those of the Old Testament, naked injunctions, like the categorical imperative, but precepts that pour spiritual life and power into the soul; if Christ commands, he also *gives* to believers the power to observe his directions. (Hence the saying of Augustine, when rightly understood, contains a perfectly true idea: *da quod jubes, et jube quod vis.*) The transition, “And I will ask” (*καὶ ἐγὼ ἐρωτήσω*), so connects the sequel with what precedes, that the mission of the Holy Spirit appears as a remunerative consequence of keeping commands. The word “ask” expresses the idea of Christ’s intercession, *i. e.* the continuous activity of the Redeemer for the salvation of men. (A remarkable view of this is given xvi. 26, on which consult the exposition itself.)

Here, for the first time, we meet with the name *παράκλητος*\* as a designation of the Holy Spirit (which name, however, the word *ἄλλος* applies also to the Lord himself); and accordingly it requires a close consideration. As to the etymological import of the expression, we have to choose only between two interpretations which amount to the same thing, viz., “Comforter” and “Intercessor” (Advocate, Counsel). It has indeed been proposed to take *παράκλητος* in the signification of “Teacher;” but there are no means of proving that the idea of “teaching” had been attached to the verb *παρακαλεῖν* and the substantives derived from it—*παράκλητος*, *παρακλήτωρ*, *παράκλησις*. *Παρακαλεῖν* first means “to call near,” then in particular, “to call near for assistance,” and hence “to help,” “to stand by,” “to console,” which latter is nothing more nor less than spiritual aid.† A term so comprehensive appears to have been designedly chosen, because the operations of the Spirit are manifold: and for this reason it is not advisable to follow Tholuck in fixing upon a *single* meaning. He expressly excludes the signification “Comforter,” and retains only that of “Helper, Advocate.” But there certainly is no ground for this. Here the passive form of the word does not create the slightest difficulty; it is perfectly parallel in sense with *παρακλήτωρ*. The original signification, “one who is summoned (for assistance),” *advocatus*, is completely merged in the general idea of “Helper,” “Supporter,” “Comforter.” More-

\* Comp. de Spiritu S. et Christo paraclētis. In Knappii ser. var. arg. p. 125, seq.

† Παρακαλεῖν “to call to one’s aid,” then, “to call to one” (by way of incitement), hence to cheer, encourage, console.—[K.]

over, the name "Comforter," as a designation of the Spirit, is eminently suited to the connexion of all those passages in which the term in question occurs. This term is associated with the mention of Christ's departure, by which the disciples were left alone and in sorrow (as ὀρφανοί, ver. 18); hence the Lord promises them a *Comforter* for their loneliness. But the idea of comfort implies that of efficient succour. The signification "advocate," for παράκλητος, is not so suitable as a name of the Spirit, but it occurs 1 John ii. 1, where we find the word as a title of Christ. There Christ appears as he who reconciles or propitiates the justice of God, and to this relation that sense of the term is appropriate. In our passage also, Christ is called a παράκλητος of the disciples, but in a different sense, viz., as a consoling Helper, whose place the Spirit supplied at his departure. (The LXX. Job xvi. 2, render πνεῦμα παρακλήτωρ, but Aquila and Theodotion have παράκλητος. The later Rabbins adopted the Greek word in the form סַבְרָא. For example, Job xxxiii. 23 they substitute it for רִחֵם. Comp. Buxt. lex. p. 1843.) Now the simple purpose for which the Spirit is sent is to secure the permanent consolation (ἵνα μένη εἰς τὸν αἰῶνα) for the disciples, in contrast with the transitory corporeal presence of Christ. But Christ himself also was with them in the Spirit, for in the Spirit he spiritually returned. (Comp. the remarks on ver. 3.)

Ver. 17.—That this promise involves not merely something subjective, *e. g.*, a kind of *inspiration* which would seize upon them, is shewn by the following verse. The Redeemer promises a new, higher principle, up to that time unknown (comp. the Comm. on vii. 39), the Spirit of truth (πνεῦμα τῆς ἀληθείας), and predicts the future display of its powers. This expression implies not merely that the Spirit *is* the truth itself, but that he *produces* the truth in those who receive him. For, as God himself *is* the truth, and the Son as the revealer of the hidden Father *is* the truth, so also the Spirit, the highest manifestation of the Deity, *is* in himself the truth, and communicates the *truth* only by imparting his own *nature*. This is further evident from the consideration that here again (comp. the Comm. on i. 14) the ἀλήθεια is not a truth to be apprehended by the understanding, but the absolute principle of truth. Hence, in the communication of this truth, all ματαιότης of the natural sinful life is overcome. Accordingly this Spirit is also described as permanently dwelling (παρ' ἑμῶν μένει) in the inmost depth of the life (ἐν ἑμῶν ἔσται). The Lord could already appeal to the experience of the disciples (γινώσκετε αὐτό, not merely as future—"ye *will* know him,"—but "ye know him *now, already*"), although they had not yet *received* the Spirit, because they had already felt his preliminary operation in their hearts, in some happy hours of their intercourse with the Lord. The counterpart to the

disciples is the *world*, by which term we are here to understand those human souls who exist in the natural element of life; these cannot *receive* the Spirit because they are unable to *see* and to *know* him. Hence the latter is the condition of the former, although it might have been supposed that, inversely, the reception must precede the knowledge. This is true of the most profound form of knowledge, but nevertheless a *preliminary* knowledge is necessary in order to the reception of the Spirit. Such knowledge awakens the slumbering desire within. The world can no more receive the blessing of the Spirit until that desire which is the condition of reception is aroused, than a perfectly closed eye can admit the material light.

Ver. 18, 19.—The Saviour now goes back to the same thought from which he proceeded, ver. 3, viz., that although he was indeed about to depart shortly, they would see him return. The pleasing expression, *οὐκ ἀφήσω ὑμᾶς ὀρφανούς*, *I will not leave you bereaved*, refers to the relation of father and mother to their children. The Saviour regards his disciples as spiritual children, begotten through the seed of his word; his departure should not leave them solitary! Now, the coming of Christ here, we might be tempted to think, refers to his return to judgment, on account of the words “ye shall live” (*ὑμεῖς ζήσεσθε*), and also “in that day” (*ἐν ἐκείνῃ τῇ ἡμέρᾳ*). But even the most superficial view of the passage shews that this theory cannot be maintained; for at his second advent the Saviour will manifest himself, as a judge of the world, to *all*; not to mention other circumstances that oppose this interpretation, which, accordingly, has not found among the moderns a single defender. On the other hand, the very words *ὁ κόσμος με οὐκέτι θεωρεῖ*, “the world seeth me no more,” appear strikingly confirmatory of the hypothesis that refers the coming to the resurrection of Christ; for respecting this event it is said also by the synoptical Evangelists that it should be to the world like the sign of Jonah (*i. e.*, invisible, belonging merely to faith). But, *in the first place*, this exposition does not harmonize with the circumstance that the Redeemer, after his resurrection, was only a few days with the disciples, and then left them alone, whilst (according to ver. 17) the words *I will not leave you*, etc., are to be understood as speaking of an eternal fellowship which he promises to his own. *In the second place*, if this explanation of the passage be adopted, the language *καὶ ὑμεῖς ζήσεσθε*, *ye shall live also*, retains its difficulty; to refer it to the resurrection of the apostles would be inconsistent, unless it is said that here (as in the synoptical Gospels, comp. the remarks on Matth. xxiv. 1) the general resurrection is contemplated as very near; while, by referring the words to an inward spiritual life, we have, for the same expression, two different meanings in immediate proximity to each other.



Ver. 23, however, is quite decisive against such an opinion ; there the Lord, in reply to the interrogation of Judas, describes his coming as an inward presence in the mind ; this view has been adopted by all distinguished modern expositors. (Comp. the Comm. on Matth. xxiv. 1.) *With* the Spirit and *in* him Christ himself comes, for the Spirit takes of that which is Christ's. (Comp. the observations on John xvi. 14.) The world cannot see him (ver. 17), but his own perceive him. Accordingly the declaration, "ye see me," refers, not to the physical sight of him who has risen in the body, but to the spiritual perception of him in the mind.

Ver. 20, 21.—The sequel also harmonizes only with this. Here, with the coming of Christ is associated the true knowledge of him and of the Father. Now this was not connected with the corporeal resurrection of Christ, but with the outpouring of the Spirit in which Christ (*ἡ ζωὴ*) communicated life to his people, and in it the Divine essence which is accompanied by the true knowledge.

The object of this knowledge, however, is *not only* the relation of Christ to the Father (comp. the Comm. on ver. 10), but also the relation of Christ to the disciples. Although now, in reference to the latter, the terms "you in me" (*ὑμεῖς ἐν ἐμοί*), and "being one" (*ἐν εἶναι*, xvii. 21), are employed, it still does not follow that these formulæ did not denote any consubstantiality. On the contrary, the gnosis of John contains the profound idea that the Redeemer imparts his own essence, and in the holy supper, even his glorified humanity, to his brethren. This communication of his nature is pure love, and Schleiermacher very justly represents the communicative agency of Christ as forming Person, since the power of Christ imparts a higher heavenly consciousness, as the true centre of personality. The personality of the Son himself, however, as the comprehensive element, takes into itself all the personalities of his people, and then again penetrates them with his life, as the living centre of an organism, from which life streams out, and to which it returns. Hence the words "you in me and I in you" (*ὑμεῖς ἐν ἐμοί καὶ ἐγὼ ἐν ὑμῖν*) again (comp. the remarks on ver. 10) describe a mutual operation in love. (The same John-like view occurs Rev. iii. 20, where the idea of reciprocal communion is delineated under the metaphor of a repast, and it is said : *δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.*) Ver. 21, Jesus, in conclusion, goes back again to ver. 15, and points out the manner in which love must be evinced, viz., as fidelity in the keeping of the commandments ; not indeed in conformity with the Catholic-Pelagian theory—according to which here the purely legal point of view would be commended, as if man could love God *before* God loves him—but, as we have already indicated in our observations on ver. 15, in harmony with the profound view of John, according to which the communication of the commandments is the

highest act of the love of God, the bestowment of eternal life itself (xii. 50).

Here the question arises—how are the love (*ἀγαπήν*) of the Father and that of the Son related? In the Father, Deity is always displayed in its most general forms of manifestation, as the absolute Power; hence the first intimations of love, which the soul receives from God, are the Father's attracting it to the Son. On the other hand, in the Son, Deity appears in a higher form of manifestation, as unfathomable love and mercy; consequently the impressions produced by the love of the Son are deeper and higher. It is only of the Son that it is said: *ἐμφανίσω αὐτῷ ἐμαυτόν*, *I will manifest myself to him*, because the hidden Father manifests himself *personally* only in the Son (in attracting to the Son, he reveals himself only in his *operations*), as the Logos, the angel of his presence. (Comp. the Comm. i. 1, 18.) Finally, it is self-evident that *ἐμφανίζειν*, as above, *θεωρεῖν* (ver. 19, 22), can only be understood of disclosing to *inward* contemplation.

Ver. 22-24.—The sublime words of Jesus still surpassed the disciples' power of comprehension; to them the exhibition of Jesus as the glorious Messiah to the world was the very thing that appeared important, and precisely this Christ had denied; this Judas knew not how to explain, and hence the following question. (Respecting Judas, who is probably identical with Thaddæus or Lebbaeus, comp. the Comm. Matth. x. 3.—The words *τί γέγονεν* correspond with the Hebrew *מָה הָיָה*, in the sense "how comes it?") The Redeemer does not enter more minutely into the distinction between his future *external* appearance and his *internal* manifestation in the mind; but he shews what is the only basis on which the latter rests. This involved an answer, although it may have been otherwise understood; meanwhile the nature of the internal manifestation of Christ in the mind is so described that it must necessarily have been perceptible, even to the weak; and it is added that what still remained obscure, the promised Teacher of truth should explain. (Comp. ver. 26.) The meaning strictly expressed by the whole answer is the following: "Adhere to what is essential, and direct your view from the external to the internal." That which ver. 23 first states positively, respecting believers, is repeated negatively, ver. 24, in reference to the world. Sincere love in keeping the word (comp. ver. 11) renders the individual worthy of the renewed love of the Lord; the want of it renders him unworthy of that love.

Here the more precise description of the new proof of love, ver. 23: "we will come to him, and make our abode with him" (*πρὸς αὐτὸν ἐλευσόμεθα καὶ μονῆν παρ' αὐτῷ ποιήσομεν*), is important. Some few critical authorities, indeed, have the singular, *ἐλεύσομαι*—*ποιήσομαι*, but it is easy to see that this reading is only a correction, it

being wished to remove the extraordinary idea that the Father will make an abode in the believer.\* One thing in this language certainly is remarkable, viz., that the Lord also speaks of a *coming* of the Father to the believer, whereas we must suppose the Omnipresent, as such, to be always near, nay, to be operating in man, even in the unbeliever and the wicked. But this general relation of God to man is a very different thing from what is here denoted. In this place the Lord refers to the revelation of God *as a Father* to the soul, which does not take place until the Spirit comes into the heart and teaches it to cry, "Abba, Father." (Rom. viii. 15.) It certainly is peculiar to our passage that this is represented as a *coming* of the Father himself, and not merely as his *operation*. Ordinarily it is said only of *Christ* that he should be "formed within" us, that we must "put him on" as Paul expresses it. For in Christ the very mode in which the Divine Spirit acts is to call forth a new, higher, heavenly consciousness, Christ reproducing himself in the soul. But although the expression is unusual, it is justified to the Christian consciousness in a very simple manner. Where the Son is, there of necessity is the Father also, as well as the Spirit, for the three are one, or different forms of manifestation of the one Divine being. Thus, with the creation of the new man, the Trinity itself is manifested in him, although indeed the gradations of Christian development presuppose the predominance of one or the other form of Divine agency (1 John ii. 13, 14).

Making an abode implies the idea of *permanent* indwelling, whilst the operations of the Spirit under the Old Testament were but transient. (Hence Paul terms believers temples of God, 1 Cor. iii. 16, 17, and 2 Cor. vi. 16.) This passage is further instructive, as it shews in how deep and comprehensive a sense the defining term "Person," fixed for the doctrine of Trinity, must be understood, † if it is to correspond with the scriptural idea of the doctrine of Father, Son, and Spirit. The Father, Son, and Spirit live diffused in the whole body of believers: thus Spirit lives and operates in Spirit, without losing its specific character and its unity of consciousness. But it is impossible to combine with the representation of Scripture the puerile notion concerning the Trinity—always combated indeed by the more profound of the Fathers, *e. g.*, by Augustine—which conceives of the three persons as individualized entities

\* This profound idea, the proper point of the Gospel, had already been caught by some of the more profound Rabbins, from the intimations of the Old Testament. (Comp. the four Programs of Danz on our passage, respecting the Schechinah cum piis cohabitans, in Meuschenii N. T. ex Talmude illustratum, Lips. 1736, 4, pag. 701-739.) In the most recent times, Schleiermacher, in his Glaubenslehre, has finely developed this thought from the idea of Divine love as the communication of itself.

† On this subject comp. the particulars in the Comm. on Matth. xxvii. 19.

existing *beside* one another. (Comp. also the remarks on Matth. xxviii. 19.)

Ver. 25, 26.—To these words, which express all that Jesus felt he could say on the subject to his disciples under present circumstances (*παρ' ὑμῶν μένων*), he adds the promise of the Spirit, who would supply whatever was wanting. (Comp. xvi. 12, 13.) Here it is said of the Spirit, that the Father sends him in the name of Christ (*ἐν τῷ ὀνόματι Χριστοῦ*), *i. e.* as the Spirit of Christ (Rom. viii. 9) in whom the Father testifies concerning Christ (see the observations on xv. 26), and takes from him that which is his own (comp. the Comm. xvi. 14.) Doubtless the personality of the Holy Spirit of which many have found it so difficult to conceive (although Spirit is the very thing itself that is personal), is supported not so much by the word *ἐκεῖνος*, which refers to *παράκλητος*, as by this personal designation itself. (The importance of the masculine *ἐκεῖνος*, is more apparent in the passage xvi. 13, because in that case *παράκλητος* stands at a considerable distance, *viz.*, ver. 7.) But the idea of personality must be viewed according to the suggestions made ver. 23.

This Spirit is described as the Teacher of *all* truth. (Comp. the remarks on xvi. 13.) Here the “all things” must not indeed be extended to all conceivable concrete minutiae; but just as little should it be limited to a few abstract dogmas. On the contrary the subject of discourse here is the *principle* of all essential truth, with which we receive the true knowledge of God, and in him of all things.\* This Spirit, for the very reason that he is Divine, teaches the same truth as that propounded by Jesus, the revealer of the hidden God; and hence also the Spirit could awaken those words of Christ which lay, like slumbering germs, in the minds of the disciples, and bring them to living consciousness. The reality of this Spirit, and the actual impartation of the same to the disciples, *form the ultimate ground on which all the credibility of their communications is founded.* As the same Spirit still continually operates in the souls of men, he continually convinces of the eternal truth of that which the church has handed down in the apostolic writings; and this testimony of the Spirit is their only impregnable basis. No *historical demonstrations* of the authenticity of the Holy Scriptures gain their true significance until this foundation of faith rests in the mind; for one may hold all the books of the Bible to be genuine, without believing in them, as we may acknowledge the genuineness of the Koran without putting faith in it.

Ver. 27.—The Saviour, hastening to depart, ver. 31, once again

\* Respecting the relation of the prophetic ministry of Christ to the Holy Spirit, Augustine finely says *dicente Christo verba capimus, docente spiritu eadem verba intelligimus.*

(comp. ver. 1) consoles them and promises them, as a kind of sacred legacy, his *peace*. Here the Lord certainly may have alluded to the ordinary form of salutation on coming or going (עָנַן עֲנִי) but even where the words *εἰρήνη ὑμῖν*, *peace to you*, are spoken strictly as a salutation, in those very instances, when uttered by *him*, they have their deeper significance and their essential force. With the utterance of the word, the accompanying influence was imparted, and a breath of peace pervaded the hearts of the disciples. Here, however, the repetition itself (*ἀφίημι* and *δίδωμι εἰρήνην*) indicates something more than adieu; the language conveys a condensed view of the entire ministry of Christ, which in departing he dedicates to his disciples. (*Δίδωμι* is the stronger expression; while *ἀφίημι* is rather the negative term, *δίδωμι* expresses positive impartation, bestowment.) This is shewn by the comparison between *his* peace and that *of the world*; the latter consists in the undisturbed enjoyment of the transitory life of sense, which must necessarily be of short duration, because that on which it is founded passes away.\* The peace of Christ rests in the enjoyment of eternal good, and hence, like that good itself, it is imperishable, nor can it be lost, even amidst all the storms of external life. The Redeemer *produces* this state of inward peace, as he *bears it in himself* (hence the *εἰρήνη* is emphatically termed *ἐμὴ*) first by the remission of sins (*ἄφεσις τῶν ἁμαρτιῶν*) which removes the element of discord from the soul, and then by the impartation of his own Divine life; for only the Divine can love and enjoy what is Divine. Accordingly the words "*my* peace" imply that the peace of believers is the very peace which the Redeemer enjoys in himself, for love leads him to impart every principle of happiness that he possesses, without reserving or grudging anything.†

Ver. 28, 29.—All the consoling words of the Redeemer could not restrain the distressing grief which in the first instance seized the minds of the disciples at the thought of his approaching departure; and it was not intended that they should. Their sorrow was just, and it was in the heart of Jesus himself! Yet from a higher point of view he summons them to rejoice. This produces an inexpressible mixture of pain, sorrow, and joy. The idea that he mentions his departure in order to assure their faith in the hour of distress, has already occurred, xiii. 19, and is again repeated, xvi. 1.

\* Kling's hypothesis (1. c. p. 685)—that the contrast with the peace of the world only relates to the fact that the ordinary form of salutation was powerless, whilst the words of Christ exerted a power—is unsatisfactory; because the reference to that form of salutation can only be viewed as a slight allusion. The contrast is more pointed than if it consisted merely in an opposition between that which has power and that which has not; it opposes the true to the false and deceptive.

† In this profound sense, the Messiah is called, Isaiah ix. 5, עָנַן עֲנִי. (Comp. Phil. iv. 7, 9, where the *εἰρήνη Θεοῦ* is described as *ὑπερέχουσα πάντα νοῦν*.)

Yet it is a peculiar feature in the passage that one cause for rejoicing in his departure was that he was going to the Father; "because," he adds, "my Father is greater than I:" (*ὅτι ὁ πατήρ μου μείζων μου ἐστί*). These obscure words are, according to my conviction, ordinarily misunderstood, and Kuinoel and Lücke in particular still do not view them correctly. Tholuck and Meyer, on the contrary, agree with me. The former two of these scholars explain the language as intended to convey a consolation to the disciples concerning the departure of Christ; they regard *μείζων*, *greater*, as referring to the Divine Omnipotence, and take the sense of the words in the following shape: "my departure is good for *you*, for the Almighty Father can defend you better than I."\* But such a view is manifestly not in harmony with the previous thought in the verse, wherein the joy which the Redeemer requires his disciples to manifest concerning his departure, is founded on their love to him. If the view in question were correct, the joy must have been based upon love to themselves. Besides which, with this interpretation, we lose entirely the exceeding delicacy of thought, expressed in the circumstance that the Redeemer claims the love which they bear to *him*, for *their consolation*. Accordingly the sense is to be taken thus: "Ye love me; then rejoice that I go to the Father, for it is good for *me*."

Here, however, a further question arises, viz., how can the words "greater than I" (*μείζων μου ἐστί*) express this thought? If the passage be considered without doctrinal prejudice, the answer is very simple. The Son is born from the essence of the Father, but not, inversely the Father from the Son; hence the Father is the cause of the Son, but the Son is not the cause of the Father. Now since the Son proceeded from the Father (xiii. 3) there was necessarily in him the desire to return to the Father, as every being is attracted to its source; accordingly the return to the Father was the satisfaction of the desire felt by the Son who longed after his source, and this is the relation of the Son to the Father indicated by the words "greater than I." Thus it is self-evident, from what has been said, that this expression does not favour Arian notions of Christ; but we must not, in order to refute such opinions, resort to views which are obviously at variance with the train of thought. The orthodox Fathers took the passage as relating to the human nature of Christ, but when the return to the Father (which he therefore accomplished as *υἱὸς τοῦ Θεοῦ*) is spoken of, it cannot be the human nature alone that is referred to. The expedient hit upon by Calvin, who rightly perceived this, certainly is not satisfactory. He says: *pro infirmitatis nostræ captu se medium inter nos et Deum constituit*. According to that the Redeemer, by way of accommodation to a weakness of

\* Thus understood, the passage would be parallel with the words, xvi. 7.

the disciples, uttered an Arian sentiment ! The words, on the contrary, relate quite simply to the real existence of the difference between Father and Son, which, as the church has always held, is no other than this : that the Father is ἀγέννητος, *unbegotten*, the Son γεννητός, *begotten*. Nor must the idea of subordination be rigidly avoided ; for if this difference is to be called subordination, as indeed it may be, it is undeniable that the doctrine of the church does not fail to recognize it. Ordinarily, however, subordination is understood as implying a difference of nature between Father and Son, and it is against this view that the church, in denying all subordination, has justly wished to contend.

Ver. 30, 31.—The Lord now winds up the conversation, by giving the disciples a renewed assurance that his departure is close at hand, and by pointing again to the conflict which awaited him. In this very conflict, however, Jesus finds the *purpose* of his coming ; it is the command of the Father to endure it (xii. 50), and hence the world may see in it his love and obedience to God. Upon this follows the conclusion of the repast (xiii. 4) with the summons to Gethsemane (xviii. 1). Here the only thing requiring our close consideration is the language in which the Lord describes the struggle about to take place. The foe to be vanquished is the Prince of the world : as he approached the Redeemer at the commencement of his ministry and tempted him with the snare of *pleasure* (Matth. iv.), so now, at the end of his work, he appeared to him and tempted him by means of *fear*. (Compare the History of the Passion. Luke xxii. 53.) Ἐρχεσθαι therefore expresses the hostile advance. (Concerning ἀρχων τ. κ. comp. the remarks on xii. 31.) But, as in the former case, so here, the attack was fruitless : καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, *and he hath nothing in me*. It is evident that καί in this sentence must be taken as adversative ; the words “ he hath nothing in me,” however, are not so clear. Semler, Storr, and Morus, who are followed by Tholuck and Lücke, supply after οὐκ ἔχει, according to Luke xii. 4, the infinitive ποιεῖν, in the sense, “ but he can do nothing effectually against me.” In the *first place*, however, I think this ellipsis is without example ; in this formula : οὐκ ἔχειν ποιεῖν, the word ποιεῖν is the very one that contains the main idea, which cannot possibly be omitted. Hence I should prefer supplying ἐξουσίαν, but that, *secondly*, the expression ἐν ἐμοὶ is opposed to this, as to the first supplement. We cannot substitute εἰς ἐμέ for ἐν ἐμοί, without arbitrariness. Guided by the latter phrase, we gather from these words a very profound doctrinal and ethical meaning. Jesus says : “ but he *possesses* nothing within me, he can call nothing *his*, *i. e.*, he cannot assume any power over me.” This involves the idea that the Prince of Sin can only rule where there are germs of sin on which he can work. The sinless Redeemer gave his life in death

*voluntarily*; no one could take it from him (x. 18). Nay, according to what he intimated above (xiv. 23), respecting the communication of his sinless nature to believers, his words suggest the further thought that the Prince of this world finds nothing in *them* which he can call his own; and thus their victory also in every conflict is secured.

Chap. xv. 1, 2.—How we are to understand the words *ἔγειρεσθε, ἀγωμεν ἐντεῦθεν*, *arise, let us go hence*—according to xviii. 1, there can be no doubt. That passage is the first place in which the *egress* of Jesus from the city is related, and accordingly here the account can refer to nothing but the *rising* from supper and the preparation to depart. The solemnity of the moment when the Redeemer rose to leave must have produced the most powerful effect upon the hearts of the disciples! Up to this period they were united in a peaceful band, and the beloved Master was yet with them; what a separation awaited them in a few hours! The anticipation of this arrested their steps; the assembly broke up, but no one moved; they stood in silence around the Lord. Then it was that he again opened his lips, and delivered the following discourses, which made an indelible impression on the mind of the beloved disciple. It may be that some incidental circumstance led Jesus to begin with this comparison; perhaps a twig stretched through the window into the room where he was, or the apartment was decorated with the foliage of the vine. Rosenmüller (in the new Exeg. Repert. i. 172) has offered a peculiar explanation of the choice of this metaphor. According to Josephus (Antiq. xv. 11, B. J. v. 5), on the door, 70 cubits high, which led into the Holy Place of the Temple, an artificial vine was spread out, the branches and leaves of which were made of precious metal, and its clusters of diamonds and pearls. Doubtless this vine was, according to prophetic passages, intended as a type of Israel, often called a vine of the Lord. Now Rosenmüller thinks it was by the sight of this that Jesus was led to institute the comparison before us. (Comp. Jerem. ii. 21; Ezek. xix. 10; Joel i. 7; Ps. lxxx. 9, ff.; Mark xii. 1.)\* But, in order to justify this, it must be supposed that Jesus uttered the following words in the Temple; but, since it was night, it is not probable that he again visited the Temple. He quitted it when the voice from heaven (xii. 12) had inaugurated him as Messianic King on the holy hill (Ps. ii. 6).

The comparison itself is so drawn that metaphorical language alternates with explanation; and in form also (like that of the Shepherd, John x.) it is rather a similitude than a parable. But the fundamental idea that lies at the bottom of the whole compar-

\* Mention is made of the vine, and of treating its clusters, in the bad sense also, to designate Antichrist and his confederates. (Comp. Rev. xiv. 18, ff.)



ison is this : the intimacy of the union between Christ and his people is as great as if one life, one blood, flowed through them all, and this very union is the only condition under which true fruits can be borne. In the same sense Paul compares all believers to an organic body, in which Christ is the Head, and the several believers are the members. Hence the similitude is designed to recommend the preservation of that spiritual fellowship with the Lord (*κοινωνία* according to the *usus loquendi* of John. Comp. the Comm. 1 John i. 3) without which the disciples could not hope to have their efforts crowned by a blessing. (Respecting *ἀληθινός*, comp. the Comm. i. 9. Every physical vital-unity of which the vine forms an example, is, as it were, a copy of the spiritual vital-unity of believers ; accordingly this is, in the full sense of the word, a living spiritual growth. The selection of the vine, as an illustration of these thoughts, is well devised, for the vine is the most *spiritual* of plants ; its juice yields wine, which the Redeemer, in the Supper, calls his blood. The Creator of this vital communion is the Father, who is frequently represented in this relation. [Comp. the remarks on Mark xii. 1.] The expression *γεωργός* is here to be taken as equivalent to the more special *ἀμπελονοργός*.)

In the following verses the metaphor is carried out with special minuteness. The vine-dresser requires fruit from the vine-branch (*κλήμα*, a frail, slender branch, perhaps from *κλάω*, to break); if it yield none, he removes it. Here we must guard against limiting the idea of fruit (*καρπός*) to legal works ; true, external actions are not to be excluded, but they must proceed from true faith and the power of the Spirit of Christ (ver. 5) ; the branch must receive the sap from the root, and then it is enabled to bear fruit. This involves an apt representation of the receptive agency of the believer in the life of prayer. Accordingly, the fact, that no fruit is borne, is always a presumption that already the internal vital communion with the Redeemer has been dissolved (ver. 6), even though the external form is preserved. This, however, is finally followed by the severance of the external connexion, which is the *κρίσις*. (Ver. 6 contains a description of this, under the ordinary image of burning.) On the other hand, in the case of that which bears fruit, the Divine agency takes a promotive form ; even in the sincere believer there are sinful elements ; these are gradually penetrated by the sanctifying energy of Christ, and thus the whole man is rendered fruitful unto good works.

Ver. 3, 4.—It is a striking fact that the disciples are already called *καθαροί*, *clean* (xii. 10), whereas thus far they can only be viewed as branches which, although fruitful, stood in great need of purification ; for still, even a Peter could fall. But here, as before, they are called “clean on account of the word” (*καθαροὶ διὰ τὸν λό-*

γον), only in order to give them the consolation that they should not be severed. In these very words it is intimated that the actual purification yet awaited them, but on account of the word of Christ they are already regarded as pure (καθαροί—λογίζεται αὐτοῖς ἡ καθαρότης, according to the analogy of Rom. iv. 3). Now, λόγος, *word*, does not signify a definite discourse of Christ, but his teaching and ministry in general. For this reason, also, the expression τὰ ῥήματά μου, *my words*, ver. 7, is employed. And again the peculiarity of his teaching does not consist in the circle of ideas which it communicated, but in the spiritual power that accompanied it, and penetrated the souls of all who were susceptible with comfort full of fountain-vigour. This power was a purifying element, and in its reception lay the security that what was wanting would soon be supplied; hence the one important point, in order to continue in constant union with the source of strength, was abiding in Christ (μείνατε ἐν ἐμοί). The branch cannot yield fruit if unconnected with the root (ἀφ' ἐαυτοῦ), and in like manner the believer cannot, in the absence of living connexion with Christ. (Ephes. v. 30, ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.)

Ver. 5-8.—This idea is specially amplified in the verses now following, of which the words ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν, *for apart from me ye can do nothing*, contain the central truth.\* Here, in the first place, we must not lay stress upon the verb ποιεῖν, *do*, as if, although man cannot *do* anything without Christ, yet he could *will* or *think*. For it has already been remarked, that in this discourse, the Lord (in speaking of the καρπός) refers, not merely to the external phenomenon of action, but also to the internal movements of the mind. The latter are always the causes of the former. If man could, whenever he pleased, and without the power of Christ, create in himself noble, holy inclinations and resolutions, then he could also act without Christ. On the other hand, οὐδέν, *nothing*, is to be taken as very emphatic. For if it be alleged that it is not absolutely all acting, but only what is good that is impossible without Christ, still it must be confessed that only that which is good is real (ὄντως ὄν), while evil is null and futile (the μὴ ὄν). Or should it be said that man can perform many kinds of good actions without Christ—as e. g., the heathen did by nature the things contained in the law (Rom. ii. 14)—it must not be overlooked that Christ, as the Logos from eternity, who “lighteth every man” (John i. 9), is in all ages the power that excites to all good. Οὐδέν

\* Meyer's interpretation of this saying is entirely erroneous. He thinks that the meaning does not relate to the moral and religious life at all, but merely to the exercise of the apostolical vocation. There is nothing in the context to authorize this hypothesis. On the contrary, the metaphorical reference to the vine, and to the bearing of fruit by the branch that continues in it, is evidently intended to represent the life of believers in every respect as dependent upon their connexion with Christ.

therefore maintains its widest signification. No one is good but the one God, and he in whom God operates through the Son ; there is none good *beside* him who is the only Good !

Then, from this life of the power of Christ in believers, there follows the fulfilment of their prayer, which proceeds from the impulse of this very power (*ἐν τῷ ὀνόματι Ἰησοῦ*). (Comp. the remarks on xiv. 12.) But precisely in this lies the glorifying of the Father (ver. 8), that the power of God is displayed *through* the Son *in* believers. (Comp. the remarks on xiv. 13.) No reference whatever is here made to the extension of the Gospel to the Gentiles ; *καρπὸς πολὺς*, *much fruit*, relates, in harmony with ver. 2, to the perfection of the inner life, and *γενήσεσθε ἐμοὶ μαθηταί, ye shall be my disciples*, simply to the disciples who were present. It is indeed true that the manifestation of the glory of the Father in them was one of the *means* whereby the Gospel was extended ; but nothing is said on that subject in our passage.

In the union of vers. 7 and 8, the words *ἐν τούτῳ*,\* *in this*, which connects them, is to be referred to what follows it. True, it cannot be said that *ἐν τούτῳ* in John always refers to the sequel, but, as Lücke justly remarks, it must have reference to the principal thought that precedes.† But ver. 8, referred to the thought most prominent in ver. 7, conveys no appropriate sense. On the other hand, if the words *ἐν τούτῳ ἵνα φέρητε*, *in this, that ye may bear*, are taken as synonymous with *ἐν τῷ φέρειν ὑμᾶς*, *in your bearing*, as Kling proposes (loc. cit. p. 688), ver. 8 stands in close relation to the preceding. Then the Aorist *ἐδοξάσθη*, is to be regarded as a prolepsis, which so frequently occurs in these last discourses of Christ, since the Lord views what is to come as already accomplished. Consequently the future *γενήσεσθε* (for *γένησθε* is merely a correction of the transcribers), immediately following, does not form any antithesis to *ἐδοξάσθη*, but designates that which already exists, only as continuous and permanent. “Ye are my disciples, and shall remain so.”

Ver. 9, 10.—The sublime model for the relation of the disciples to Christ is the relation of the Son to the Father. The love of the Father and the Son is the model of the love of believers, and the latter is evinced in the keeping of his commands. (Comp. the Comm. xiv. 15.) The expression *my love* (*ἀγάπη μου* or *ἀγάπη ἐμὴ*), is not to be understood as meaning either active love alone, or passive love alone, but both forms of its manifestation together. In reality, love is always a reciprocal action of giving and taking ; hence the phraseology : “I in him, and he in me.” If, however, ver. 10, the

\* Wahl, in his *Clavis*, proposes to take *ἐν τούτῳ* in the sense of “for this reason,” but Lücke justly contends that this signification is foreign to the *usus loquendi* of John.

† That is, *provided* it refer to what precedes, it must be a *principal* not a *subordinate* thought. Here it cannot refer to the principal preceding thought with any tolerable sense ; it refers therefore to what follows.—[K.]

continuance of Christ in the Father's love appears to be made dependent upon his keeping the Father's commands, it is evident that this mode of expression must be viewed merely under the aspect of his human nature, in that the Lord chooses to place himself on a perfect parallel with the disciples.

Ver. 11, 12.—The Saviour now resolves all his commands into perfect self-forgetting love. (Comp. the Comm. xiii. 34, 35.) To be able to practise this is happiness itself, and that happiness advances as the power to love increases; hence Jesus could say it was the design of these words, that they should be filled with joy, and that their joy should become complete (xvii. 13). Now the sense in which Christ calls the joy *his own*, is easily to be perceived. It is the same as that in which he just before termed love, and previously to that (xiv. 27) peace, *his own*. *First*, inasmuch as he himself experiences this joy, his own nature being pure self-devoting love itself; *secondly*, inasmuch as he produces it in the minds of his people through the communication of his nature. Accordingly, the continuance of this joy is to be taken in the strict sense, *i. e.*, as meaning the continuance of believers in connexion with Christ, in the element of his spirit. Those interpretations, in which the joy is understood as being the joy of Christ in heavenly things, or the Lord's future joy in his approaching glorification, lead astray from the depth of thought that characterizes the passage. The connexion, like the *usus loquendi*, conducts only to that view of the words which we have given above.

Ver. 13-15.—The Redeemer regards the offering up of life, and that for friends, as the highest expression of love. (Comp. the remarks on x. 15, ff.) Here it is implied, not only that the Lord gave his life for his friends, but also that they should be ready to devote *their* life, in return, for the Lord, whether in *external* martyrdom (to which ver. 8, ff. refers), or to *internal* self-denial, as was the case with the Evangelist John. (Here again *ἵνα* appears to be used simply *ἐκβατικῶς*, for if we ascribe to love the positive *design* to offer up life, the interpretation is forced.)

Some difficulty is occasioned in this passage by the circumstance that the Saviour calls the disciples *φίλοι*, *friends*, whereas a little before he called them *δοῦλοι*, *servants* (xiii. 16), and in the sequel (ver. 20) he again applies to them the same designation. But it is plainly to be seen from our passage that Jesus terms the disciples friends only in a conditional relation, *viz.*, "*if* ye do whatever I command you" (*ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν*). Hence friendship with the Redeemer is determined by the degree of advancement in practically active love.\* As the *critterion* of the

\* The manner in which some attempt to solve this apparent contradiction, *viz.*, by taking *οὐκέτι* in the sense "not exactly," and *λέγει* as a preterite, is grammatically un-

relative friendship that Christ devotes to his people, he mentions the free communication of what the Father has said to him. Here it appears as though there were a contradiction to xvi. 12; for in the latter passage it is said: *ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βασιτάζειν ἄρτι, I have yet many things, etc.* But the passages are reconciled if we only bear in mind that, in the words under our consideration, the Lord does not allude to all that he received from the Father *for himself*, but only to what he received for *communication to the disciples*. Then the sense is this: "I have been enabled to impart unto you, according to the truth and purity of your hearts, all that was given to me by the Father *for you*." This involves no denial of the fact that more yet remained, which could not be communicated to them.

Ver. 16.—Meanwhile, to prevent any misunderstanding at the mention of *friendship*, the Redeemer proceeds to say that this is not a *human* friendship, in which case there is a complete reciprocity between the friends, but it is one in which he, the Lord, alone determines and chooses. (Comp. ver. 19, where the meaning of *ἐκλέγειν* is defined by the appended *ἐκ τοῦ κόσμου*.) An interesting parallel to this thought is formed by 1 John iv. 10, "not that we loved God, but that he loved us." From this relation the Saviour deduces the conclusion that everything in them is *his* work. Here, however, the similitude of the vine undergoes a modification, for the several disciples appear as fruit-bearing trees, and Christ as the vine-dresser (*ἀμπελονργός*)—whilst, before this, where the idea of fellowship predominates, he calls himself the vine. (*Τιθέναι* is here employed =  $\square$  for *φυτεύειν*, and *ὑπάγειν* =  $\eta\zeta\eta$  as denoting continuous activity. The reference of this expression to the official work of the Apostles, is altogether incorrect; for even if this be included in the meaning, it is the word fruit (*καρπός*) that involves it, and not "go" (*ὑπάγειν*), otherwise literal and figurative language would be mixed together.

In ver. 2, 8, the subject of the discourse was simply much fruit; an entirely new thought is now presented in the clause *καὶ ὁ καρπὸς ὑμῶν μένη, and that your fruit remain*. This evidently conveys the idea of the imperishableness of the fruits, which participate the peculiarity of the element whence they proceed. Hence it is clear that fruit does not denote individual, isolated actions, as such—for to them, as temporary phenomena, imperishableness cannot be ascribed—but to actions in living connexion with the principle from which they proceed. In this connexion the character of the principle may be ascribed to the actions themselves, because they are incessantly reproduced from it as their cause. (Comp. Rev. xiv. 13,

tenable, and gives an unsuitable meaning. Christ cannot intend to say, "I called you not exactly servants," *i. e.*, I called you servants only in a figurative sense; for the relation of dependence on the part of the disciples to Jesus was perfectly real.

where the same thought is implied in the expression : " Their works do follow them. ")

We now come to a second *ἵνα*, associated with the subject of prayer in the name of the Lord, which has already been considered in our remarks on xiv. 13. It is a question whether this is co-ordinate with the first *ἵνα*. It may be thought that the difference in the idea is not important, whether the question be answered affirmatively or negatively ; but to me the difference appears of sufficient moment to speak decidedly *against* the co-ordinate interpretation. For, in that case, the second *ἵνα* also would be dependent upon *ἔθηκα*, and the sense then arising would be this : " I have planted you *that* ye may pray in my namé." Now, to regard prayer as the ultimate purpose of the Divine calling (and planting) involves something altogether inconsistent. On the other hand, the language assumes a very appropriate form, if the second *ἵνα* be taken as dependent upon the permanence of the fruit ; in this case, the development of the Christian life is contrasted with that of the Old Testament, which consisted rather in isolated works, and the sense of the passage is as follows : " Ye should bring forth fruit, and that *permanent* fruit, so that ye may enter into that internal relation to God from which prayer in the name of the Lord proceeds."

Ver. 17-19.—In passing to the persecutions of the world which awaited the disciples, the Redeemer once again mentions that brotherly love which is to the believer, as it were, a compensation for all the trouble prepared for him by the sinful world. Tholuck here finds a difficulty in the expression *ταῦτα* ; he says it must stand for *τοῦτο*, as only *one* command is spoken of. Accordingly, he construes ver. 17 thus : " this *one* thing I command you, namely, that ye love one another." But this view rests upon the erroneous assumption, already noticed in our remarks on ver. 8, that John always refers the demonstrative word to what follows. That this is not the case is clearly shewn ver. 11, where *ταῦτα* surely cannot mean the permanence of the *χαρά*, but must relate to what precedes, as is indicated by the perfect *λελάληκα*. (Just so xvi. 16.) In like manner also here, *ταῦτα*, *these things*, has reference to what comes before, and *ἵνα ἀγαπᾶτε ἀλλήλους*, *that ye may love one another*, expresses the ultimate design of all commands of the Lord, love being the sum (*ἀνακεφαλαίωσις*) of all commands (Rom. xiii. 9).\* The bitterest part of the world's persecutions to the children of God is not the suffering which they occasion, but the hatred they manifest. As *εἰρηνοποιοί*, *peacemakers* (Matth. v. 9), not only do they abhor hatred in themselves, but they are grieved to see it in others ; they

\* The whole of our Evangelist's first Epistle is, as it were, a commentary on this thought, that true brotherly love involves the right love of God, because love is in its nature one, and with it all is given to man.

strive to quench it in the hearts of their brethren, and failure in this endeavour causes them special distress; they fear lest the guilt should rest upon them. Under these circumstances, however, consolation is derived from the thought (ver. 18) that the ardour of the Lord's love itself could not subdue this hatred; it rose even against him; nay, the purer the glow of his love, the more furiously it raged. The key to this phenomenon is found in ver. 19. Diverse principles encounter each other in the elect and in the world. In the former, the heavenly nature is manifested; the latter allows the predominance of sin. Hence between these two there *cannot but be* a stern opposition; the friendship of the world is enmity toward God (ἔχθρα τοῦ Θεοῦ), and consequently the friendship of God (φιλία τοῦ Θεοῦ, ver. 14) is hatred of the world. (Comp. James iv. 4.) The light of Truth which radiates from the children of God, convicts of sin (ἐλέγχει τὴν ἁμαρτίαν) (xvi. 8); he who yields to the reproof passes into a state of penitence, and thus learns to *hate his own sinful nature*; but he who withstands the accusations of the Spirit, sets himself, with a mind full of hatred, against the troublesome Monitor.\*

Ver. 20, 21.—To make this thought still plainer, the Redeemer refers to what he had said before. (Comp. xiii. 16.) It follows from the relation of the master and the servant that the latter is not spared from what befalls the former. The proverb is applied here in no other sense than in xiii. 16. For, xiii. 14, 15, the subject of discourse was that participation of the disciples in the self-humiliating love of Christ, which includes all his sufferings; and ver. 20, the participation of his glory is placed in contrast with it. So also is it here: the antithesis is here marked by διώκειν, *persecute*, and λόγον τηρεῖν, *keep the word*. Lücke, indeed, would understand the words “keep my word,” etc. (λόγον μου ἐτήρησαν, κ. τ. λ.), as having a tinge of irony, so that the idea to be supplied would be: “but they have *not* kept it, and therefore neither will they keep your word.” Certainly the sequel appears to favour this interpretation, for the Lord discourses merely of persecution; yet the thought stands opposed to the view, since then the protasis (hypothetical clause) of the first proposition must be apprehended differently from the second, † which is not admissible. Hence Lücke, in the second edition, has abandoned this view. For on the one hand, the world is the hostile principle against the Church, but, on the other, the Church is continuously increased and completed from the world. The world is not the Satanic element, *i. e.* it is not itself utterly opposed to what is Divine, but only receives many Satanic

\* Respecting the relation of ἐκ τοῦ κόσμου and ἐν τῷ κόσμῳ εἶναι, comp. the Comm. on John xvii. 13, 15.

† That is, the one ironically and the other not so.—[Tr.]

influences, while it also contains germs kindred to God, which receive the word of truth. Now it is hardly to be conceived that the Saviour, in his discourse, would make no allusion to the result of the preaching of the Gospel; and if we interpret "keeping the word" without the supposition of irony, this very point appears prominently in view. For then the sense is as follows: "As they have persecuted me, so will they persecute you also; but as many kept my word, so those will be found who will receive your words." Since, however, the reference to persecutions is the main subject here, nothing further is communicated respecting the result that would follow the preaching of the disciples. The secret reason for persecuting believers is alleged to be repugnance to the name of Jesus. Here again certainly *name* (comp. the Comm. xiv. 13) is the nature itself with all its properties, and its entire peculiarity; merely the *external* word, the *name*, awakens the series of ideas connected with the nature of Jesus, and his peculiar attributes. Hence the world is opposed even to the confession of the holy name of Jesus itself; it loves (as we have already hinted in the remarks on Matth. x. 22) a certain degree of natural virtue, it approves a certain reference of the same to the Deity under the general designations, "Providence, Heaven, the Good God;" but the name of Christ, which is extolled in eternity, it carefully avoids. And yet, he who has not and knows not Jesus neither has nor knows God! (Comp. the Comm. on 1 John ii. 23).

Ver. 22-25.—The oneness of God and Christ, who is the pure and perfect Revealer of the Father, is now further set forth in the following words of the Lord. As love to Christ is the love of God, so hatred to Christ is hatred to Deity itself. In receiving this principle of hate, man, so to speak, opens the gates of his heart to the influences of hell (Gen. iv. 7), and thus he is on the way to be changed from a natural man to a devilish, a son of perdition (*υἱὸς τῆς ἀπωλείας*.) (Comp. the observations on xvii. 12.) Just in like manner, the influence of Christ converts the natural man into the man of God (*ἄνθρωπος Θεοῦ*). (2 Tim. iii. 17.)

The statement, that the revelation of Christ to men increases their culpability (comp. xvi. 9), has already been noticed, ix. 39, ff. Here the Lord only brings it to a climax, by associating with *ἐλάλησα*, *spoke* (ver. 22), *ἐποίησα*, *did* (ver. 24.) That which his heart-affecting words did not produce ought to have been effected by his miracles. (Comp. the Comm. xiv. 10, 11.) Then, to explain this phenomenon of unbelief in spite of all the remedies applied, the Redeemer again alludes to the prophecies of Scripture in which Divine necessity is expressed, although without annulling human freedom. (Ἄλλὰ scil. τοῦτο γέγονε.—The words quoted occur Ps. lxxix. 4. The same words are to be found also Ps. xxxv. 19. Both Psalms



describe the sufferings of the Messiah under the type of David's.—*Δωρεάν* answers to the Heb. *בְּרֵיחַ* “without reason.”)

Ver. 26, 27.—The mention of suffering, however, is accompanied by that of the victory which the promised power of the Holy Spirit secures. This convinces the world, not only of its own sin, but of the righteousness and perfection of Christ. (Comp. the Comm. xvi. 10, 11.) If the disciples are set up as special witnesses (ver. 27) to the Lord, it is done here only in so far as they, the constant observers of Christ, had opportunities to watch the slightest movements of his inward nature, and yet were unable to accuse him of a single sin. (Hence *ἀπ' ἀρχῆς* is to be taken as equal to *ἐξ ἀρχῆς* [xvi. 4] viz., from the commencement of Christ's ministry.)

In reference to the expressions Comforter, Spirit of truth (*παράκλητος, πνεῦμα τῆς ἀληθείας*), we have already said what is needful in the exposition of xiv. 16. But in this passage two things remain to be noticed. *First*, the expression “I will send,” etc. (comp. also xvi. 7) is peculiar, since in iv. 16, 26, the Father is spoken of as he who sends the Spirit. However, the words are to be explained according to xvi. 15, where it is said: “all that the Father hath is mine” (*πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστί*). From this language it follows that every act of the Father may be ascribed also to the Son, the Father working only through the Son. But according to this, it is evident that the mode of expression adopted by the Greek Church is erroneous, which denies the procession of the Spirit from the Son. *Secondly*, this is the only place in which the verb *ἐκπορεύεσθαι*, which has become a symbolic term, is applied to the Holy Spirit. The word is very expressive; the idea which it conveys is founded upon the metaphor of a stream that issues from the throne of God, under which figure the communication of the Spirit is frequently represented. (Comp. Rev. xxii. 1 with Ezek. xlvii. 1, where the LXX. have the very term *ἐκπορεύεσθαι* for *נִצְרָה*.) The remark of De Wette on the passage results from an incorrect view of the relation between the Trinity, and is quite calculated to mislead. He thinks that *παρὰ τοῦ πατρὸς ἐκπορεύεται*, *proceedeth from the Father*, relates, not to the *nature*, but to the *appearance* of the Holy Spirit in his Christian ministry. The words *πέμψω παρὰ τοῦ πατρὸς*, *I will send from the Father*, rather refer to this; but in the other clause (*τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται*), the precise thing expressed is the eternal essential relation of the Spirit to the Father.

Chap. xvi. 1-7.—Meanwhile the Redeemer considered the admonition respecting the coming conflict of great importance to the life of faith in the disciples, and therefore he returned to it once again, and expressly remarks that he has directed their attention to it in order that, when it arrives, they may not err in their faith. (Comp. xiv. 29.) Hence also he enters the more minutely into par-

ticular points, warning them of exclusion from the theocratic system of the Old Testament (comp. ix. 22), and even speaking of death, which awaited many of<sup>4</sup>them. (Comp. Matth. xxiv. 9.) Men in their blindness will even think to serve God by slaying believers, as if they were God's enemies. (*Λατρεία*, *service* = עֲבֹדָה, may also signify sacrifice, as a main part of the service of God under the old covenant. The Rabbins designated the murder of the ungodly a sacrifice pleasing to God. Comp. Lücke and Tholuck on the passage.)

A difficulty is presented by the clause (ver. 4) *ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον*, and *these things I said not to you from the beginning*. These words appear to contradict several passages in the synoptical Evangelists (comp. Matth. v. 10, x. 16, ff., 22, ff.), where the Redeemer at an earlier period speaks of persecutions. But the nature of the case involved reasons why the Lord should not at the very commencement of his ministry inform the disciples of the perils that threatened them. Hence, even although some hints on the subject may have occurred in earlier discourses, yet it is probable, as we have already remarked, that the synoptical Evangelists transferred the detailed discourses respecting the approaching persecutions from later discourses into the earlier. (In reference to this point comp. the Comm. on Matth. x. 21.)

There is some obscurity also in ver. 5. The greater number of expositors, however, in the interpretation of the passage, think that Christ intended, by the remark, *οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις*; *none of you asketh me, Whither goest thou?* to arouse the energies of the disciples, who had sunk into profound sadness. In that case the difficulty involved in the circumstance, that this question had already been asked (by Peter xiii. 36, and by Thomas xiv. 5), is relieved if we say: the Redeemer felt that the disciples had not yet thus rightly apprehended his departure, and therefore he wished to induce a further discussion on the subject. This view of the passage is satisfactory, so far as essential points are concerned, for the question of the disciples, ver. 17, shews that their notions respecting what was at hand were in fact still obscure. Only, this interpretation being adopted, we must, with Kuinoel, connect the first words of the verse with what precedes, and make a pause after *πέμφαντά με*, the discourse being resumed with the question *καὶ οὐδεὶς κ. τ. λ.* Then the connexion is as follows: "So long as I was with you, I said nothing to you respecting the persecutions that threatened you; but now I go to the Father, and therefore I could no longer be silent on the subject." After a pause, during which Jesus looks upon the disciples who stand around him in sorrow, he continues: "and no one of you asks whither I go, but, because I have spoken thus to you, is your heart filled with sorrow?" After

which he beautifully proceeds (ver.) to enlarge upon the fact that, although his departure was indeed painful for them, it would become a source of blessing to them. (Respecting the connexion between the departure coincident with the glorification of the Son, and the mission of the Holy Spirit, compare the particulars in the exposition of John vii. 39.—Again, ver. 7, in the words *συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλω*, *ἵνα* cannot be taken *τελικῶς* without violence.)

Ver. 8-11.—The following passage is one of the most pregnant with thought occurring in the profound discourses of Christ. With a few grand strokes he depicts all and every part of the ministry of the Divine Spirit in the world—his operation on individuals as well as on the mass, upon unbelievers as well as upon believers. The peculiarity in the ministry of this Spirit (who is again viewed not as present, but only as *coming*, comp. the remarks on John vii. 39), is marked by the one expression *ἐλέγχειν*, in which, as Tholuck justly observes, the two significations of conviction and reproof penetrate each other. Now there are three objects to which the *ἐλέγχειν* of the Spirit has reference—*ἁμαρτία, sin, δικαιοσύνη, righteousness, and κρίσις, judgment*—and in each case the Redeemer adds the *ground* upon which that reference is made. *In the first place*, the Spirit discovers *sin*, not in its external character in respect to which the *Law* awakens the knowledge of sin (Rom. iii. 26), but in its *deep internal root*. Now this is nothing else than *unbelief*, which may be called the mother of all sinful actions; but unbelief itself, in its most glaring form, is *unbelief in the Christ who has appeared*. The incapacity to recognize the purest manifestations of the Deity presupposes entire blindness. Further, as the Spirit unveils the negative side, so, *in the second place*, he discloses the *positive*, viz., *righteousness*. If the connexion had been simply kept in view, there would not have been so much difficulty found, in this second case, as has been experienced. For nothing is more natural than that the insight into sin should be succeeded by a view of that condition in which sin is removed, *i. e.* righteousness. However, it is not at once seen what is the relation between this and the words that follow: because I go to the Father and ye see me no more (*ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με*). Were it merely the going to the Father that is spoken of, this might be regarded as a proof that righteousness was fulfilled *in Christ*; but this view being taken, no meaning is attached to “ye see me no more.” Hence we must regard *ὑπάγειν, go*, as expressing visible removal, and this (corporeal absence) combined with his invisible all-pervading influence. Then arises the following sense, which is perfectly suited to the connexion: “The Spirit convinces both of sin and of righteousness, for he shews how the Redeemer, although corporeally invisible, yet invisibly operates and perfects the inward life.” This interpretation—

certainly the only right one—besides being decidedly supported by the most modern expositors, Lücke and Tholuck, was also adopted by Bengel, Beza, Theophylact, and Chrysostom.

Other hypotheses—in which the righteousness of the Apostles, of the world, or of God, are respectively regarded as referred to in this passage—being opposed partly by the whole connexion and partly by the appended clause (ὅτι πρὸς τὸν πατέρα κ. τ. λ.), need no refutation. But the opinion propounded by the Reformers (Luther, Melancthon, Calvin), and subsequently espoused by Lampe and Storr, that here δικαιοσύνη is to be understood as meaning “justification before God,” requires a closer consideration. The supporters of this view take the appended clause in the following manner: “the Spirit convinces also of the justification necessary for sinful men, since, after my atoning death, I go to the Father and shall work for you invisibly.” But every one feels that, if this interpretation is to be looked upon as tenable, the *death* of Christ must necessarily have been the express subject of discourse in the clause just mentioned; whereas the phrase “go to the Father” only implies a distant hint at his death, in so far as that must be regarded as preliminary to his exaltation. Moreover, no signification whatever can be gained for the words “and ye see me no more,” unless they are referred to the invisible operations of grace; these operations, however, relate to *sanctification*, not to justification, and hence are not compatible with this interpretation. And further, δικαιοσύνη never means justification, either in the language of John, or even in that of Paul. The very profound and true idea contained in the Lutheran doctrine of justification is expressed by the phrase λογίζεσθαι εἰς δικαιοσύνην, *impute for righteousness*;—δικαιοσύνη itself alone never has that signification. (For the proof of this assertion, as well as for the entire development of the usus loquendi of δίκαιος and its composites, the Commentary on Rom. iii. 21 may be consulted.) Finally, the last object in which the ἐλέγχειν of the Spirit is manifested is judgment, separation (κρίσις). As the element to be separated, the Prince of the world (ἄρχων τοῦ κόσμου) is named; the Redeemer views him, with his influence and his kingdom, as already judged, for here (as Luke x. 18) he looks upon his own work as already finished. (Comp. also the remarks on John xii. 31.) However, the judgment respecting the world of evil does not mean merely the future closing scene of the world’s development; it goes on *invisibly* in the hearts (iii. 18), both of believers (who, judging themselves, separate evil from themselves (1 Cor. xi. 31), and of unbelievers, who, fleeing from the light, withdraw themselves from its benignant influence.

Ver. 12, 13.—This communication is now followed by further instruction respecting the nature of the Spirit. As he in a peculiar

manner awakens the entire *emotional* life of the soul (which was the subject of discourse in the preceding verses), so also the *powers of knowledge*. The Lord, feeling the weakness of the disciples, and the scanty development of their consciousness, which did not permit them to comprehend more, consoles himself with the certainty that the Spirit of Truth will lead them into the *full* truth. It has already been observed, in the remarks on John xiv. 26, that we are not to understand, by the expression πάντα, *all things* (1 John ii. 27) or πᾶσα ἀλήθεια, *all truth*, every isolated particular, but simply the complete *development* of the truth, the germ of which is imparted with the principle itself. Hence the impropriety of abusing this passage—as all visionaries have done since the time of the Montanists—by taking it as a guarantee for expecting from the ministry of the Spirit, doctrines altogether different, and standing in no connexion with the circle of evangelical truths. If such influences were to be expected, the Lord could not have said a little while before, “I have made known to you *all things*” (John xv. 15). The revelations of Christ contain no such singular and extraordinary facts, as the carnal man wishes, but only simple, infinite, eternal truths. These truths, however, which he proclaimed and they received, were like germinating grains of seed, whose full development was hidden from their own eyes; they *had* the truth, but without themselves knowing how great and pregnant with results was the treasure they carried within them. The Redeemer, therefore, in this affecting hour of separation, entrusts the hearts of his people to that Holy Spirit, who will assuredly accomplish the perfection of the Church, in order that he may gradually lead them to the full consciousness of what they had received—Lücke proposes to supply after ὅσα ἂν ἀκούσῃ (ver. 13) the words ἐκ τοῦ πατρὸς. Kling justly opposes this (loc. cit. p. 690), for ver. 14 the ἐκ τοῦ ἐμοῦ λαμβάνει shews that John admits a relation between Jesus and the Spirit similar to that which exists between the Father and the Son.

Ver. 14, 15.—There now follows, as a conclusion to this series of thoughts, a hint respecting the relation of the Spirit to the Son and to the Father, as well as his communications concerning the *future*. This Holy Spirit, who, so to speak, contains in himself all the germs of their advancing culture, opens to him who receives him a view into the future. This particular operation of the Spirit appears concentrated in the Evangelist John; whilst the Spirit illuminated the rest rather as to the *present*, for the sake of their immediate practical work, he disclosed the *future* to John the Seer more fully than to the others, and thus rendered him the Prophet of the New Testament. All communications of the Spirit, however, bear that mark of *immediateness* which also distinguished the words of the Redeemer. He speaks (internally in the souls of believers) what he

sees and hears. Accordingly he does not work in isolation and arbitrarily (*ἀφ' ἑαυτοῦ*), but in intimate, vital fellowship with the Son, as the Son again stands in the same relation to the Father. (Comp. viii. 28, 38.) This passage is of special importance as regards the right apprehension of the Scriptural doctrine of the Trinity (comp. the Comm. Matth. xxviii. 19) since it illustrates the living *inter-existence* of Father, Son, and Spirit, and alike opposes Arian subordination, and a blind and awkward arrangement of the persons of the Trinity beside one another, even although it may be couched in orthodox formulæ. The latter theory has given rise to that interpretation which regards the words *ἐκ τοῦ ἐμοῦ λήψεται*, *he shall take of mine* (ver. 14) as having reference to the *doctrine of Christ*, as if the sense were: "the Spirit will further explain *my doctrine*." But then it follows that in ver. 15 also, that which the Father has must be called *the doctrine of the Father*. The only correct view of the words is that, according to which, in these relations of Father, Son, and Spirit, no distinction whatever is made between knowledge and essence; the Divine essence itself is knowledge, and since the Son receives *knowledge* from the Father, he receives also *essence*, and so again the Spirit in like manner. At the same time it is equally clear from this passage, that, as we have already remarked, the Greek Church, in denying the procession of the Spirit from the Son, does not employ an adequate doctrinal limitation. And, as the Father glorifies the Son and the Son again the Father (xiii. 31), so *the Holy Spirit also glorifies the Son*, viz., not in himself, but in the whole community of believers, the Church, wherein the life of Christ is manifested (1 Cor. xii. 12), which the Spirit brings to perfection. (Comp. the Comm. on John xvii. 1, 4, 5.)

Ver. 16-20.—Here, however, Jesus intimates that, before this Spirit could exercise his beatifying ministry, a painful separation was necessary, which however would again soon be over. These words were so obscure to the Apostles that they declared themselves unable to comprehend them, a circumstance from which it may be seen how little they had penetrated into the meaning of the discourse. The Lord therefore gave them the needful assistance, and in the first place, ver. 20, explained his language: *μικρὸν καὶ οὐ θεωρεῖτέ με*, *a little time*, etc. He speaks of their sorrow and the joy of the world, and thus places the reference to his approaching death beyond doubt. (*Μικρὸν* scilicet *διάστημα χρόνου* = עֲרֵב, Hos. i. 4.) The second part, *καὶ πάλιν μικρὸν καὶ ὄψεσθέ με*, *and again a little time*, etc., is not so clear. But all interpreters of the better class have now decided that a primary reference to the corporeal resurrection is not to be supposed, as is indicated also by the words "because I go to the Father," with which such a reference would not be consistent; on the contrary, here, as in John xiv. 19, the *seeing again*

(like the "coming," xiv. 3) is to be understood as relating to the internal spiritual work of Christ. The corporeal resurrection of Christ certainly was the *beginning* of that joy, never to be lost, which springs (ver. 22) from the communication of the Spirit by the Lord. But John prefers, for the sake of those readers whom he had more immediately in view, always to give the chief and most prominent place to that which is internal; and this is to be sought in that communication of the Spirit whereby the disciples were filled with unceasing joy. The following verses, which are, as it were, a commentary on the second part of ver. 16, prove beyond dispute that the Evangelist here also referred to the seeing of Christ in his internal and *spiritual* ministry.

Ver. 21-23.—Under a different figure from that employed xii. 24, the Saviour further describes the approaching time of suffering, and the joy that would result from it; the metaphor is that of birth, during which the woman suffers pain, but afterwards experiences great delight over the infant born. Here, however, arises the question—how is this comparison to be viewed? It might be thought that the suffering humanity of Christ is meant by the labouring mother, and that as risen and glorified, he is the new-born man; but the Redeemer (ver. 22) assigns the suffering to the disciples; and how then is the new-born man related to them? The shortest method is here again to say that we are not to lay stress upon the individual features of the comparison, but that the meaning of the simile is merely this:—great sorrow is followed by joy. However, I cannot agree with this view on the one hand, because in that case Christ would only have hinted the parallel, and would not have carried it out to such an extent, and, on the other, because the general rules of interpretation sanction the most strict use of the various features in comparisons, so far as is possible without violence. Accordingly, the proper meaning of the figure seems to be, that the death of Jesus Christ was, as it were, a painful act of travail on the part of all humanity, in which act the perfect man was born to the world; this birth of the new man forming the source of eternal joy for all, since by him and by his power the renovation of the whole is made possible.\* Thus *the death of Christ becomes a fact in the history of the world*, which everything before

\* Tholuck (on the passage, in the fifth edition) hesitates to acknowledge this view; he thinks it cannot be adopted unless the representation, given by St. Martin, of the new humanity as *homme universel*, were scriptural. But there is no occasion whatever to resort to such opinions as this. That Christ is the second Adam—that in him all are made alive, as in Adam all are dead—surely is the doctrine of Scripture; and this is quite sufficient to justify our interpretation of the passage before us. (Comp. 1 Cor. xv. 22, 45, ff.) [Tholuck's hesitation seems rational. The point of comparison seems simply that the present distress of the disciples will be succeeded by a joy springing out of the very cause of that distress, viz., their sad abandonment by their Master, just as the pains of travail are forgotten in joy over the new-born child.]—K.

it was intended to usher in, and from which the entire development of succeeding ages is matured. This state of perfect joy and complete satisfaction is indicated by the words "ye shall ask of me nothing" (*ἐμὲ οὐκ ἐρωτήσατε οὐδέν*). That this language does not properly describe the time from the resurrection of Christ to the ascension, is shewn by Acts i. 7 ; hence ver. 16 can only relate to that *spiritual* presence of Christ in the soul whereby every desire of the mind is actually satisfied, and all knowledge is supplied. Accordingly, here John's entire mode of conception is purely internal, and forms a remarkable *contrast* to the external objective characters of the synoptical Evangelists, although at the same time it involves *no contradiction*; for it belongs to the peculiarities of the Gospel that it unites the widest extremes, and satisfies on the one hand the soul's cravings for the *spiritual*, and on the other its no less substantial demand for that spiritual in outward, objective manifestation.\*

Ver. 23, 24.—As the means of attaining this happy satisfaction of their desire, the Lord directs the disciples to prayer—prayer in his name—which will never fail to be heard. (Comp. the Comm. on John xiv. 12.) The striking feature in these verses is the language, "hitherto ye have asked nothing in my name" (*ἕως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου*). But prayer *in the name* of Christ (as also prayer to himself) presupposes his glorification ; *before* this, the human element in Christ must have made the strongest impression upon the minds of the disciples ; it was only, so to speak, in single, exalted moments that they perceived the Divine majesty of the Lord. (Comp. the remarks on Matth. xvi. 16.)

Ver. 25-28.—The following verses contain a further reference to the different position of the disciples toward Christ before and after his glorification and return to the Father. The Redeemer distinguishes speaking in parables (*ἐν παροιμίαις λαλεῖν*) from speaking openly (*παρρησία λαλεῖν*), or announcing concerning the Father (*ἀναγγέλλειν περὶ τοῦ πατρὸς*), and promises the latter precisely at the time when they would pray in his name. That we are not here to understand by *παροιμίαι* literal parables, is self-evident ; for none of such had occurred in the whole of these discourses. But it may be said that the entire human language is a parable, as it does not admit of adequate expression concerning Divine things. The Lord therefore contrasts with the use of this feeble medium of communication, the employment of one more internal and more real. By the impartation of his Spirit, the Lord teaches the knowledge of the nature of God freely and openly (*παρρησία*), without any fear of a misunderstanding. This internal instruction, because it is a real

\* The meaning, it is hoped, is made clear. *John's* Gospel supplies the need of the *spiritual*; the synoptical Gospels give the truth more in its objective character.—[K.]



communication of Divine being and life, carries with it, not only prayer in the name of Jesus, but free access to the Father himself. The reconciled heart is led by the Son to the Father, and is itself made a child of God. (2 Cor. vi. 18.) This condition, however, is here viewed ideally : in fact, here below it can only be attained approximately, for so long as the old man lives and acts, there is need for the intercession of Christ and the daily washing from the contaminations of the world, whereby alone the believer, notwithstanding his defects, can enjoy Divine grace in peace. Hence the love of the Father is associated with love to the Son and faith in him (ver. 27, 28) ; because, as the Father draws to the Son, so also the Son alone in the Holy Spirit can lead to the Father.

Ver. 29-32.—The disciples, although they had not in reality *perfectly* comprehended any part of the discourse of Christ, caught the meaning of the last words of the Redeemer, and joyfully exclaimed that they now rightly understood him, because he had spoken plainly and clearly. Although this affectingly shews the simplicity of their faith, yet the exclamation also betrays, in the most striking manner, their spiritual infancy ; they had no idea that they had *not* understood ! However, the words of Christ were not spoken in vain ; the disciples divined the richness of their meaning, and preserved them in their hearts, till subsequently the Spirit caused these seeds to germinate, and bring forth their abundant fruits. (Comp. the Comm. on John xiv. 26, τὸ πνεῦμα ὑπομιμνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.) Jesus feels that, in the present state of the minds of his disciples, it is not possible to demonstrate to them the opposite of their conjecture, and hence he is satisfied with exciting their doubts by reminding them of that approaching moment of his arrest, and their dispersion (Matth. xxvi. 31), which abundantly demonstrated their weakness. (Certainly it is the more correct view to regard ἄρτι πιστεύετε as a question. Others take the words as an affirmation in which the Lord admits what they have said : “Ye do indeed believe now, but,” etc., because they did in fact believe. But the very thing which the Saviour intended to represent was the weakness and imperfection of this faith, and to this object the question is far better adapted. That which, according to xiii. 38, the Lord said to Peter alone, he here declares to all the disciples.) The Saviour, however, comforting himself in the anticipation of his approaching hour of suffering, adds : καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ’ ἐμοῦ ἔστω, *but I am not alone, etc.* (Comp. viii. 29.) Respecting the reconciliation of this with the lamentation into which the Redeemer broke forth on the cross, comp. the particulars at Matth. xxvii. 46.

Ver. 33.—The Redeemer now, in the concluding verse, adds a word of comfort for the disciples, who probably stood deeply dejected

at his last admonition. He reminds them that the purpose of all his discourses is to lead them to peace in him. He did not wish to chide them, but aimed to impart consolation to them in their weakness. Peace in him (*εἰρήνη ἐν ἐμοί*), is here contrasted with affliction in the world (*θλίψις ἐν τῷ κόσμῳ*); although the disciples were feeble in the life of faith, yet, with their love and their desire, they belonged to the higher world. The life of the world was strange and burdensome to them. It might, indeed, for a moment overcome them through the power of its Prince (ver. 32), but it could not draw them into it. Their hearts were always where their treasure was, that is in Christ, in his happy spiritual fellowship, in essential unity with him. To secure this to them for ever, to withdraw them from all overpowering influence of the world, was the great design of Christ; and he invites them, in contemplating the sure success of his work, to take courage, and maintain the conviction that in him and through him, they themselves also would eventually conquer the world.

And now (chap. xvii.) the Redeemer breathes out all the wishes of his heart for his own, in a sublime prayer, usually called the *intercessory* prayer, because in this the Lord prays for the disciples, and the whole of his future church that should result from their ministry. The peculiarity of John's Gospel is expressed in this prayer, in a kind of concentrated form. The thoughts contained in it are so natural and simple that they seem to be free from all difficulty; and yet, with all their perspicuity, they are so unfathomably profound, that every attempt to exhaust them is in vain. "Plain and artless," says Luther, "as it sounds, it is so deep, rich, and wide, that no one can find its bottom or extent." Hence Spener has never ventured to preach on this prayer of Christ, humbly confessing that "the right understanding of it surpasses the measure of faith which the Lord usually imparts to his people during their earthly pilgrimage." And it will be found, perhaps, most fitting if we also venture no more than a few remarks on this precious gem of the church, and leave it to the Spirit to give every reader a more complete and clear disclosure of its glories. The prayer itself falls into two parts. In the *first* (ver. 1-8) the Lord speaks of himself, and his relation to the Father, and to men in general. In the *second* part Jesus prays for his own (ver. 9-26); supplicating on their behalf, *first*, that they may be *kept* in his name (ver. 11-16), *then* that they may be *sanctified* in the truth as he has sanctified himself for them (ver. 17-19), and *finally*, expanding his view over the whole future church, represented by the Apostles as its germ, that *all* believers may form such a unity in love as that which exists between the Father and the Son (ver. 20-26).

Chap. xvii. 1, 2.—The Redeemer begins by referring to the mag-

nitude of the crisis now arrived. The hour which the Father had appointed was come—the period of the glorification of the Son, which again reciprocally glorified the Father. (Comp. the Comm. on John xiii. 31.) The Son prays for this very glorification, although it could only be accomplished by the most severe conflict. The glorification of the Lord, however, was by no means confined to himself individually; on the contrary, *humanity*\* was placed before him as the object of his ministry, and his exalted vocation was to bring to it eternal life—the communication of which to mankind is the very thing in which the glorification of the Father through the Son consists. (Καθώς is here to be understood as continuing the discourse; “as the,” “just as then.” Comp. Rom. i. 28; 1 Cor. i. 6.)

Ver. 3.—The following verse shews, in a precise manner, how the communication of eternal life is a glorification of the Father, this life consisting in the knowledge of God itself. The idea αὐτη ἐστὶν ἡ ζωή, *this is life*, must not be superficialized by the interpretation that the knowledge of God is one of the *means* to the attainment of eternal life (as if the words ran: ἡ ζωὴ αἰώνιος ἔρχεται διὰ τῆς γνώσεως τοῦ Θεοῦ). On the contrary, as we have often remarked, the γινώσκειν, *to know*, according to the profound and spiritual mode of contemplation which characterizes John, is not a scanty, conceptual knowledge of God, but an essential possession of his being and nature,† so that thus the knowledge of God rests upon a real impartation of himself to believers.‡ On this account also it is only the knowledge of the true God (θεὸς ἀληθινός), who is himself light and life, that can be eternal life. There is here no contrast of the true God with idols; if there were, the term ἀληθίης would be employed; idols not only give no life, but produce death. In the *true* religious life,§ however, there is a gradation; the lowest stage existing under the legal dispensation, upon which the Deity acted, not by impartation, but by requirement; with this the Redeemer contrasts that higher stage belonging to the new economy, the peculiarity of which consists in the actual communication of Divine life to all those in whom the desire has been awakened by means of the law.

The older expositors employed this passage as an *argument* for the Divine nature of Christ, taking the words τὸν μόνον ἀληθινὸν Θεόν, *the only true God* (according to 1 John v. 20), as an apposition

\* Πᾶσα σαρκίς = 𐤀𐤃𐤁𐤁 (Luke iii. 6), a designation of all mankind (not merely believers, ver. 9), who, as regards the Divine *purpose*, are, without exception, *contemplated* as objects of the redeeming work of Christ, although they do not *become so in effect*.

† So also justly Kling on this passage, loc. cit. p. 691.

Comp. Iren. adver. haer. iv. 20, ζῆσαι ἄνευ ζωῆς οὐχ οἶόν τε ἐστί· ἡ δὲ ὑπαρξίς τῆς ζωῆς ἐκ τῆς τοῦ Θεοῦ περιγίνεται μετοχής· μετοχή δὲ Θεοῦ ἐστὶ τὸ γινώσκειν Θεὸν καὶ ἀπολαύειν τῆς χρηστότητος αὐτοῦ.

§ Here, also, ἀληθινός has its ordinary signification; it denotes the absolute, in opposition to the relative.

to "God and him whom thou hast sent, Jesus Christ." (Comp. Augustine de spir. et lit. c. 22.) In modern times, on the contrary, the passage is frequently used to *deny* the Divine nature of Christ, since it is said: "God is called the *only* true God, and consequently Christ cannot be God." Both extremes are to be avoided. The construction of Augustine is decidedly incorrect, as is now universally acknowledged; the verse, therefore, cannot be available as an *argument*. Just as little, however, is it *opposed* to the doctrine of the divinity of Christ. In the *first* place, as Tholuck has already justly observed, the passage is to be interpreted precisely in the same manner as all those in which the humanity of Christ alone is presented to view. Nothing more can be deduced from this verse *against* the Divine nature of Christ, than from 1 Tim. ii. 5 (εἰς Θεός καὶ εἰς μεσίτης, ἄνθρωπος Χριστὸς Ἰησοῦς), or from Titus ii. 13 (if σωτήρ be separated from Θεός). And, *secondly*, our passage clearly involves, by way of inference, the meaning that the nature of Christ, while human, is at the same time also higher than human. It would be inconceivable, respecting any other person (for example, Abraham, Moses, or Isaiah), that he could be represented as *co-ordinate* with God as the *object* of that knowledge which is eternal life. The juxtaposition of God *and* Christ, adopted here, can only be appropriate on the supposition that Christ himself is of Divine nature, and thus, as God, bears life in himself. Every one feels that it *cannot* be said, under any condition: "this is life eternal, to know God *and* Abraham or Moses." There is nothing to be known in them that could produce eternal life, since they are mere men. It is only in so far as the power of God wrought in them, that we can speak of knowing God *through* Abraham or Moses. And it is thus that our opponents would literally take the meaning here: "this is eternal life, that we know God, *through the doctrine* of Christ." But neither "through" nor "the doctrine" stands in the text; the text speaks only of the *person* of Christ, and represents it as co-ordinate with God. If, therefore, it is not well that this verse should be employed in positive theology as an *argument for* the divinity of Christ (because it does not contain a *direct* expression of the doctrine, but that doctrine must be deduced by way of inference), at the same time a resort to this passage, in opposition to the doctrine, is altogether out of place, since an impartial view of the words shews that the author of the Gospel, here, as everywhere else, does not conceal his idea of the Divine nature of Christ. (Ver. 3, ἵνα is again used in such a manner that it cannot be taken τελικῶς, without violence. Comp. the remarks on Matth. xiii. 10, ff.) The opinion that Χριστόν is here to be taken as a predicate, which Lücke and Meyer have again avowed, is opposed, as Tholuck has already justly remarked, by the circumstance, that in that case the

article could not be wanting. It is asserted, finally, in opposition to those who maintain a literal report of the discourses of Jesus by John, that here certainly the Redeemer himself only said “*me*,” without pronouncing his name, and that the mention of the name is doubtless to be traced to the Evangelist. But Lücke justly refers to the solemn style of the prayer which permitted the supplicant to name himself.

Ver. 4, 5.—The sense of this verse and its connexion with ver. 1 are not clear, unless a strict distinction is made between the *three kinds* of Christ’s glorification spoken of by John in different passages. (Comp. the Comm. on John xiii. 31, 32, xvi. 14.) In the *first* place, the Evangelist mentions a glorification of Christ in his personality, and for this he uses the expression Θεός δοξάζει υἱόν, *God glorifies the Son* (xiii. 31). Viewed in another light, however, this may be called a glorification of God in the Son (xiii. 31), since it is God himself who manifests his glory in the Son. To this refers also the phrase “glorify thy Son” (δόξασόν σου τὸν υἱόν, xvii. 1) which here, however, being viewed as real, appears yet to be accomplished, whereas xiii. 31, viewed ideally, it appears as completed. *Secondly*, John employs the expression “glorification of Christ *in God*” (xiii. 32, xvii. 5). This relates to the circumstance of the Son’s return to the bosom of the Father, at his elevation into the heavenly world of spirit. *Finally*, reference is made to a glorification of Christ *in men* by the Holy Spirit (xvi. 14). But, as we remarked respecting the first mode of expression, that the (personal) glorification of Christ may likewise be termed a glorification of God in the Son, so also this third form denotes the glorification of the Father, through the Son in men (xvii. 1). Accordingly the reference in verses 4 and 5 is different from that in ver. 1. In the beginning of the chapter the Redeemer spoke of his personal glorification, and that ministry amongst men which was conditional upon it; ver. 4 and 5, however, the Lord founds upon his ministry among men his return to the bosom of the Father.

As regards the single points in ver. 4 and 5, the phrase “on the earth” forms an antithesis with the heavenly world. In the latter no special glorifying is needed; but the earth, during the predominance of sin, is without glory, and is only re-illuminated with Divine glory by Christ, this being the great commission (τὸ ἔργον) of God, which the Saviour had to fulfil here below, and which he even now contemplates in spirit as already completed.\* The antithesis of ver. 4 and 5 “I have glorified thee on the earth—and now glorify

\* The singular (τὸ ἔργον) here denotes the whole of Christ’s work of redemption, at once, external and internal; the plural (τὰ ἔργα), on the contrary, signifies the external part of his work in distinction from the βήματα, which constitute the internal. (Comp. the observations on John xiv. 10, ff.)

thou me" (scil. in heaven, or with thyself), is peculiar. It appears as if the Lord here asked the glory of the Father as a *compensation* for the completion of his work. We are not, however, here to suppose a remunerative *reward*, so much as an *exchange* of love. Out of true love, the Lord became poor as we; out of free love the Father again raised him above all, and the Redeemer claims this exaltation with perfect confidence, as it is the manner and nature of love to do. Hence this glory with the Father, which the Son had in his eternal being (John i. 1) (πρὸ τοῦ τὸν κόσμον εἶναι) is not to be explained (as has been attempted) as mere existence in the knowledge and will of God, in which sense an eternal vocation to happiness is ascribed to *all believers*. (Ephes. i. 4; 2 Timothy i. 9.) For, granted that the expression ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι, *which I had before the world was*, viewed in a purely grammatical light, may be understood otherwise than as meaning an *actual* possession of eternal glory before all created things—yet the principle, that every author should be interpreted from himself, renders it necessary to retain throughout the reference of the words to a real personal existence. The proœmium of the Gospel alone is a sufficiently strong proof that John ascribed to the Son such an existence with the Father; on this account, here also the words cannot mean anything else than that which they literally express.

Ver. 6-8.—The following verses carry out further the sentiments of verses 2 and 4; they give a more precise description of Christ's ministry among men, as a kind of proof that the work committed to him by the Father was fulfilled. The manifestation of God's own entity (*ὄνομα*) to men here designates the sublime ministry of Christ; and they (those who had become believers) received into themselves and kept the word of the Son (full of spirit and life, John vi. 63) by which he revealed the Father. (Comp. the Comm. on *λόγον τηρεῖν*, John viii. 51.) The result of this reception is still more minutely described in verses 7 and 8. The life communicated by Christ to the soul produces in it true knowledge and faith (respecting the *γνώσκειν* which precedes, comp. the remarks on John vi. 69, x. 38; 1 John iv. 16) since it gives to him who receives it the certainty that *everything* in the Redeemer is of Divine origin, nay, that *he himself* (as the Son from the Father) came out from God.

In this clear connexion only one thing surprises us, viz., that the Lord so decidedly *restricts* the *φανερώσεις*, *manifestation*, (ver. 6) to *those* men who had been given to him by the Father *out* of the world. In combination with ver. 9, which expressly *excludes* prayer for the world (in reference to which subject, the interpretation immediately following may be compared), this appears to indicate a choice of a *few* out of the general *massa perditionis*. Still, according to the remarks made at an earlier part of our exposition on the giving

(*διδόναι*) of John (vi. 37, 44 ; x. 29), it is already plain that this giving (*διδόναι*) or drawing (*ἐλκύειν*) is a progressive act ; the church of Christ, proceeding from a small beginning, continually extends, till the attraction of the Father to the Son has been applied to *all*. Those to whom this did not happen *in a certain time* are not, on that account, rejected ; on the contrary, so far as this circumstance merely is concerned, they only stand in an Old Testament position. When, however, the call takes place, and is refused, as in the case of Judas (ver. 12), then, and not till then, takes place complete perdition.

Jesus gives utterance to the words (ver. 6) σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς δέδωκας, *thine they were*, etc., with which the expressions verses 9 and 10 are parallel, in order to indicate the mutual relation of love between the Father and the Son. All that the Father has he gives to the Son (1 Cor. xv. 26, ff.), and the Son receives it only that he may, by the Spirit, restore all to the Father. The view of De Wette, however, is quite incorrect, when he understands the words "they were thine" as denying that all men before their conversion are children of Satan. *In so far* as men are sinful, they are all children of Satan, while *in so far* as the image of God, although defaced in them, is not absolutely destroyed, they are at the same time all God's. Here the reference is only to the elect in particular, but the very fact that it was necessary for them to be taken from the world and given to Christ, shews that they also were in the power of the Prince of this world.

Ver. 9, 10.—Now follows the express prayer of Christ to the Father for his own ; that all whom the Father had given him might be received from him again by the Father (being led to the Father) as his. This *one* petition becomes divided in the sequel into *three* gradations, which detail the single stages, whereby the leading back to the Father is accomplished. The Lord already finds the certainty of being heard, in his general relation to the Father : neither Father nor Son have anything of their own in separation from each other (τὰ ἐμὰ πάντα οὐ ἐστὶ καὶ τὰ σὰ ἐμὰ) ; the Redeemer himself is glorified in believers, and accordingly in them he leads back himself and his own image to the Father. To the positive prayer is added the negative : "I pray not for the world" (οὐ περὶ τοῦ κόσμου ἐρωτῶ). That these words are not meant to imply any *absolute* refusal to pray for the world is proved, on the one hand, by the entire nature of Christ's work, which consists purely in setting the sinful world free from sin ; and, on the other, by the circumstance that the only source from which the Church is filled is the world, the Church being destined at length to penetrate the whole family of man, on which account (as ver. 20 shews) the prayer of the Lord must have reference to a world that was yet in alienation from

him.\* But the prayer of Christ for the *world* takes quite a different form from that for the *Church*. The *former* is to the effect that the world may cease to be what it is; the *latter*, that the Church may be perfected in that which it has received into itself. Now, here the *latter* only is the object in view, and this express reference of the prayer to the Church is intended to be pointed out by the phrase οὐ περὶ τοῦ κόσμου ἐρωτῶ, *I pray not*, etc.

Ver. 11.—In this verse the Redeemer presents the *first* principal request that his disciples may be preserved *from the world*. It expresses the *negative* part of that which the Lord wished for his own (the positive part follows in ver. 17), viz., that the germ of the higher life implanted in their hearts, might not be repressed by the power of the opposing element of the world. Jesus assigns, as the reason for this petition, the fact that he himself, through whom they had been protected up to this time, was about to leave them, and therefore they needed other protection, that they might not remain helpless (John xiv. 18.)

The first thing to be remarked here is the name *πάτερ ἁγίε*, *Holy Father*, whereas ver. 25, *πάτερ δίκαιε*, *righteous Father*, occurs. This epithet is intended to point out that power of God which defends from the unholy influences of the world, and whereby the disciples would be preserved in their conflict. The higher element in which Christ desires his people to be kept, is here called the “name of God.” If we compare ver. 14, and such passages as 1 John ii. 14, iii. 9, it is clear that the Divine name here means the same thing as is there expressed by the terms Divine word, seed, etc. (λόγος, σπέρμα τ. Θ.) Here, as before, the name is nothing else than the Divine essence itself, which the Redeemer in his Spirit communicated to the disciples, the higher light given by him to believers, which struggles with the darkness that predominates in the world. (The reading  $\phi$  is at all events preferable to the ordinary one—*οὐς*, and to another—*ῶ*. It has already been received into the text by Griesbach and Schulz. The best codices A.B.C.E.H.L.M.S., besides many others, have  $\phi$ ; the reading *οὐς* occurs nowhere else but in the codex D. and in versions. Semler unnecessarily conjectured  $\omega$ ς.)—As the ultimate and glorious end of preservation in the name of God, the *unity* of believers is anticipated; into which subject, we shall enter more fully in the exposition of ver. 20, ff. One other matter here presses itself upon our attention, viz., the inquiry how this prayer of the Lord to the *Father*, for the preservation of his people, is related to his declaration: “*I am with you*

\* Comp. the excellent remarks on Luther in Welch's Edition, vol. viii. p. 730, ff., “to pray for the world, and not to pray for the world, must both be right and good. Paul certainly was of the world when he persecuted and killed Christians. Yet Stephen prayed for him. Christ also prays in like manner on the cross. Luke xxiii. 34.”



(to help you) alway, even unto the end of the world." (Matth. xxviii. 19.) Evidently we must regard this as only a different mode of expression for the same thing, as is plainly shewn also by xiv. 18, where the Redeemer promises his disciples, as a consolation for them in their time of desertion; "I will come again," viz., in the Spirit. According to the representation of the Scripture, the Father operates *through* the Son, and in particular the exercise of that power which protects the Church, is commonly ascribed to the latter. Hence the prayer to the Father for the preservation of his own must be apprehended in that human point of view, which it was necessary for the Redeemer to adopt in order that he might be intelligible to his disciples who were present.\*

Ver. 12.—The mention of the preservation of the disciples through him led the Lord to speak of the one unhappy individual who had been lost—Judas Iscariot. In doing so he intimates that the cause of the condition of that disciple is not to be charged to him (the Lord) or to others, but is to be sought in a higher necessity, and in the undoubted faithlessness of the disciple himself. (This is implied in the words *ἵνα ἡ γραφὴ πληρωθῆ*, that the Scripture, etc., since the Scripture contains an expression of the will of God, which as such is necessary. Concerning the conflict of freedom with necessity in the history of Judas, compare the remarks on Matth. xxvii. 3.—According to John xiii. 18, there can be no doubt that the Redeemer recognized references to the treachery of Judas in the Old Testament.) It must be further presumed respecting Judas, that the name of God had been made known to him as to the other disciples; for the glory of that manifestation of God which he beheld was the very thing that rendered his sinful course so criminal; but, in accordance with his perfidy and corruption, he was not kept in the name of God, but was overcome by those temptations of the world which found an ally in his own heart. Thus, as the other disciples, through the faithful preservation of that heavenly blessing imparted to them, were gradually changed from natural men to regenerated *men of God*, so Judas completely sank from the level of the natural man (which still contains germs of good) to that of the lost *children of the Devil*. Severe as the sentiment is, yet comparing passages such as John viii. 44, we cannot doubt that the words imply it. As regards the designation *υἱὸς τῆς ἀπωλείας*, *son of perdition*, it occurs again 2 Thess. ii. 3, in application to Antichrist, the man of sin, of whom Judas was, as it were, a symbol. (Comp. John xiii. 27.) The mode of expression is hebraistic, according to the known *usus loquendi* with *בן*, by means of which an epithet is applied to its subject. Accordingly "son of perdition"

\* The same thing is conveyed also, ver. 13, by the words *ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵ. ε.* so long as I remain here below and have not returned to God.



*servation* of the disciples from the hostile element, further entreats that they may be *perfected* in the right element of the truth. The connexion necessarily indicates that here again truth signifies, not merely a relative intellectual truth, but the essential truth, as we endeavoured to shew in the discussion of i. 14. The Divine Word, *i. e.*, the spiritual communication of God, is the Truth itself. If *λόγος*, *word*, be understood as meaning the *doctrine* of God communicated by Christ to the world, it deserves to be well considered that the doctrine *as such* cannot sanctify. The doctrine operates upon the understanding, and through it certainly *may* influence the will; but since in this way nothing higher is imparted to man, it would be necessary rather to say, that he sanctifies himself. Besides which, the doctrine frequently does *not* influence the will, so that the right doctrine is contained in the head and the wrong inclination in the heart. According to the view of John, however, the word of God is a Divine *σπέρμα*, *seed*, which fills the soul and awakens in it a higher life, while the same power that has awakened it also perfects it. (Comp. 1 John ii. 14; iii. 9.) Christ proceeds in his prayer to say that the disciples urgently need this sanctification, because they are sent (like the Son by the Father) into the world (the future being viewed as already present and fulfilled),\* in order to the establishment of the kingdom of God on earth, and therefore it is necessary that they also should be consecrated in the truth.

This last statement (ver. 19) *ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ*,† *I sanctify myself that, etc.*, occasions some difficulty. I do not mean the question whether *ἀγιάζω ἑμαυτὸν* refers to the whole saving work of Christ (as has been maintained in accordance with the views of Socinians, especially by Heumann and Nössel), or to his sacrificial death; for it is unanimously acknowledged by the modern expositors, that the latter opinion alone is correct. Lücke justly observes that the parallel (John xvi. 7, ff.), precisely like our passage, connects the communication of the Spirit of truth (and the sanctification thereby effected) with Christ's departure. Besides which, it is only thus that the present tense gains its proper significance. Similarly the question, whether the words *ἵνα ὦσιν ἡγιασμένοι* are to be understood just in the same way as *ἀγιάζω ἑμαυτὸν* might easily be settled. This doubtless is to be answered

\* Lücke makes reference to the circumstance that the sending forth of the disciples had already occurred at an earlier period; but these earlier missions (comp. the Comm. Matth. x.) were rather preparatory operations than a real *ἀποστολή*, which did not take place till after the command Matth. xxviii. 18.

† Meyer lays stress upon the absence of the article in the expression *ἐν ἀληθείᾳ*, and takes it as merely equivalent to *ἀληθῶς*. But the phrase *ἀγιάσον ἐν τῇ ἀληθείᾳ* (ver. 17) evidently does not permit this, and the absence of the article is therefore only to be explained by the circumstance that the *ἀλήθεια* is treated as an idea sufficiently known from preceding passages.

affirmatively, the only variation in the sense being, that on account of the difference between the position of Christ and that of the disciples, the term *ἀγιάζειν*, applied to Christ himself, means *only* "to consecrate," whereas, in application to the disciples, it signifies to consecrate, *with the additional idea* of previous sanctification, since nothing but what is holy can be presented as an offering.\* But if, in accordance with this, the passage is to be translated, "I consecrate myself for them, so that they also may be consecrated in the truth," it may be said that here the life of the disciples, in its sacrificial character, is unduly parallel with the sacrificial death of Christ, the latter sublime fact being always represented in Scripture as an incomparable event. However, *in the first place*, analogous passages are not wanting, although they are rare. For example, 1 John iii. 16, the love of Christ, which impelled him to lay down his life for men, is set up as a model, that we also should lay down life for the brethren. And *moreover* the juxtaposition is so formed here that any misunderstanding, as to whether the apostles exercised a redeeming work resembling that of the Lord himself, is rendered impossible. The whole self-sacrificing work of the disciples here appears as a mere *result* of the offering of Christ, since the language "I consecrate myself," etc., must be interpreted as meaning, "I consecrate myself (for you and for all) that ye also may then *be enabled* (by my power) to consecrate yourselves."

Ver. 20, 21.—The Redeemer now adds to the two petitions, for the preservation and sanctification of his own, the final request for the *glorification* of those preserved and sanctified. In presenting this last prayer, Christ immediately extends his view. He sees in the company of apostles the whole body of those who, through their word, believe in him. (According to the plan of the whole prayer, the ordinary reading *πιστευόντων* is to be rejected, since the future is throughout viewed as present; while the critical authorities also favour *πιστενόντων*.) In reference to this glorification, the Saviour first enters more largely into the subject briefly touched upon ver. 11, viz., the *unity* of believers. This unity of believers in love is intended to be a witness to the world for the Divine mission of Christ, and the experience of the apostolic church has shewn,† how the glow of that love which is entertained by believers for each other has afforded proof to the heathen, that there must be a higher principle in the bosom of the despised new sect. In the course of time contentions certainly have often arisen, which have marred the beautiful form of the unity of the church; but it must be borne in mind that the language of the Lord in our passage relates to the true, inward fellowship of the faithful, which

\* Respecting *ἀγιάζειν* and *δοξάζειν*, comp. the particulars John xiii. 31.

† In reference to this subject, comp. the Comm. on John xiii. 35.

indeed exists *in* the external church, although not identical with it, and in this true church the unity of love has never been wanting. Respecting the idea itself of this unity, and the parallel between the oneness of the disciples and that subsisting between Father and Son, with which the former is compared, we have said what is necessary in the exposition of x. 30, xiv. 10. The mode of view peculiar to John by no means permits us to regard the unity of believers merely as an accordant *will*, allowing every one to remain in his own isolation; on the contrary, it is in conformity to the Spirit of Christ, a uniting element that destroys all isolation, and blends souls together; and it is by this alone that harmony of will is rendered possible. All attempts to bring it about in any other way, by force, instruction, or persuasion, have to this day proved abortive, and they always will be so in time to come. Accordingly, the parallel of the unity of believers with the unity of the Father and the Son can only *favour* the oneness of nature expressed by *ἐν εἶναι*, *to be one*, and can afford no evidence whatever *against* it.\*

Ver. 22, 23.—But the unity itself which the Lord entreats for his own is again capable of inward enhancement. In the very first beginnings of the Christian life, in which man still, like a feeble child, needs protection, the energy of uniting love (ver. 11), displays itself, but it is not till he experiences the glorifying power of Christ that he is perfect in this love (*ἵνα ὡς τετελειωμένοι εἰς ἔν*, ver. 23). Since it is said, concerning this perfected unity in love, that God has sent Christ (the founder of that unity) in order that the world may know it, the glory, ver. 22, must be clearly understood as meaning that glorification of the inner life which is manifested here below. Only, it must not be overlooked that the glory of the present state forms, as it were, a continuous chain with that which is to be expected in eternity; as the eternal life, so also the glory of the believer already begins *internally*. The advance in the thought is plainly shewn at the conclusion of ver. 23, since to the words *ὅτι σύ με ἀπέστειλας*, *that thou hast sent me* (which in ver. 21 stood alone), is added *καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας*, *and thou hast loved them, as thou hast loved me*. Accordingly the apostles do not merely point, by their glory, to Christ as the source of it, but they also appear as independent objects of Divine love. And these new sublime thoughts now complete the concluding verses of the prayer.

Ver. 24-26.—At first indeed the connexion appears to lead on

\* Very similar expressions respecting the union with the Absolute occur also in the writings of the Mohammedan Mystics. (Comp. Tholuck, *Blüthensamml.* p. 120, and 125.) They conceive of a union of essence, but they associate it with the annihilation of personal consciousness, so that the individual is lost, like a drop in the ocean of Deity. According to the Christian view, consciousness, so far from being annihilated in the union with God, is, on the contrary, only thus truly perfected in its peculiar character.

to some new topic, since, ver. 24, a new petition follows—that the Father will collect all believers to the Lord. (Comp. the Comm. on xii. 26.) However a closer view of the passage shews that there is no transition to a different subject, but that the Lord merely carries the thoughts already embraced in his discourse, to their completion. For since it was said, ver. 22, that Christ had *given* the glory to his people, the Redeemer cannot mean the same glory here, when he speaks of their *beholding* it in their union with him; on the contrary, here the word refers to the perfected glory of the heavenly world, while previously it designated inward glorification. The beholding of the glory of Christ, however, involves to a certain degree, the *possession* of it, *i. e.*, so to speak, its *reflection*; but, at the same time, the expression clearly indicates that in Christ a glory will be manifested of so peculiar a nature that the contemplation of it, like the vision of God (Matth. v. 8), may be a designation of felicity. (Respecting *πρὸ καταβολῆς κόσμου*, comp. ver. 5, *πρὸ τοῦ τὸν κόσμον εἶναι*. The expression occurs also Matth. xiii. 35.)

In reference to the fulfilment of this request, the Son appeals to the righteousness of the Father, who alike excludes from the vision of his glory a godless world, and admits to it the godly believer. Tholuck, on the passage, says that *δίκαιος* is here to be taken as equal to *ἅγιος* (ver. 11); but, although it is certain that the two ideas are related, it is quite as certain that they are not exactly identical. There would have been more ground for proposing to take *δίκαιος* here in the signification of “good” (a sense which the word evidently bears, Matth. i. 19), since it might appear unfitting that Christ should here appeal to the Divine righteousness. But let it be borne in mind that in these words the Lord refers to the separation between the world and the children of God; and it will be seen that the mention of the Divine righteousness in relation to this its manifestation, is to be regarded as in the highest degree appropriate.

In conclusion, the knowledge of God (ver. 3), which is life eternal itself, is again placed prominently in view as the privilege of the disciples, with this additional circumstance, that it is represented as continually *increasing* (*καὶ γνωρίσω*). Its *result* then is the indwelling of the highest and purest love itself, *that* love with which the Father loves the Son. And the indwelling of this (John xiv. 23) in the soul involves the participation of the Divine nature, for *God is love!* (1 John iv. 8). Thus, as the individual believer is said to be a temple of the Holy Ghost, so also the Deity makes an abode in men collectively, and this constitutes the perfection of the whole. That, of which man, *at the outset* of his history, in reckless self-seeking, tried to deprive himself (Gen. iii. 5), humanity receives *at*

*last* through the Redeemer, as the gift of grace, viz., *glorification in God*.

With this elevated thought the Redeemer concludes his prayer for his disciples, and in them for his church through all ages. He has compressed into the last moments given him for conversation with his own, the most sublime and glorious sentiments ever uttered by mortal lips. But hardly has the sound of the last word died away, when Jesus passes with his disciples over the brook Cedron to Gethsemane—and the bitter conflict draws on. The seed of the new world must be sown in death, that thence life may spring up!

The Evangelists have given their representations of the sufferings and death of the Son of God, as well as of his subsequent resurrection, in such detailed and kindred forms, that we must devote to them a separate synoptical consideration.





THE

SUFFERINGS, DEATH, AND RESURRECTION

OF

JESUS CHRIST.



## INTRODUCTION.

---

THE accounts given by the four Evangelists of the passion, death, and resurrection of Christ, constitute a whole, complete in itself, which, from its chief feature, we entitle "The History of His Passion," and will subject to a separate consideration. Not only have all our canonical gospels treated this portion of the history of the Lord, as its importance demanded, with an unwonted and fond minuteness in that they present in regard to a few days very special accounts, and thus distinguish this above the remaining parts of the gospel history—but, also, it bespeaks regard for itself, from the fact of its representing, in the picture of the Saviour himself, altogether another character from what we have hitherto discovered in the four gospels. Although, for instance, the garment of lowliness and poverty enwrap the whole external character of the Lord, from the manger to the cross, yet hitherto from under this garment of obscurity, an astonishing glory revealed itself. Though Jesus had not where to lay his head, he still ruled already as king and as prophet. He spoke as never man had spoken. He legislated over the hearts of his friends. He ruled in the very midst of his enemies, who—restrained by the invisible bands of the Spirit—could not restrain him in his comprehensive ministry. He exercised unlimited sway over the powers of nature: commanded the storms: walked upon the waves of the sea: fed thousands with a few loaves: healed the sick: and cast out evil spirits. But in the last days of the Saviour's earthly pilgrimage, this beaming splendour which encompasses his elevated form, gradually disappears. His discourse, at once meek and forcible, ceases for the multitude of hearers, to whom it had been uttered in vain. Jesus confines himself to the little company of his own disciples, and seeks to implant unradicably in their hearts the germs of the kingdom of God. His splendid miracles cease. Everything brilliant, everything unwonted, vanishes.

The poverty and lowliness of the exterior extend themselves over his internal character. He sinks down deeper, as it were, from step to step. The eye, indeed, that is rendered keen for the apprehension of true glory and beauty discerns in this absolute humiliation, the secret splendour of the heavenly form, with all the more purity and clearness. For although the active virtues shine more splendidly, the passive virtues are higher and more difficult; and these come out perfected in the suffering of Christ. The history of the passion breathes only heavenly patience, meekness, and forbearance.

Now, if we conceive and judge of Christ merely as human, even under that view, the history of his sufferings presents an affecting, a deeply impressive picture. But it is only the higher view of the Lord's character that furnishes here a true perception of the significance of the events which the Evangelists relate of his last days upon earth.

The faith that in Christ Jesus the word of the Father became flesh; that all the prophets prophesied of him, and his appearing; that he was appointed to ransom what was forfeited by the fall of man, and to restore all that was lost; this faith gives to the history of his passion the full significance which belongs to it; reveals the connexion between the suffering and death of Christ Jesus and his resurrection; as also the object of all these sublime events. It was the Lord of glory who hung upon the cross—Acts iii. 15—who at every moment had power to descend from the cross and escape alike from pain and death. His suffering and death appear to the eye of faith not as something brought about through the power of circumstances: not as a noble sacrifice for a peculiar truth, for a sublime idea—but as the sacrifice of the Son of God presented out of free love, for the reconciliation of an entire sinful world. His resurrection appears as the necessary sequel of that death of pure love, in that the all-conquering power of love vanquished death itself, and life could not be held by its bands. If in the history of the sufferings and resurrection of Jesus, we thus perceive the central feature of the Gospel, the source of the new life which resides in it, then will our apprehension of it assume a corresponding and peculiar form. It will then appear to us less improbable than it is otherwise wont to be to man, that the individual events in this history which are often very specially narrated, constitute significant features in the memorable picture. It will all gain in significance for us, because of referring to him, and to him in these sacred moments. The *external* circumstances indeed are not of that character upon which much weight can be laid. There forces itself on the believer a nobler way of apprehending the history, in accordance

with which, we discover not mere accidents, but an arrangement determined from above, which in actions and events, speaks to the world an almost living language. Hence although the mouth of truth became silent, and crucified love no longer uttered its exhortations to men, yet the whole proceeding with the Lord spoke, and still speaks, to the world of sin, more livingly and powerfully, through all the particular incidents which completed it, than all the conceivable exhortations and warnings of prophets and men of God. The suffering, dying, and victoriously rising Saviour, with the various circumstances which surrounded him, affords a complete picture of that great strife between the realms of good and evil, about which the world's history moves in its development. In this acceptation the history of his suffering first acquires its profound—one might say its infinite, character.

If, for instance, in the history of Christ's last moments upon earth, we regard merely its *external* features, then may the trials of many other sufferers seem *heavier* measured by the agonies which accumulated upon them: *more imposing* through the firmness and persistency of the sufferers, since Jesus appeared fainting and wavering in the inmost recesses of his soul (a circumstance which is more closely considered, in the account of the Lord's conflict in Gethsemane); and *more attractive*, through the abundance of exciting events in their struggles.

But regarded in its internal aspect, as little can any other historical phenomenon whatever bear comparison with that of Christ's sufferings and death, as any human teacher whatever with him personally. Whilst it is the sublimest mission of the earthly sage to be a genuine *enquirer* after truth, Christ is the essential truth itself, which he seeks. So, in like manner, all the beams of splendid virtues which ever displayed themselves in human champions or sufferers for truth and right, appear united in him as their Sun, and melted into an inexpressible unity of essence and existence. Thus, as in relation to knowledge, so also in relation to being, Christ is the centre from which all knowledge and being proceed even to those existences that move on the outermost circles of creature life, and to which they must return.

As special treatises on the portion of the evangelical history which we comprehend in this section, should be noticed:—

Bynaens, "de Morte Jesu Christi," Libri Tres. Amstelodami, 1691-98, 3, vols. 4.

J. D. Michaelis' "Erklärung der Begräbniss-, und Auferstehungsgeschichte Christi." Halle, 1783—Mit einem Anhang ent-

haltend das fünfte Fragment des Wolfenbüttelschen Fragmentisten, mit Anmerkungen von J. D. Michaelis. Halle, 1785.

J. W. Henneberg's "Commentar über die Geschichte der Leiden und des Todes Jesu." Leipzig, 1822.

Desselben "Commentar über die Geschichte des Begräbnisses, der Auferstehung, und Himmelfahrt Jesu." Leipzig, 1826.

## FIRST PART.

OF THE SUFFERINGS AND DEATH OF JESUS CHRIST.

(Matth. xxvi., xxvii. ; Mark xiv., xv. ; Luke xxii., xxiii. ; John xviii., xix.)

---

(Matth. xxvi. 17.)

BEFORE we proceed to an explication of particulars, we shall take a brief *general survey* of the relation sustained by the four Evangelists, to the order of events, in the History of the Passion, in the narrower sense of the words. Whilst John so early as in the passage chap. xiii. 1, describes the last meal of the Saviour with his disciples—a description which, with the discourses of the Lord connected with it, extends to John xvii. 26—Matthew enters far later upon this delineation (Matth. xxvi. 17. Compare therewith Mark xiv. 12, and Luke xxii. 7). From this it may seem that a synoptical treatment of all the four Gospels, in this section of the evangelical history, would involve great difficulties. Upon closer examination, these are far less than might be expected. With the exception of the one account, of the anointing in Bethany, by Mary (John xii. 1–8 ; Matth. xxvi. 6–13) which we have already reviewed in the exposition of John, the three synoptical Gospels impart no fact which should be placed antecedent to the last meal, John xiii. 1, seq. Only in two short sentences, couched in general terms (Matth. xxvi. 1–5, and 14–16, with their parallels in Mark and Luke), the particulars of which shall receive their explication in other places, do they make mention of the malicious designs previously conceived by the Pharisees, and of the treason of Judas.

The case, then, assumes this aspect. We have only two several accounts concerning the last meal of Jesus with his disciples ; the one, by John, which has been already considered, in the connected exposition of that Evangelist. The second, the account of the Synoptical authors, which now lies immediately before us.

The single passage, John xiii. 21–29, in which the question is respecting the treatment of Judas in his position, was in the inter-

pretation of John's Gospel postponed till we should come to the elucidation of Matth. xxvi. 20, seq.; because it concurs too directly with the narratives of the Synoptical Evangelists, for the one relation to be treated upon without the other. The continuous comparison of all the four narratives begins, therefore, with the passage John xviii. 1, seq., where the capture of the Lord is recorded. As, for example, in the account of Christ's last supper with his disciples, John gives the fullest information, in that he alone records consecutively the sublime discourses which the Saviour delivered to the company of his disciples after the conclusion of the meal; the relations seem entirely reversed in that part of the evangelical history which lies between the entry into Jerusalem, five days before Easter, and the last supper—John xii. 1–12; Matth. xxi. 1; Mark xi. 1; Luke xix. 29. Here, with Luke, John is the most concise narrator—(compare the particulars in the commentary on Matth. xxi. 1)—for he entirely omits all those important discourses and conversations which the Lord held at Jerusalem with the Pharisees and the disciples, according to Matthew—chap. xxi. 25—who is here the most copious. It is only because of the few points of concurrence between John and the Synoptical Gospels, up to the capture of the Lord, that a separate treatment of the two narratives, previous to that event, is at all desirable. In this manner we have already to some extent arranged them, and shall treat similarly the Synoptical writers' account of the passover. From the arrest of Christ, however, a precise synoptical treatment of the four historians is perfectly practicable.

### § 1. THE LAST MEAL OF JESUS WITH HIS DISCIPLES

(Matth. xxvi. 17–35. Mark xiv. 12–31. Luke xxii. 7–38. John xiii. 21–29.)

The Lord had ended his great public ministry. His discourse, which even in the immediately preceding days, had flowed forth so powerfully in warnings, reproofs, exhortations, and prophecies, was silent. The obduracy of the Pharisees, and the unbelief of the people, had limited its operation. But no obduracy, no unbelief, could retard the completion of the sublime work of Christ. With the firm conviction that his death was near, the Redeemer came to the feast at Jerusalem. And with heroic constancy he advanced to meet death; that, from his fall, new life might spring forth for a sinful world; and that the Comforter, the Holy Ghost, might come, who should remind the disciples of all that the Lord had spoken, that they might be qualified to take up again his apparently inoperative words, and, through the Scriptures, to establish their significance and power for centuries, and for millions.



From the tumultuous world of the festally-excited Jerusalem, the Saviour now retired into the quiet circle of his chosen. The Twelve whom he had selected to be the supports and pillars of an entirely new world, were they in whose midst Jesus resolved to solemnize the festival. Yet in that most limited company, the empire of evil had its representative. Indeed, not one of the disciples, to the depth of his nature, was so grounded and confirmed in goodness as to be able absolutely to resist the approaching assault of the enemy. When the Shepherd was smitten, *all* the sheep dispersed themselves. Still, only one had laid himself so open to the suggestions of evil that, instead of being a friend—even though a weak one—he became the enemy of the Holy One of God. This unhappy man, then, Judas Iscariot, was in the beginning still present amongst the twelve; later on, however, he left a circle which he had long previously deserted in spirit. The presence and the absence of this lost child, must naturally give to the meal an entirely distinct character, and, accordingly, it divides itself into two unequal portions.

The latter alone conveys the impression of a thoroughly intimate association of Jesus with his faithful ones, the pure blessedness of which was troubled only by a glance at the still prospective hour of separation, and of bitter suffering. All the four historians pass rapidly over the first part; concerning it they relate barely so much as seemed necessary to make known the manner in which the intercourse between the Lord and his disciples was carried on, whilst Judas was still amongst them. But they linger with cordial sympathy and love over the description of the second part, where the Saviour revealed himself to them in the whole fulness of his Divine nature. John, in an especial manner, dwells with a yearning and wistful satisfaction upon those moments during which he reposed for the last time on the bosom of Jesus, as if he hesitated to describe the hours, the remembrance of which must have so deeply troubled his soul.

As regards, then, the particular incidents of the meal, which have been related by the Evangelists, it has been already noticed that John communicates different particulars from the Synoptical writers, up to John xiii. 21–29, which passage coincides with the accounts of these latter. The deviations, however, in the narrative of Luke from John, as well as from Matthew and Mark, render a careful examination of the succession of the separate incidents of the meal necessary.

Luke, for example, places the complaint of Jesus concerning his betrayer, *after* the institution of the holy supper (Luke xxii. 21–23), whilst in Matthew and Mark it stands before that event. John, indeed, as was already observed at John xiii. 1, seq., does not mention the institution of the supper at all, and hence, the priority

or subsequence to this fact, of the complaint concerning the traitor, cannot be precisely determined. From the idea of the holy supper itself, however, which must have been a feast of the most intimate love and union, it is in the highest degree probable that so uncongenial a member as Judas could have had no part in it; not to mention that it would even have been contrary to the love and mercy of the Lord to permit the traitor further to augment his guilt, by partaking of it unworthily. Another particular in the narrative of Luke which does not coincide with John's account, is the placing of the strife among the disciples, as to who should be the greatest in the kingdom of God, after the complaint concerning the betrayer, Luke xxii. 24-30. This dispute, as the words in Luke intimate, was undoubtedly connected with the feet-washing—John xiii. 4-20. Through this symbolical act the Lord wished to make manifest to them that self-abasing love is the only true elevation in the kingdom of God. Now John shews, xiii. 4, that the feet-washing occurred *during* the meal, and probably at the beginning of it, whilst the complaint concerning the traitor should, as we have seen, be placed before the supper. And the supper, according to the clear expressions of Luke himself, with whom Paul, 1 Cor. xi. 25, literally agrees, followed immediately upon the Passover. (Μετὰ τὸ δεῖπνῆσαι.)

We must hence conclude that Luke has evidently on neither point reported minutely: According to him we might be misled into the belief that Judas partook of the holy supper, which corresponds neither with the narratives of Matthew and Mark, nor with the idea of the holy ceremony. So also it might be inferred that the disciples had striven one with another, after the holy supper, which is manifestly entirely contrary to the state of their souls on the occasion, as we learn from John. This fact is explicable, less, indeed, from the circumstance that Luke himself was not present at the supper—for that would equally affect Mark, who yet reports with exactness—than from the fact that his special design in this narrative, was evidently not to give a perfect picture of the proceedings at the supper, but only to furnish supplementary information. Hence he here regarded the sequence of events less than the communications themselves. But, if we take all the four relations together, the individual incidents in the last meal of Jesus arrange themselves thus: In the first place, the Synoptical writers record the preparation made for the feast by the command of Jesus. Then Luke alone, xxii. 14-18, contains the Saviour's words introducing the meal itself, as well as the mention of the first cup which was given round at it. Next follows the strife amongst the disciples as to who should be the greatest, Luke xxii. 24-30. With that is closely connected the account of the feet-washing, which

John alone gives, John xiii. 4-20. After this transaction, came the complaint concerning the betrayer, and the consequent withdrawal of Judas. Upon his retiring, the Saviour's love to his disciples, like a stream long restrained, broke forth from his heart, in the words, "Now is the Son of Man glorified," John xiii. 31, seq. To these words attached itself, according to the intimation of John xiii. and xxxvi. seq., the warning to Peter, which Luke alone contains, Luke xxii. 31-38; then followed the institution of the sacred supper, the rising from supper after the hymn, and, finally, the discourses, John chap. xiv.—xvii., which Christ uttered to his disciples, probably whilst yet standing in the apartment.

According to this order of sequences, we shall illustrate the several events in the last meal, with the exception of John's account (up to the above-mentioned passage, John xiii. 21-29), which has been already investigated in the connected exposition of this Evangelist.

First, however, the character of the accounts given by the synoptical Evangelists, requires for their proper comprehension, an examination of the manner in which the Jews solemnized the paschal feast. John's description required this the less, because it scarcely touches upon the peculiar forms of this solemn festival; we therefore passed them over at the passage John xiii. 1. But the narrative of Luke, in its relation to Matthew and Mark, renders the consideration of the Jewish customs indispensable. Besides the ordinances in the Pentateuch, we possess, it is true, only the later notices of the festival contained in the Talmud. But it is entirely probable, that a knowledge of the manner in which the feast was solemnized, was rightly preserved in its essentials by tradition.

The Passover was confessedly, according to the Mosaic legislation, next to the feasts of Pentecost and Tabernacles, the chief feast of the Jews. It was, as is known, founded upon the exodus from Egypt, and took its name from the sparing of the first-born. The name of the paschal lamb פסח [from פסח to spare; sparing, to pass over] was transferred to the feast itself, as an offering for the sparing of the first-born. The Greek πάσχα is formed after the Araamic פסחא. Another usual name of the feast was חמץ אכילתו, to which corresponds the Greek ἐσφρη τῶν ἀζύμων, *feast of unleavened bread*, Luke xxii. 1, and which was borrowed from the unleavened bread, the use of which is peculiar to this feast. The sacrifice and eating of a lamb formed the introduction to the passover. This was regarded as an offering for the sparing of the first-born, and hence, possessed, on the one hand, the true nature of a sacrifice (which involves always the idea of an offering on behalf of another); whilst, on the other hand, it was devoted to pleasure and enjoyment, because out of its sacrifice the feeling of deliverance evolved itself

vidly. In modern times, it has been denied that the paschal lamb was at all a *sacrifice*, although it is expressly stated to be so in the Mosaic law. (Compare Exodus xii. 27, xxiii. 18, xxxiv. 25.) Even Hengstenberg (Christology, p. 277) believes himself compelled to acknowledge that it was not an offering of atonement.\*

This is so far correct, that the paschal lamb cannot be accounted either a *debt-offering* or a *sin-offering*, which *alone* expressed the idea of atonement, for, in the first place, no lambs were used on these occasions, and secondly, the offerings were entirely consumed by fire; but the paschal lamb, like a thank-offering, was, for the most part, eaten by the persons who offered it. The idea of substitution is not the less clear, however, in the offering of the paschal lamb, for the posts of the dwellings of the Israelites were sprinkled with its blood, in order that the destroying angel might pass over, Exodus xii. 7. It may be asserted, therefore, with the utmost correctness, that the paschal lamb possessed a specific character entirely its own. It blended the peculiarity of the expiatory offering with that of the thank-offering, and in this very union displayed most impressively its typical character as a symbol of the offering of Christ, uniting at once motives for the profoundest sorrow, and occasion for the most triumphant joy.

The paschal lamb, as the *first* offering enjoined by God, for the Israelites, and as the germ of all the others, included in itself all their collective peculiarities.

On the tenth of the month Nisan or Abib, the master of the house, in accordance with the institution of Moses, was to select the male-kid for the sacrifice. It might be of the sheep or of the goats, only, like all sacrificial beasts, without blemish. On the fourteenth day of the same month towards evening (בֵּינָהּ הַזֶּה—Exodus xii. 6—a vague expression, which sometimes was understood to mean the time before sunset, from three to six o'clock in the afternoon, and sometimes the time after sunset, from six to nine o'clock in the evening) the victim was to be slaughtered in the temple (on this account the passover could be held in Jerusalem only), and the meal prepared. The fourteenth of Nisan, moreover, might fall on any day of the week, according to the custom of the Jews at the time of Christ, as is proved incontestably by the history of the Easter-Controversies in the ancient church. It was in the Christian church that the custom gradually predominated, of fixing the Easter festival always on the Sunday. The calendar of the modern Jews is so

\* Seholl, in his work on The Ideas of Offerings, amongst the ancients, especially the Jews—in Klaibers Stud. Der Evang. Geistlichk. in Württemberg, 4ten Bandes, erstes Heft Stuttgart, 1832, S. 50, ff.—proves that in the Old Testament view, every offering, even the thank-offering was regarded as expiatory, if the offerer stood in need of *expiation*. Expiation was in all offerings the essentially fundamental idea.

regulated, indeed, that the fifteenth of Nisan can never fall on a Friday. (Compare Ideler's Chronological Manual, B. I. sect. 515, seq.) But this custom cannot, as is done by Ideler, and by Hitzig (Ostend und Pflingsten, a circular letter to Ideler, Heidel., 1837, p. 33), be transferred to earlier times.

This latter regulation of the Jews originated, perhaps, merely from a desire to prevent the coincidence of the feast with the Christian Sabbath. The other hypothesis of Hitzig is also entirely erroneous, and moreover stands in opposition to this assumption.—(Compare in Loc. Cit. sect. 26.) It is that the week Sabbath always coincided with the festival Sabbath. To determine when the feast should begin, depended solely upon the relation of the moon's phases to the vernal equinox, and was altogether independent of the days of the week. (Compare Neander's Kirchengesch. B. II. p. 522, seq.)

For the proper solemnization of the feast, which extended from the fifteenth to the twenty-first of Nisan, the dwelling was carefully purged of all leaven. Compare on the significance of this symbolical usage 1 Cor. v. 6, seq. and the exposition of this passage; and during the feast only unleavened bread (*ἄζυμα* = מצות) was used as bread of sorrow: *ἄρτος πένθους, ὀδύνης, ὀλίψεως*, Deut. xvi. 3; Psalms cxxvii. 2; 1 Kings xxii. 27. The paschal lamb itself was not to be seethed in water, but roasted with fire. It was eaten with bitter herbs (מרורי) and unleavened bread. At the meal, not under ten, and not over twenty persons might be present, who were to consume the whole lamb; the residue was burnt with fire.

Their conduct during the meal was likewise specially prescribed, and, according to the later account of the Talmud, was as follows. The head of the household, who officiated as priest, commenced the ceremony with a short prayer, and then handed round to those present, a cup of wine mixed with water. After all had drank and washed their hands, the viands mentioned, viz., the paschal lamb, the bitter herbs, with the unleavened bread, and other dishes, were served up. Whilst they ate, the son of the house asked the father what all this imported, and the latter then mentioned that it was done in commemoration of the departure from Egypt. The 113th and 114th Psalms were then read, the first of which is a general song of praise; but the other is a song of triumph, in which the departure out of Egypt is described as a mighty saving interposition of Jehovah. After this the second cup is passed round, and, when all had partaken of it, the master of the house took the unleavened bread, formed into thin flat cakes, broke it, and divided it among those present, who dipped it in the liquor of the bitter herbs (מרורי) and ate it. The third cup, which is called "The cup of blessing," (כוס הברכה), was then handed round, and to this succeeded the singing

of Psalms cxv.—cxviii. After the fourth cup, the Psalms cxx.—cxxxvii, were sometimes recited ; (these (cxx.—cxxxiv.) are the so called songs of degrees ; together with certain psalms of praise, collectively entitled the great hallelujah), and the feast concluded with a fifth cup. (Compare on this Lundius' Jüdische Heiligthümer, p. 970, and Jahn's Alterth. Th. iii. Winer's Bibl. Reallex, B. II. p. 230. In the Old Testament the principal passages upon the paschal feast are Exodus xii. 1-20 ; Levit. xxiii. 4-8 ; Numb. xxviii. 16-25 ; Deut. xvi. 1-8.)

The accounts which the Evangelists give of the Passover of Jesus agree in essentials with the above description. The Lord officiated amongst his disciples as head of the family, and priest. He engaged in the prayer and song—broke the bread and divided the cups of wine—but above all, seized the moral uses of the passover in their deepest significance, and consecrated them to holy transactions of a higher kind, which were to be repeated in the New Jerusalem, the Church of the Lord, until the day of his second coming (1 Cor. xi. 26.)

After these general remarks we shall consider, first, the narrative of the synoptical Evangelists (Matth. xxvi. 17-19, and parallels) regarding the preparations for the paschal feast at Jerusalem. The account is thought by many to include a miraculous element. Miraculous, accordingly, must be the foreknowledge of Jesus, that the two disciples whom he sent should meet a servant with a crusc of water !\* Miraculous, also, the giving of the apartment for the passover by the householder ! But the narrative does not furnish the impartial interpreter with the slightest reason which could justify this view : and while it is doubtless absolutely necessary to guard ourselves from taking a superficial view of those narratives in which the writers manifestly intended to exhibit a miraculous element, it is not less necessary to avoid obtruding that element into passages where it is not expressly indicated. It corresponds perfectly with the scope of the narratives, that Christ had previously covenanted with a person in Jerusalem who was favourably disposed, and had arranged to hold the passover with the disciples in an apartment of his house. That the Lord did not plainly mention the man's name and residence to the disciples whom he sent before to prepare for all the Twelve, but referred them to the guidance of a servant, is easily explained. As Theophylact, and many after him, have observed, it was in order that Judas Iscariot should not know beforehand where the paschal feast was to be solemnized ; otherwise he would have been able to give the high priests an opportunity of arresting Jesus in the city previous to the feast. But the Saviour

\* The event certainly seems to involve a miracle, and is precisely parallel to our Lord's sending the disciples for the colt on which he was to ride into Jerusalem. As to the reasons for it, it is sufficient that there is none against it.—K.

was, on this occasion, naturally desirous of observing the sacred ceremony in peace and tranquillity with his followers. On their coming to the feast, Judas learned, indeed, where it was to be held, but he could not now withdraw himself for the purpose of announcing it to the priests, without exciting suspicion ; and when he was induced to depart, before the Supper, the night had already fallen (John xiii. 30), so that Judas could not hope, even had he collected the officials, to find Jesus still in the city ; therefore he led them straight to Gethsemane.

In attempting to maintain the miraculous character of the transaction, it will be found impossible to assign a sufficient object for the miracle ; yet this is the true criterion by which veritable miracles are to be distinguished from useless playing with higher powers. And what object of the miraculous can be perceived in such an occurrence ? It may be said, that it would serve to strengthen the faith of the disciples. But, in the first place, they betrayed no such weakness, as rendered the corroboration of their faith necessary at that particular moment. And then, after the infinitely more sublime miracles which they had witnessed, the fact was not sufficiently significant to fortify them essentially. Finally, that it might be at all acknowledged as a miracle, it must have been added, that no pre-arrangement had taken place. And, since the historians do not intimate this with even a word, the view of the occurrence which we have taken is manifestly the only one which is tenable.

Finally, the accounts of Luke and Mark are distinguished from the rest, by their carefulness and the minuteness of their information. Both make mention of the man with the jar of water who should conduct the two disciples—describe the kind of room chosen for the festival, and Luke xxii. 8 expressly mentions Peter and John as the two disciples who received the order to make the preparations for the evening.

Matth. xxvi. 17.—The synoptical writers unanimously state the day on which this preparation was made, as the first day of unleavened bread (*πρώτη ἡμέρα τῶν ἀζύμων*). Matthew's addition : *ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα ; where wilt thou that we prepare, etc.*—and still more definitely the statements of Mark (*ὅτε τὸ πάσχα ἔθουον*, scil. *οἱ Ἰουδαῖοι*)—and of Luke (*ἐν ἣ ἔδει θῆσθαι τὸ πάσχα*), leave no doubt whatever as to the meaning of the expression. The day meant was that on which they had already removed all leaven and leavened bread from the houses, and when, at the close of the 14th and the beginning of the 15th of Nisan, which, according to the Jewish custom, was about sunset, or six o'clock in the evening, they slaughtered the lamb, with the eating of which the feast opened.\*

\* According to Rauch's view, to be presently more exactly characterized, and which

If this passage were considered by itself, no difficulty could ever have arisen; it arises only upon comparing the passages John xiii. 1, xviii. 28, xix. 14 and 31. From John's account, for example, it would seem that the Redeemer had not eaten the paschal lamb at the legally-appointed period, or at the same time as the Jews; nay, since he has not even spoken of the passover, it would be doubtful from his account, whether or not Christ solemnized this festival with his disciples at all. It may also appear remarkable that the Jews, as appears from the representation of the synoptical Evangelists, must have condemned Jesus on the first day of the passover; which seems opposed to the character of the feast! But on this point it is not to be overlooked that they who executed the sentence were certainly heathen Romans. As regards the judicial proceedings, so little contrary were they to the character of the feast, that, as Tholuck, on John xiii. 1, observes, the Judges had a larger hall for their sittings (מִבְּרַשְׁתֵּי הַמִּשְׁפָּטִים) on the Sabbaths and feast days, because on such days the cases were more numerous. The passing of the sentence, and every thing connected therewith, as, for example, imprisonment, were regarded as sacred proceedings, corresponding entirely with the character of the feast. Compare, on this point, John vii. 37, 45, 46; John x. 31; Acts xii. 3. To this it must be added that the typical character of the paschal lamb, 1 Cor. v. 7, renders the hypothesis that the Lord died on the same day on which the paschal lamb should be slain, extremely probable.

The proper difficulty arises from the passages of John quoted above. These, regarded separately, may, however, be reconciled without much labour up to the passage John xviii. 28. John xiii. 1, the *πρὸ δὲ τῆς ἑσπερίας τοῦ πάσχα*, and *before the feast*, etc., is very easily explained, when we reflect that John wrote for Greeks, who did not, like the Jews, compute the beginning of the day from sunset. Hence the fourteenth of Nisan might be as justly called the day before the passover, as (after six o'clock in the evening) it might be called the first day of the feast. Add to this, that the words quoted are not connected immediately with the narrative of the supper, but with his consciousness that his hour was come. In ver. 2, especially, *καὶ δεῖπνον γενομένου*, render it evident that the supper was later. Accordingly, we must translate—"When the passover drew nigh, Jesus knew that his hour was come, and when the meal was prepared," etc. (Yet on this difficult construction, consult particulars in our illustration of the passage.) But, in the passages John xix. 14-31, in which the day of the Saviour's death is called Frisch had previously promulgated in his treatise on the paschal lamb, 1758—the paschal lamb was eaten, not at the end, but at the beginning of the 14th of Nisan, that is, at the transition-point from the 13th to the 14th, from three in the afternoon to nine in the evening, after our reckoning: a hypothesis which, indeed, throws light upon many points, but by no means removes all the difficulties.



*παρασκευὴ τοῦ πάσχα*, *preparation of the Passover*, this expression may be taken as indicating the day previous to the Sabbath which occurs during the paschal feast; and which was therefore observed as a peculiarly sacred vigil, or day of preparation. This explanation of the expression acquires force from the fact, that not the slightest proof can be adduced that *παρασκευή*, *preparation*, was commonly used to signify a day of preparation for a feast. (Compare the particulars in the exposition of the passage quoted.) The passage in John xviii. 28, is far more difficult, however, and it is only in connexion with it that the proper import of the others can be ascertained: “the Jews, it is here stated, went not into the Prætorium of Pilate, lest they should be defiled, but *ἀλλ’ ἵνα φάγωσι τὸ πάσχα*, *but that they might eat the passover*, from which it would appear that they had not yet held the passover, whilst, according to the Synoptical Gospels, Jesus had on the previous evening celebrated it with his disciples.

This striking variation in the chronology has, to some extent, led scholars to very arbitrary conclusions.\* Whilst Bretschneider makes use of it to repudiate the Gospel of John, others, as Usteri and Theile† have drawn from it inferences in favour of John, and against the Synoptical Gospels. But, in decisive opposition to the contradictory views of both parties, in this controversy, is the remarkable circumstance—on which Tholuck (on John xiii. 1) lays much stress—that the churches of Asia Minor‡ maintained the opinion that the paschal feast should be observed at the same time with the Jews, according to the custom introduced by John into Ephesus. The Western churches, on the contrary, maintained the opposite view, following the authority of Peter and Paul.§ From this it is clear that the description by John in no way contradicts the notion that Jesus held the passover at the same time with the Jews. But, even if the contradiction were irreconcilable, may we not ask if it is not admissible here, as in other passages, simply to say

\* Tholuck (fifth edition of the Commentary on John, 247, note) remarks very correctly, that even if all attempts at reconciliation failed, yet from this apparent discrepancy, nothing could be inferred against the credibility of the evangelical history, since it is self-evident that a real discrepancy could not have occurred amongst the Evangelists on such a point. Especially so, I would subjoin, since it is inconceivable that a myth or legend could have sprung up upon a point in itself so irrelevant, and, historically considered, so difficult to be overlooked. Now, since the discovery at any time of a new archaeological fact—as Tholuck quite correctly remarks—might turn the proof either to the right or left, one, therefore, acts best to treat this entire investigation as purely one of antiquarian importance.

† The former, in the “*Commentatio critica, in qua evangelium Joannis genuinum esse &c. comparatis quatuor evangeliorum, narrationibus, de cœna ultimo, et de passione J. Chr. Ostenditur.* Turicæ, 1823.” The latter in Winer’s “*Krit. Journal*,” vol. ii. p. 2.

‡ (In the celebrated controversy on the Easter Festival, in the second century.)

§ Compare the passages in my “*Monum. Hist. Eccl.* vol. i. p. 271, *et seq.*”

that John, or even the Synoptical Evangelists, erred in assigning the time of the meal, and confounded one day with the other, without any further imputation against their credibility? The impossibility of this interchange cannot be strictly maintained, yet the assumption can in no way be made probable, for John's description of the last hours which the Lord spent on earth, bears a character of precision and carefulness which renders it improbable that he could have been mistaken in so important a circumstance, and one so easily remembered. And even as to the Synoptical writers it is hardly conceivable that they could have been deceived in a particular so momentous. These considerations urgently require that further attempts should be made to reconcile those apparent discrepancies upon which so much learning and sagacity have been already expended. Compare the more special investigation of this subject in Tholuck's Commentary on John xiii. 1, fifth edition. Many hypotheses on this point must be rejected at once. Amongst these are the notions of Beza, Calovius, and others, that the Jews had postponed the eating of the paschal lamb a whole day, for which there is no ground whatever. And on the other hand, the opinion that Jesus had arbitrarily fixed the festival a day earlier than usual. In order to make this earlier date of the feast of Jesus explicable, some persons, since the time of Iken, have had recourse to a distinct mode of computation from the moon and its phases which is said to have obtained amongst the Pharisees and Sadducees, which would at least do away with the arbitrariness of the earlier celebration. But this hypothesis rests merely on the fact that the later sect of the Karaites, which sprang out of that of the Sadducees, had a different mode of computing the moon's phases; but whether the Sadducees had this mode at the time of Christ is altogether uncertain.

There remain, therefore, only two hypotheses which are of consequence, and which claim any consideration. The one is the hypothesis proposed by Grotius; that the Saviour ate a *commemorative* passover (πάσχα μνημονευτικόν), not a *sacrificial* one (θύσιμον). By the first name is signified a lamb, which, without being properly a paschal lamb—this, as has been stated, was to be slaughtered and eaten in Jerusalem only—was used as a substitute for it. The Jews have eaten such a commemorative passover ever since the destruction of Jerusalem, whilst living dispersed amongst foreign nations. But that it was the custom, during the existence of the Temple, at the time of Christ, to eat a commemorative passover out of Jerusalem, is not only indemonstrable, but improbable: not to mention that Luke xxii. 7 must certainly refer to the θύσιμον, it is inconceivable that in Jerusalem itself, Jesus would have eaten any other than the customary paschal lamb. To this it may be added that the Jews solemnize their commemorative passover at present on

the evening of the fourteenth of Nisan, in order to preserve as nearly as possible the original character of the festival. We cannot see therefore how the reference to this custom can settle the controversy. On the other hand a complete solution of the difficulty may be expected from that other intimation of John xviii. 28. At the conclusion of the first day of the passover, a solemn sacrifice was presented, which was called תִּזְבֵּחַ. The victim, like all others presented on that day, was called קֶסֶחַ. This is clearly proved by Deuteronomy xvi. 2, where it is said וְזִבְחֶיךָ לַיהוָה יִזְבֹּחַ בָּאֵן וּבְקָרָה. Here great and small cattle are comprehended under the קֶסֶחַ. But the proper passover was always a male kid of the sheep or goats. Hence it follows that the other sacrifices during the feast of the passover, some of which were oxen, were all included in the word קֶסֶחַ. In a similar sense must be understood מִזְבְּחֵי, in 2 Chronicles xxxv. 7, et seq.—as including the various passover offerings. To this must be added the circumstance to which Bynæus directs attention that the entering of a heathen house defiled the Jews for the same day only; a defilement which they term טְבִילַת יוֹם.

To enter the Prætorium of Pilate would therefore have excluded the Jews from the Chagigah, which fell on the same day, but not from the passover; which, assuming that Jesus died on the fourteenth of Nisan, would not have occurred until the following day, after six o'clock in the evening. Tholuck declares himself in favour of this interpretation; and Lücke, upon the whole, is of the same opinion, only he is opposed to the *usus loquendi* that קֶסֶחַ can also signify other offerings, which is, however, fully established by the passages quoted from the Old Testament, as well as by others from the Rabbinical writings. In this hypothesis, the only difficulty arises from the use of the article in the phrase φαγεῖν τὸ πάσχα, John xviii. 28, where it seems to indicate the real passover; but even the position of the article in this connexion admits of a simple explanation, from the fact, that John presumed to be well known to his readers, the yet prospective participation of the Chagigah which was signified by the name πάσχα.\*

\* Tholuck, in the fourth edition of his Commentary on John, stated that the *treatise* of Rauch upon the last passover of Jesus (in Ullmann's Stud. und Kritisch, Jahrgersb, 1832), seemed to him to solve all doubts respecting the difference between John and the Synoptical writers. Rauch calls attention to the fact, that if the passover, according to the law, was to be eaten on the fourteenth of Nisan, not the end, but the beginning of the day is to be understood. On this he appeals to Josephus (Arch. ii. 5. iii. 10). So that, thus in the transition from the thirteenth to the fourteenth of Nisan, the paschal lamb should be eaten. Now, even if this were quite correct, still I do not see how by that means alone the difficulties can be entirely obviated. This Tholuck also admits in the fifth edition. For the most difficult passage, the φαγεῖν τὸ πάσχα, John xviii. 28, can, even after this view being granted, be understood in no other way than as referring to the additional offerings connected with the feast, or indeed, as Rauch prefers, to the unleavened bread. But the fact that, according to this hypothesis there must be assumed an intervening

Ver. 18, 19.—Under the making ready for the Passover, which Jesus entrusted to the two disciples, Peter and John (Luke xxii. 8) the convenient arrangement of the room merely is not to be understood, but also and chiefly the slaying of the lamb. That should be done in the Temple, and on that day every Israelite exercised, so to speak, priestly functions.\* The room in which the solemn festival was to be held (Mark and Luke use for it *κατάλυμα* = *ξενοδοχεῖον*, so Luke ii. 7. Yet the LXX. use the word *κατάλυμα* for *כֶּזֶבֶד* which in 1 Samuel ix. 22, signifies an eating-room), the two more careful narrators describe as an *ἀνάγαιον* (= *כֶּזֶבֶד*, *ὑπερῶον*) *ἐστρωμένον*, furnished chamber. Mark explains the latter expression by the annexed *ἔτοιμον*, prepared, that is, prepared for a banquet, furnished with table and couches. It corresponds with the Latin *Sternere*, which signified the preparing of couches for a banquet. We have no direct information concerning the house-owner. If, as was observed above, Jesus did not wish to name him, on account of

day, not a festival day, between the partaking of the paschal meal and the first feast day, manifestly does not commend it to a favourable reception.

Compare De Wette (in den Stud. 1834; h. 4). In other respects several important considerations favour this hypothesis of Rauch. For instance, the passage in the Talmud (Sanhedrim, fol. 43, s. 1), where it is said, "on the evening of the passover," that is, at the end of the day, "they crucified Jesus." This, for example, seems to assume that Jesus ate the lamb at the beginning of the day. The statement of Clement of Alexandria also—in the fragments of his Treatise on the Passover, published in J. A. Fabricius' edition of the works of Hippolytus, vol. ii. p. 66—that the paschal festival of Christ as a symbolic one, fell upon the thirteenth, and his sufferings on the fourteenth of Nisan, is fully explained by the fact that he gave the beginning of the day according to Jewish computation, at six o'clock in the evening; and according to the Greek mode of computing, as belonging to the previous day. Compare Ideler's Chronology, Berlin, 1831, sect. 216, seq. Schneckenburger's view as to the chronology of the passion-week, in his contributions to an introduction to the New Testament, s. 1, seq., is still less satisfactory than Rauch's. According to his view, the Lord must have been crucified on Wednesday, and have lain in the grave three whole days, Thursday, Friday, and Saturday.

He seeks to establish this hypothesis by the following means:—He understands the *παρασκευή*, preparation (John xix. 31, 42) as a distinct feast, belonging to the cycle of the passover, which had reference to the harvest, and was, so to speak, a preparation for Pentecost. Still, the passages from Philo, to which this scholar appeals, have failed to convince me of the tenableness of his explanation. I entirely agree with Sieffert (über den Matthæus, p. 128: note), when he says, "The entire investigation concerning the celebration of Jesus' last paschal meal, has no influence whatever in determining the day of the week. Christ was crucified on Friday, according to all the Evangelists. Hence the only question is, whether the Friday was the fourteenth or the fifteenth of Nisan."

\* Philo de vita Mosis, p. 686, says of the paschal feast, *σύμπαν τὸ ἔθνος ἱεράται*. "The priests alone could not possibly slay all the lambs, the number of which, at this feast, must have amounted to two millions, according to Josephus." But this calculation is surely exaggerated, since at least ten persons should eat of every lamb. Let us suppose that, during the paschal feasts, there were two millions of men present in Jerusalem. Then, at most, the number of lambs would amount to 200,000; but even this number is quite great enough to make it impossible for the priests, in the space of a few hours, from three o'clock in the afternoon until nine in the evening, to slay them

Judas, yet it would seem that Matthew, when he wrote afterwards, might have given his name. But he merely says *πρὸς τὸν δεῖνα, a certain one*. An expression that corresponds with the Hebrew *יְדָבָר*, which always occurs in connexion with *יְדָבָר*, and signifies something which, though known, it is not convenient to express. Compare Ruth iv. 1 ; 1 Samuel xxi. 2. The supposition is not improbable, that Matthew did not name the man, lest he should compromise him, for he himself, or at least his family, must have been living when Matthew wrote. It is not expressly stated that he was a disciple of Jesus : but the words “my time is near” (*ὁ καιρὸς μου ἐγγύς ἐστίν*), in Matth. xxvi. 18, render it highly probable. The expression, my time, cannot refer merely to the hour appointed for the feast, but to the entire development of the life of the Son, as ordained by the Father, and which was now approaching its completion. If the expression *καιρὸς μου*, or the synonymous one *ὥρα μου*, indicate apparently a mere date (as in John ii. 4, vii. 6) yet a closer examination will shew that even in these passages it has a deeper significance, to which the pronoun manifestly refers : it would seem to indicate that the time was fixed by the will of the heavenly Father. Compare the explication of the above passage. This then makes it probable that the possessor of the house was an intimate friend of the Lord. We might hazard a supposition as to Joseph of Arimathea or Nicodemus, for the dwelling seems to have been that of a distinguished man. This view being admitted, the *πρὸς σε ποιῶ τὸ πάσχα, I keep the Passover with thee*, will not convey the sense of a dry announcement merely, but will appear as an expression of the Saviour’s love towards his disciple. “In your very house I desire to keep the feast with my disciples.”

Like Zaccheus, this man would have regarded it as a token of favour, that the Lord should in this way consecrate his dwelling. That he was not present at the meal is explained very simply ; because, as master of the house, he had to officiate amongst his own family in conducting the paschal feast.

After this account concerning the preparation of the feast, immediately follows the description of the proceedings at the meal itself. Towards evening (at the beginning of the fifteenth of Nisan) Jesus sat down to the repast with his disciples, that is with all the twelve, as the Synoptical Evangelists unanimously state, Matth. xxvi. 20 : *ὥψιās γενομένης*. Luke has *ὅτε ἐγένετο ἡ ὥρα*. Where it is simply an indication of the hour, since the pronoun *μου* is wanting.

The article indicates the definite time for the feast of the passover, so that the meaning of the statement is, “When the hour appointed in the law was come.” For the *ἀνέκειτο* in Matthew, Luke has (xxii. 14) *ἀνέπεσε*. Both expressions were in common use to

signify the sitting down to a meal. Luke alone—xxii. 14–18—gives us the words with which the Redeemer introduced the festival, and also its solemn opening. The words commence, as was natural, with the mention of his prospective sufferings, and with the expression of his yearning desire to partake of the paschal feast once more, and for the last time, with his followers, in this temporal and earthly state (*αἰῶν οὐτος*). The opening, “ardently have I desired” (*ἐπιθυμία ἐπεθύμησα*), bears a character most profound and heart-touching. How purely human, how thoroughly susceptible of love, of desire, of sorrow, how far from all stoical apathy, appears the Saviour!! *Ἐπιθυμῆν*, here, as in many other passages, signifies in its higher sense, a strong desire, a longing, equivalent to *ἤρῃ*—and its meaning is further intensified by the annexed *ἐπιθυμία*. Compare Genesis xxxi. 30, where the LXX. also have it. In entire accordance with the Jewish customs described above, Jesus commenced the ceremony with a thanksgiving prayer (*εὐχαριστήσας εἶπε*), and then handed round the cup (Luke xxii. 17). This cup must be distinguished from that which was circulated at the holy supper, for the latter was not filled until the paschal feast was concluded. (Compare Luke xxii. 28.) The former was the first cup before that feast. Of the others which immediately followed it, the evangelical history is silent.

To the usual words with which this cup was distributed, *λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς, take this and distribute among yourselves*, Luke, verse 18, adds the remark *οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ, I shall not drink of the fruit, etc.* The same thought he had already expressed (Luke xxii. 16) in connexion with “eating the Passover.” (In the latter place, the formula *πληρωθῆ ἐν τῇ βασιλείᾳ* stands for the *ἔλθῃ ἡ βασιλεία*. The reading *βρωθῆ* is certainly formed after Matthew xxvi. 29, and ought to be rejected. But the question arises, What should be supplied in *πληρωθῆ*? We might add *πάντα*, but following Matthew xxvi. 29, where the same thought is more precisely expressed, *πάσχα* must be supplied. So that the sense of the passage is, “until the passover shall be celebrated in a more perfect form in the kingdom of God.”) Regarding the thought we shall speak more fully in the exposition of Matthew xxvi. 29. Here we have only to enquire whether the position of these words before the supper, according to Luke, or after it, according to Matthew xxvi. 29, be the more correct.

To me it does not appear at all improbable that Jesus uttered the same thought more than once. In it is concentrated the entire consolation which the Saviour imparted to his disciples upon mentioning his suffering, and that this was to be their last meal in company; for the present indeed we no longer keep the paschal feast together,

but we shall celebrate it more gloriously in my kingdom." The fact that Jesus recurred to the same thought Luke xxii. 29, 30, in the altercation among the disciples as to who should be the greatest, harmonizes perfectly with this view. If the repetition be not admitted, however, then the thought stands most appropriately *after* the supper, for even in the supper the passover is already spiritualized, and to this seems to belong the idea that in the kingdom of God it will receive its final completion.

At this point, as we observed when arranging the sequence of events in the last supper of the Lord, arose no doubt the strife amongst the disciples as to who should be the greatest, Luke xxii. 24-30, which occasioned the feet-washing, John xiii. This happened, as is manifest from John xiii. 4, *ἐγείρεται ἐκ τοῦ δείπνου* compared with verse 12, after they had sat down to the meal, and during the presence of Judas. So that the Saviour must have washed his very betrayer's feet, which renders his humility more striking. Here only can this discourse be placed therefore, for immediately after the declaration of Jesus concerning the traitor, Judas withdrew.

On the occasion of that dispute, nothing is mentioned: the common conjecture as to its origin is, that the apostles were still expecting the establishment of an earthly kingdom by the Redeemer, and aspired after the highest places which they supposed it would include; but this can hardly be maintained, for if such motives had insinuated themselves into the minds of the disciples, the remarks of Christ were by no means calculated to destroy their false expectations, but rather to confirm them, since Jesus promised that they should sit on thrones and judge the twelve tribes of Israel. Compare Luke xxii. 30, with Matthew xix. 28, and our observations in the Commentary on these passages. In the parallel case (Matth. xx. 20, seq.), which arose from an external occasion, and in which the rest of the disciples at least thought they perceived such a striving after earthly theocratic power in the children of Zebedee, there is no expression which could be so misunderstood as to convey the impression that the Saviour himself excited their strife; on the contrary Jesus represents the surrender of life itself as the necessary expression of pure love, Matth. xx. 28.

Besides, according to this view, the disciples would appear in the highest degree devoid of sympathy, were it possible for them, at a moment so sacred, to think more of themselves than of their lord and master. The conjecture that the contention arose concerning their several places at the table appears far more acceptable. Each of them wished to seat himself near the Lord; and the possession of these which they sought essentially through the love of the Saviour, might have caused some reference to higher or lower

stations in the kingdom of Christ; and these hints, although but casually expressed, gave occasion to Christ to inculcate once more upon the disciples the doctrine that meekness and self-abasement are the peculiar virtues of the Christian.

Luke xxii. 24, contains the expression *φιλονεικία*, which does not again occur in the New Testament. In 2 Maccabees iv. 4, it stands as equivalent to *μάχη*. In the phrase *τό, τίς αὐτῶν κ. τ. λ.*, *τό* must be regarded as the accusative absolute.

Ver. 25, 26.—The following words correspond entirely with the passage Matthew xx. 25, seq. Still the differences are sufficiently great to forbid the transfer of these words from one occurrence to another; the simple thoughts, however, might very easily have been repeated upon similar occasions. The name *ἐνεργέτης*, *benefactor*, is peculiar to Luke's gospel. It was a title of honour which, was sometimes given to kings, as *e. g.* Ptolemy Euergetes.\* Philo (in the Legat. ad Gajum) names the emperor Caligula Saviour and benefactor (*σωτήρ καὶ ἐνεργέτης*). In 2 Maccabees iv. 2, the phrase does not indicate a title, but simply the ministry of Onias. In the *ὑμεῖς δὲ οὐχ οὕτως*, it were best to supply *ἔσεσθε*. The signification of *μείζων* is determined by the antithetical correlative *νεώτερος*. Matth. xx. 26, places *διάκονος* in antithesis to *μέγας*.

Ver. 27.—The words "but I am in your midst as he that serveth" (*ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν*) manifestly point to the feet-washing, so that the account in John, derives no insignificant support from this passage. Comp. John xiii. 7, seq.

Ver. 28.—The connexion of this verse with the preceding is obscure. Kuinoel conjectures, that the disciples had in the meanwhile spoken much that is omitted. But that is little probable; at least had the discourse been abridged, still in the very abridgement there would have been, at the least, an intelligible connexion. That connexion is doubtless as follows: Upon the humbling remarks of Jesus, which had been called forth by the manifestation of their carnal feeling, the Redeemer addressed to them some encouraging words. He acknowledges the true patience and devotedness which had enabled them to share with him in all his trials and conflicts, thus shewing that this self-abasing love already existed in them (*i. e.* in their renewed nature), and made them meet for and worthy of the kingdom of God. (*Πειρασμός = διωγμός*. Comp. Luke viii. 13 with Matth. xiii. 21.)

\* Luther translates the words *ἐεργέται καλοῦνται*, "they are called *gracious lords*;" an expression entirely in accordance with the connexion.













BS2344 .0523 v.2  
Biblical commentary on the New Testament

Princeton Theological Seminary - Speer Library



1 1012 00060 0587